

Topical Teaching
Treasures in Leviticus: The Burnt Offering
Pastor Mac

KAPONO: Would you join me in a word of prayer? Lord, Father, we come before You, thankful that all of these things that we just saw is not dependent on anything that takes place in this world but solely dependent on You. So we praise You, Lord.

Father and Son, Holy Spirit, be with us this evening. Lord, would You clear our minds, Lord, and give us a focus that we would hear what it is that You have for us, Lord? We thank You so much for Pastor Mac. Lord, would You bless him and keep him? Watch over him as he delivers Your word this evening. In Jesus' name.

PASTOR MAC: In Jesus' name. Amen. Praise the Lord. Thank you. And please be seated.

[Applause]

Well, good evening, church, all of you wonderful saints and sinners, right? That's all of us. And on behalf of Pastor JD Farag, we want to welcome you here at Calvary Kaneohe. And for any visitors that are here tonight, we pray that you have been loved on and receive some of the greatest fellowship on the planet. And for those of you joining us online, we welcome you to our Thursday night livestreamed service here at Calvary Kaneohe.

Normally, Pastor JD is going line-by-line right now in the Book of Daniel. But for tonight and for the next five weeks, we will be conducting a series of teachings in the book that people cannot stand or understand. But we'll pray that the Lord will bless it. But before we get started tonight, I do want to mention on behalf of the Pedros, this coming Saturday will be the Celebration of Life for Joe San Pedro. One of their daughters passed away back in March on the 21st. She's sorely missed.

We'll have a time of fellowship starting at 9:00, and the service will begin at 10:00 a.m. again this Saturday. So if you're able to come out and support the family, I encourage you to do so because the loss of anyone is tough, but to have a loss of a child is almost unthinkable. I do want to remind everyone about our next prayer meeting.

I don't think this thing's working. Beautiful.

Our prayer meeting will be next Tuesday, in fact, on the 7th of May, right here in the sanctuary at 7:00 p.m. So if you're able to join us for our prayer meeting, we would ask that you do so. I encourage you because we need all the prayer that we can get. I don't see

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anywhere in the scriptures where these things get better. So we better more pray. Feeling me?

And before we begin tonight, why don't we have a word of prayer? But you know what? Why don't we pray about this clicker that I have that apparently doesn't seem to want to work? Praise God! Someone prayed.

[Laughter]

And why don't we do just that together? Oh, Father in heaven, thank You so much for being who You are. And Lord, we just ask that You would just meet us here as You are so faithful to do. Nothing matters unless by the power of Your spirit, You go before us to open up Your word so that we may hear it and take heed to it and die to self because of it. We need You, and we ask that You would indeed do that which only You can do. So we stand by eagerly waiting for You to deliver in the mighty name of Jesus the Christ we do pray. Amen.

Yeah, nothing's really working.

Well, tonight and over the next four Thursdays we will be doing a series in the *Book of Leviticus*. So I'm titling this series 'Treasures in *Leviticus*.' But this first one being primarily about the burnt offering or sacrifice. And it goes without saying that a five-part series will in no way extract all of the riches that can be found in this often-overlooked book.

And even as we go through these verses that we will get to tonight, we cannot mine all the riches out of them because there is so much to get to. But the prayer is with the Lord's blessing at the end of all of it, we'll have a better appreciation and understanding of *Leviticus*. And then by properly applying these spiritual truths, our walk with the Lord would be strengthened.

And this is not some teaching that I was jumping up and down to do. I mean, think about it. Just having the word *Leviticus* in your title, people shut down. That's why there's only three of us here tonight. I'm sorry.

[Laughter]

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I'm only kidding. But that doesn't matter. It doesn't because we're to preach what God says preach. That's the bottom line. Because I had my sights on something else. But God said no.

And people often ask like, well, well, how do you know? Because it doesn't work. That's one telltale sign. It's a struggle. And then saints come up and mention something, and the Lord points you in that direction ever so gently. And you walk ye in it. And He makes it Red Sea clear. So it's better to do it God's way because that's the best way.

[Congregant says, "Amen."]

Now, for me, reading *Leviticus* as a brand-new believer, very troubling, confusing too, but just troubling. I had no clue what much of it was talking about. And it doesn't help that you have people teaching it out of context or to extremes. And sadly, many seasoned Christians could not provide reasonable answers.

One of their chief responses would look something like this. They'll say something like, hey, that book right there is for the Jews only. Right? Or hey, it's — don't read too much into it. It's not for us today. Now, that might be a good enough response for a fourth grader, but for people who really want to dive into the word of God, this alive and active Word, that won't work.

And it's a good thing that it won't because it keeps us all searching. The word of God is clear that those of us who are called to be behind the pulpit are to teach the people and not make excuses. If you are unwilling to teach anything captured in the scriptures, you are not called.

We're also told that **"...man shall not live by bread alone, but by every word that proceeds out of the mouth of God."**

And even when those words that are given may not directly apply, we should always take notice of the spiritual application because it's there. And I truly believe that these spiritual applications provide each of us with this perfect guideline for our lives to live out on a daily basis and glorify the true and living God. And think about this when we really consider what Jesus was quoting regarding man not living by bread alone, it would be wise of us to look back at the scriptures.

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Here it is, as it's captured in the *Book of Deuteronomy* in *Chapter 8* and *verse 3*. The word of God reads, **“So he humbled you [Speaking of God to the Israelites] allowed you to hunger and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.”**

Do we see this? Do we see how God connects manna to the Word and why Jesus is the bread of life and the Word? Again, there is an aspect within every word of God that can and should be used for us to live by. And you want to know what's interesting about the *Book of Leviticus*? Is that it presents the most direct speech from God Himself than any other book in the Bible.

Think about that. Nearly 90% of it are words that proceed directly out of the mouth of God. So for us, this book in particular should not be taken lightly. I mean, none of them should be, but we should be very careful and give our attention to what's being presented here for our learning.

In fact, Jesus would also speak these words as captured in the *Book of Luke* in *Chapter 24*, in *verse 44*. The word of God really brings this point home. As the word of God reads, **“Then He said to them, [Speaking of Jesus] “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.”**

And I submit to you that the *Book of Leviticus* is a major portion of the law of Moses, and it concerns Jesus. And if it's about Jesus, like the volume of the book, then it should concern us as well. In fact, in many ways, it should consume us. And I pray that we will see that.

But if we were to put a label on this book, many have noted that this book is about expressing holiness. That's what it is in a nutshell. This is the theme of the entire book. And this concept of holiness and being set apart is still in full play today. It is. And I'm not talking about us conducting these rituals as called out in *Leviticus*, or that we are to go back to the law or live in a legalistic fashion as we serve and worship the true and living God.

No. There is nothing that we can do to add to the finished work that Jesus has already done. But there is a way that we are supposed to live as Christians. And that way is supposed to

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bring honor to the true and living God, glory to the true and living God. And this book divinely captures this in so many ways. Now we may choose to live common and be unclean. But God has standards. And we'll see that.

And we should know that as Christians, and we should have that desire in the spirit to perform those standards because of how good God is. And in doing so, our lives will become set apart for the Lord as we live holy unto the Lord. That would clearly be seen by our fellow man. Why? Because we're operating under the word of the Lord. So we can say that our holiness should be a natural spiritual response to the goodness of God. Are we tracking?

We should also take notice of how the scriptures are arranged, especially particularly with the *Book of Leviticus* right here. And before it is *Exodus*. So *Exodus* would end with God's approach to man. And now *Leviticus* is captured with man's response to God. Think about it. They were just freed. They saw all these miracles. They experienced the goodness of God firsthand. And that's why they should respond the way that we should respond because of His goodness. So with all that said, let's get to it.

We're going to look at this first offering, this captured in the *Book of Leviticus* known as the burnt offering. And we are only going to expound on the first nine verses and then briefly try to explain some of the others. Because, like I said, there's just so much here, and I pray that we are all blessed. All right.

Looking at *verses 1 and 2, Leviticus Chapter 1*, the word of God reads, **“Now the Lord called Moses, and spoke to him from the tabernacle of meeting, saying, “Speak to the children of Israel, and say to them: ‘When any one of you brings an offering to the Lord, you shall bring your offering of the livestock — of the herd and of the flock.”**

So when we look at *verse 1*, we have these words: **“The Lord called to Moses and spoke to him.”** And then in *verse 2*, God will begin to speak to Moses, in giving him details on what to say. This is that direct speech from God that we were talking about earlier. And you will find this all the way throughout the *Book of Leviticus*, this direct speech.

And let's not bypass another point of truth that's captured here in *verse 1*. Let's notice where the Lord spoke to Moses from. Do we see that? He spoke to him from the tabernacle of meeting.

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Now we can stop right here, right, and bathe in it. This is sermon worthy, right? You're already feeling it, right? I mean, wouldn't you agree that there is something so special about meeting where the Lord speaks? And if we have ears to hear what the Lord speaks we'd enter into our tabernacles. And then we should be able to speak that into other people's lives as they meet with us. Because many of us, we need to be told what God desires of us by His word.

Moses was to say to them, **“When [Or if] any of you brings an offering to the Lord.”**

This is an invitation by God. An invitation that I would argue, had a positive response. It was expected. Again, we talked about what they just came through and all the things that they just witnessed. God saved them.

All that they went through, why wouldn't they bring something to the Lord? Right? Whatever He wants; what do we say? Absolutely. And from the scriptures, at the beginning it was taken serious.

But like the Israelites, we're no different. As soon as we're delivered, it won't be long before we forget who delivered us. And our sacrifices become weak: The lame ducks, things that are not authorized, hearts that are half-cocked. And it's sad.

Also notice in *verse 2* that this burnt offering could be given by any one of the children of Israel without restriction. It was not isolated to the rich. It was not contained with the tribal leaders of a tribe. And it was not just for the men only. Everyone could give a burnt offering if they chose to do so. All are welcomed to present themselves before the Lord with an offering.

But there was strict guidelines. There were requirements when it came to this burnt offering. We see some of that captured in *verse 3* as the word of God reads. **“If his offering is a burnt sacrifice of the herd let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord.”**

So the sacrifice of the herd had to be a male. And when the word of God speaks of being from the herd, this is to indicate that that animal that was to be offered was domesticated. It wasn't some wild animal you just caught.

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No. That's not the case at all. And we'll be tying the fact that it had to be without blemish. This meant that the animal was of value to the one who was offering it. It was not just sacrificed. It was a sacrifice. Something was given of value. It was a loss. And that's so important to note.

And I can't overstate the importance of being a freewill offering and what that entails. Because if this was just done out of following the leader, or if it was done out of some "I must do this," it was not accepted. Are you tracking?

God knows the heart of man. And God knew if this offering was not the best, or if it was not in alignment with the rules and commands that He set forth. It had to be the very best, without blemish, freely given, no strings attached. Do we see where we're going? We can clearly see this. This statement alone ties into the perfection of Jesus the Christ.

Captured in the *Book of 1 Peter* in *Chapter 1:18-19* the word of God reads, **"...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, [Verse 19] but with the precious blood of Christ, as of a lamb without blemish and without spot."**

And when we read of **"being without blemish and without spot,"** this was not just some quick inspection of that animal, not like you see in these factories today, right? Those inspectors, you see little number in there when you pull out — they ain't inspecting nothing. Like (Beeping sound) doo-doop, beep-beep.

No, it was inspected. It took time. There was care put into this. Because perfection had to be presented to the Lord. We see that. And now let's begin in verses 4-5 in order to paint a more vivid picture.

As the word of God reads, **"Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the Lord; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting."**

Now you're a new Christian. You read that. You're like what? In *verse 4* notice that we have the one who is giving the offering, placing their hands on the head of this bull or offering.

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That's a symbol of transferring one's sins to the animal. We know that animals do not sin. They don't have a soul. There's no sin.

Now the whole of creation is impacted by sin. And groans. But animals are sinless, temporary atoning sacrifices. That's why they were selected. And I'm not a farmer. But again, these animals were domesticated.

And what I have been told, I remember that a guy who came off a farm was telling me how a lot of animals would become pets. I'm like, what? Yeah, I had a pet cow and everything.

[Congregant says, "Yeah."]

What do I know? I mean, people can check me if I'm wrong, but that's what he told me. He even said he had a pet pig. I remember that little thing, Charlotte. Was that a — with the pig? (Chuckling) At least I know that one was a pet, right?

But imagine this, that you bring your un-spotted bullock. Right? That's been in the herd for a while, but it's the only one un-spotted. And you check it all out, and it's good. Like, man... So now you take this un-spotted bull up to the tabernacle of meeting, at the door, and you put your hands on this head, knowing that you are about to slay this bull, the one you named Buddy the Bull. Right?

And you know what's — animals may not have a soul, but they have instincts. You think about that. And you — you're at that moment, and this bull (Mooing sound) Moo-o-o-o-o. (Chuckling) Kind of looks back at you. You're like, oh man. (Chuckling)

Are you hearing me? You got a little feelings for it and everything. Yeah. So it was very personal. It was. And it could not have been forgotten easily. The person who is offering it is doing the slaying. And we should keep this picture in our minds, especially as it relates to Jesus.

Because *verse 5* would go on to say that the bull was killed before the Lord. But also notice the high priests Aaron's sons, were also present. And this is another detail that points to the crucifixion of Jesus Christ. Think about it. Sinful men would slay the Son of Man, and the high priest would also be present.

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In fact, the high priest to note of that time was a man by the name of Caiaphas. And he would break strict protocol in order to advance the time frame to aid in Jesus' crucifixion. This high priest was a Sadducee. And we know that the Sadducees did not believe in the resurrection. Are we tracking so far?

So what does God do? Remember, God allows one man by the name of Lazarus to die. And then the God-man, Son of man, Jesus the Christ, would raise Lazarus from the dead. So here you have what they did not believe, being shown to them in real time.

Go back through the scriptures and notice on many occasions Jesus would say, **“Go show yourself to the priest.”** And God would use this same high priest to prophesy what was to come.

We see this captured here in the *Book of John* in *Chapter 11:49-52*. The word of God reads, **“And one of them, Caiaphas, being high priest that year, said to them, “You know nothing at all, [Verse 50] nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”**

[Verse 51] Now this he did not say on his own authority but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.”

What? Do we see this? So the question often gets asked like, well, why would God allow those who are against Him prophesy for Him? Here's the answer.

Because what it does, it both indicts them on two cases regarding one, their own free will, while at the same time showing that God is sovereign over all. It's an indictment. We also see this in the *Book of Numbers*. Balaam. Remember him?

And also take notice that the name Caiaphas (Pronounced like Ky-off-us) some pronounce it Caiaphas. It means “hollowed out.” “A depression.” Isn't that strange? And I bet you that he was very depressed when they told him that Jesus had risen from the dead. But you know what's sad? It seems like no amount of depression could turn Caiaphas to believe in Christ. That's sad.

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Like many other things, believe it or not, depression can stem from pride. And then pride becomes the high priest in our lives. We're too high for Jesus. And without Jesus, there is no hope. Now, this is not addressing every single clinical aspect of depression. But I will say this. Jesus is the answer to them all.

Now, as we circle back to *verse 5*, the priest performed the act of sprinkling the blood around the altar by the door of the tabernacle. Note this: There's only one door to enter into the tabernacle of meeting. And that door at this door blood was sprinkled. Are you getting the connection? We're also told that this burnt offering can be a sheep or a goat that would be brought to this door. We see it's all tying in, right?

Because for me, this should point us to the words of Jesus also captured in the *Book of John Chapter 10:9* As the word of God reads, **“I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.”**

Isn't He the door that provides complete atoning? And the entering by the shedding of His blood is why we are saved. Again, the bloody doorway of Jesus the Christ; that's how all of our sins are forgiven. Every single offering presented at that door was a foreshadowing of the One who is the door.

He's the final offering that will restore man to God and fully remove, not just cover like the animals did. Their blood just covered. His blood removes all of our sins. One act, His one act of obedience made all of this possible.

Please consider these words captured in the *Book of Psalms* in Chapter 40:6-8. And I'm going to read from the Septuagint, and you'll see why. The word of God reads, **“Sacrifice and offering thou wouldst not; [Listen to this] but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require. Then I said, 'Behold, I come: in the volume of the book it is written concerning me. I desired to do thy will, O my God, and thy law in the midst of mine heart.”**

This should sound very familiar, right? Because Jesus would quote what we have here in *verse 7*. And when Jesus quoted this, like when He quotes everything, He's pointing us back to the scriptures. And it's — it's so rewarding if we take the time to do it.

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And that body that was prepared was the body of Jesus who desired to do the will of God. Again, only by His blood sacrifice could true atoning power be completed. And we should consider that since the fall of man, blood had to be shed. Are you following me?

Since the fall of man blood had to be shed. And when the scriptures speak about shedding of blood by Jesus, we should really consider what's being communicated in *verse 5* of our text.

When it says, **“the sprinkling of blood,”** do not think of this as we think of sprinkle, as if the priest went around and said, sprinkle, sprinkle, sprinkle, sprinkle. That's not how it went down. This was an enormous amount of blood. In fact, it was nearly a complete bleed out of these animals. Their blood was shed.

Now think about how Jesus had seemed to die so rapidly by His executioners, so much so that they wanted to make sure. It's why He was pierced in His side. It's too early for Him to die that fast. Make sure He's dead and not faking it. So they pierced Him in His side. And out came blood and water. And you know what I truly believe? That was the last bit of blood Christ had. I believe He shed it all. He just bled out from all that He would go through that would end on that cross. And I know, for me, when you look at it through that lens, it's very sobering.

One more note here in *verse 5*. After the person who sacrificed the offering, the high priest would take over and then mediate on their behalf. Do we see that connection? Jesus, as our high priest, mediates for us. And prayerfully, we'll see that more next week, Lord willing, when we get into aspects of the priest.

So now *verse 6 and 7* of our text provide some additional details. As the word of God reads, **“And he shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar and lay the wood in order on the fire.”**

So notice *verse 6*, that the burnt offering was skinned by the priest. And we're told later in *Leviticus*, I believe it's *Chapter 7:8* — don't quote me — that the priest were given the skins for their service of skinning it. Just a detail to note, but it's about the skinning of this burnt offering. It's important because it should take us back to *Genesis*.

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Remember, what's captured in *Chapter 3:21 of Genesis*. The word of God reads, **“Also for Adam and his wife the Lord God made tunics of skin and clothed them.”**

Now this is where it's considered that the first sacrifice took place. And God would deem it necessary to cover them immediately. They were covered before they left the Garden of Eden. By Adam's sin, we're told that death entered into the world. And because of sin, blood had to be shed. Are we still together?

And I believe it would be completely reasonable that they were present as the Lord would slay this beast. And from there they would have been shown what offering would be acceptable to the Lord. I mean, think about it. From this point on after that, animal skins were used. Adam and Eve would have had to clothe their children and teach them what was acceptable.

This is why the account regarding Cain and Abel is so telling. And it makes a huge difference when we read it with this burnt offering understanding. Are you following me? Praise the Lord if you are.

We know the account well captured in *Genesis* also in *Chapter 4:3-5*. The word of God reads, **“And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the Lord. Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.”**

Are we connecting you? Now like many of you know, it's been said that Cain's offering was based on his own works being of the fruit of the ground, since he was a tiller of the ground. But I have a problem with that. I don't see where it states that Cain, for one, brought from his own crop.

That's a surface level one, by the way. I mean, even in the Septuagint, it says that “Cain brought a sacrifice from the fruits of the earth,” but still calls him “a tiller of the ground.” So that would be a problem right there.

But I don't believe that it's much about his own works at all. But what it's really about is about Cain bringing the wrong offering to the Lord. Take notice that Abel not only brought the offering of his flock but listen; he brought the fat. You catch that detail?

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Do we know what that means? He slayed this animal, skinned it, and set it in its pieces, and presented it before the Lord. Blood must be shed. And that's why it was accepted. We see Job doing the same thing. And that's considered the oldest book in the scriptures. So again, the concept of instituting the burnt sacrifices go all the way back to the beginning.

Not only that; think about this. Noah was told in *Genesis Chapter 7:2* to take seven each of every clean animal, both male and female. So how would no one know what animals were clean or not if it wasn't officially pronounced until the Law of Moses. How? Because God told them. That's how. He already knew what was acceptable and true to God without the law. And this concept today, there is no difference.

Captured in the *Book of Romans* in *Chapter 2:14*, the word of God reads, **"...for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves..."**

Are we connecting dots here? Man will have no excuse at all.

Moving on to *verse 8* and the first part of *verse 9*, the word of God reads, **"Then the priests, Aaron's sons, shall lay the parts, the head, and the fat [Do you see that?] in order on the wood that is on the fire upon the altar but he shall wash its entrails and its legs with water."**

So we have these details on how the offering would be prepared and placed on the altar. The head, again already inspected, in perfection. And now the inners, all the inner parts washed out to reveal their pureness, as well as the legs to complete the preparation of this sacrificial perfection.

And all of this perfection points to who? Jesus. Jesus was completely sinless. And we can correlate all these major parts here back to the scriptures each and every one of them. Let's do so. Let's look at the head.

The word of God reads in *2 Corinthians* and *Chapter 5:21*, **"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him."**

Do we see this? He knew no sin. The very mind of Jesus was always pure and righteous. Not one thought of sin came to Him. That's perfection.

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And as the priest would prepare the inner parts of the offering, the word of God reads in *1 John Chapter 3:5* the following, **“And you know that He was manifested to take away our sins, and in Him there is no sin.”**

Do we see the picture that's being painted by this offering? So we go from Jesus not knowing any sin to now not having any sin from within. This is our Savior. And it's hard to wrap our minds around His perfection and holiness. And now when dealing with the offering, the priest would move on to the perfection of the outward parts, the legs.

Captured in the *Book of Hebrews* in *Chapter 4:15*, the word of God reads, **“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”**

Only the divine word of God can do this. Jesus, the sinless offering, knew no sin, had no sin within, and demonstrated no sin without. He walked in complete righteousness but would take on the sins of the world because of His love. We all need to be reminded of this and examine ourselves daily to see if we are actually responding to what the Lord has done.

And as we close out our study, maybe this final portion should be the brightest of lights. In the second part of *verse 9* of our text, the word of God reads, **“And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord.”**

This is the only offering that is completely consumed. Out of all the offerings, the burnt offering is the only offering that is completely consumed on the altar. Other ones you would take out some meal. You would take out this. You would take out the fat, the gall, the this, the liver. You would give some to the priest and so forth and so on. But this offering, no, it is completely consumed. Everything was burnt. Nothing was left. And all of it was done by a person's own free will.

And we should not overlook what God thinks about this. He calls it a sweet aroma. God takes notice. He truly sees this act. He's watching it, approves of it, invited us to do it. And why wouldn't we? This giving thanks to Him, He sees. We're coming to meet with Him and commune with Him. Because He's our savior. Who wouldn't? Again, a sweet aroma.

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And we also see this captured in the *Book of Psalms Chapter 14 1:2*. As the word of God reads, **“Let my prayer be set before You as incense, the lifting up of my hands as the evening sacrifice.”**

What we freely give the Lord is nothing in comparison to what He has freely given us and continues to give us. Even so, He's done it all. Guess what? We are told to have a sacrificial mindset. I mean, isn't that what Christ did? Doesn't that represent Jesus? We're encouraged to live that way.

This is why the Apostle Paul, by the Holy Spirit, would write this well-known passage captured in the *Book of Romans Chapter 12:1*. The word of God reads, **“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”**

Do we see how all of this ties in and why it's so significant? I mean, don't you agree that this is a reasonable service because and by the mercies of God? Living sacrifices, though. Did you catch that? Burnt offerings. Lived out of our own free will. That we would come up and present ourselves in that way to be placed on the altar of God and completely consumed. This is our reasonable service.

But think about this. Before we present ourselves, how are we to present ourselves? Are we going up there with a bunch of spots? Not that we're perfect, but do we inspect ourselves? Do we go up there because “I got to do this”? Or is it freely because of His mercies, we present ourselves? That's what I'm talking about. Oh, we can have all kinds of dings and dents outwardly. It's the heart that God looks at. And much more could be said about all of this.

But I do pray that we have a new or a revived spirit when it comes to the *Book of Leviticus*. And don't look down at it. That was only nine verses. And we couldn't even get to it all. But I pray that God has gotten to all of us. Why don't we stand so we can pray?

Father in Heaven, thank You so much for Your word. It is so powerful. And I pray we would just dive into it and be completely consumed by it. I know, Lord, that You're going to take this and allow us to apply it, to bring You honor and glory.

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That our walk with Christ may be strengthened so we can continue to represent ourselves and/or become living sacrifices with a heart willing to do all that You call us to do. So thank You, Lord, for everything. We love You, and we praise You. This is our reasonable service. In the mighty name of Jesus the Christ, we do pray. Amen.