

## Sermon #18 — *Discovering Christ in Leviticus*

Title:                    **THE SACRIFICE**  
                                 **THAT COULD NOT BE EATEN**

Text:                    Leviticus 6:24-30

Subject:                *The Priests and The Sin Offering*

Date:                    Tuesday Evening — September 11, 2018

Readings:              *Merle Hart and Mark Henson*

Introduction:

The title of my message is **THE SACRIFICE THAT COULD NOT BE EATEN**. Our text will be Leviticus 6:24-30. Here we are given specific instructions concerning the sacrifice of the sin-offering and the priests, Aaron's sons, who presented the sacrifice before the Lord.

- The regulations relating to the sin-offering, in so far as the worshippers themselves were concerned, are given in chapter four.
- Here the regulations specifically relate to the priests.

**Proposition:** Both the sacrifice and all the regulations concerning it, all the regulations of divine worship in that legal age, were designed and given as

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types and pictures of redemption and grace by our Lord Jesus Christ.

In reading the Old Testament, we must never forget this. **The Old Testament Scriptures make sense and have application to us only as we see how they speak of Christ.** But, when we see Christ in them, these pictures are instructive, comforting, and delightful.

(Leviticus 6:24-30) And the LORD spake unto Moses, saying, (25) Speak unto Aaron and to 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. (26) The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. (27) Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment,

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thou shalt wash that whereon it was sprinkled in the holy place. (28) But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water. (29) All the males among the priests shall eat thereof: it *is* most holy. (30) And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

**Divisions:** As we go through these seven verses of Scripture, I want to call your attention to four things.

1. The Place of the Sacrifice (vv. 24-25)
2. The Eating of the Sacrifice (vv. 26 and 29)
3. The Demands of the Sacrifice (vv. 27-28)
4. The Other Sacrifice (v. 30)

**THE PLACE**

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1<sup>st</sup> — Our attention is directed to **the place of the sacrifice** (vv. 24-25).

(Leviticus 6:24-25) And the LORD spake unto Moses, saying, (25) Speak unto Aaron and to 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.

**Everything relating to the worship of God in the Old Testament was marked with the utmost reverence.** — During the Mosaic Age, men and women understood that the holy Lord God was to be had in reverence by all who drew near to him. Those who did not approach him reverently, but dared to presume upon his goodness, incurred his hot displeasure.

- **Nadab and Abihu** – *Strange Fire* (Leviticus 10:1-7; Numbers 3:4; 26:61).

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(Numbers 3:4) Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

(Leviticus 10:1-7) Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered **strange fire** before the LORD, **which he commanded them not**. (2) And there went out fire from the LORD, and devoured them, and they died before the LORD. (3) Then Moses said unto Aaron, This *is it* that the LORD spake, saying, **I will be sanctified in them that come nigh me, and before all the people I will be glorified**. And **Aaron held his peace**. (4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them,

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Come near, carry your brethren from before the sanctuary out of the camp. (5) So they went near, and carried them in their coats out of the camp; as Moses had said. (6) And **Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.** (7) And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

- **Uzziah** burned incense in the house of the Lord and was stricken with leprosy by the hand of God (2 Chronicles 26:16-21).
- The Lord God killed **Hophni and Phinehas** and took the priesthood from the house of Eli, because

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his sons did not honor him, did not sanctify him, before the people (1 Samuel 2 and 4).

- **David declares, after God killed Uzzah, that the Lord brought a breach upon him and the people, “because we sought him not after the due order.”**

**If God demanded reverence in those days of types, pictures, and ceremonies, how much more ought he to be revered by us in this Gospel Day!**

(Psalms 89:7) God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

**That which men and women call “contemporary worship” is nothing but contempt for God. Reverence for God or the lack of it, reverence or contempt, is displayed in many ways.**

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- Our Attitude toward His Word and Ordinances
- Our Preparation for Divine Worship
- Punctuality or Carelessness
- Our Attire
- Our Attitude in the House of God

**It was required that the sacrifice be brought to and slain at the place God required.** — It was not enough that the right sacrifice be brought, it had to be brought to the specific place and slain at the specific place God required. It must be brought before the Lord, to the door of the tabernacle, at the altar, and slain on north side of the altar (Leviticus 1:3, 5, 11).

(Leviticus 1:3) If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will **at the door of the tabernacle** of the congregation before the LORD.



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(Leviticus 1:5) And **he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle** of the congregation.

(Leviticus 1:11) And **he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.**

**Why all this fuss?** Surely it would be acceptable, so long as the person was sincere. — Ask Uzzah about that! If we are sincere in worshipping God, we will reverently worship him as he has prescribed.

**MOST HOLY** — Why all this fuss, and bother, and close attention to detail? Read the last line of verse 25. — “*It is most holy!*” **The sin-offering, like the burnt-offering, pointed to the great sacrifice of our Lord Jesus Christ, by whom God has**

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**redeemed and saved his people**. It had to be brought to the same place, killed on the same spot, on the north side of the altar, because it was most holy. It was most holy because it pointed to Christ, our great sin-atoning Sacrifice and his death at Calvary, which is not merely ceremonially most holy but, indeed, most holy!

**The sacrifice was killed on the very spot of ground where the Lord Jesus Christ was sacrificed for us, Mt. Calvary, which was on the north side of Jerusalem.**

(Psalms 48:2) Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.

- **It was as if** the priest and the worshipper were standing at the foot of the cross, where those holy women stood, watching the Savior die in their stead. How holy that place was to them, for

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there God's holy Son died to satisfy God's holy justice to make them perfectly holy!

- **It was as if** they stood at the door of heaven with the heavenly host, when they saw the Lord of Glory return to heaven as a man with his own blood, having obtained eternal redemption for his people by the sacrifice of himself!
- **It was as if** they stood in the presence of God himself, all his holy angels, and all the ransomed in heaven, and heard the Son of God cry, as the blood of the sacrifice was caught in the basin, "*It is finished!*"
- **It was as if** they saw here the holy Lord God himself revealed! — That is exactly what the believing worshipper saw (2 Corinthians 4:6).

**Never was there such an hour, such an event, such a place as that which is here portrayed!** God's own

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dear Son was made sin for us, so that God might be just and justify us by his grace, through the redemption that is in Christ Jesus. — “**It is most holy!**”

**Christ is most holy as the Sacrifice that is required of God,** — the Sacrifice **offered to God,** — and the Sacrifice **accepted by God.**

- This is what Isaiah saw.
- This is what every believer sees when he receives by faith the blessedness of redemption accomplished.
- This is the thing that makes us and our sacrifices (v. 17) “*most holy*” before the Lord (2 Corinthians 5:21; Colossians 1:12; 2:9-10; Ecclesiastes 9:7). — It is the worthiness of our Sacrifice that makes us worthy to come to God and worship him (1 Corinthians 11:26-29).

**THE EATING**

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2<sup>nd</sup> — Verses 26 and 29 describe **the eating of the sacrifice.**

(Leviticus 6:26) The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

(Leviticus 6:29) All the males among the priests shall eat thereof: it *is* most holy.

There are three things presented to us in these two verses.

1. **SUBSTITUTION**

Substitution is portrayed in the offering made by the priest. The opening words of verse 26, “*The priest that offereth it for sin,*” might be better translated, “**The priest that makes it sin.**” — By receiving the sacrifice from the sinner who had come to worship God, the sacrifice upon which the sinner had laid his

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hands, the priest ceremonially took the sacrifice as a mass of sin to be slain.

So our Lord Jesus Christ died “*the Just for the unjust that he might bring us to God.*” But when he died under the wrath of God, he was reckoned to be unjust, a horrid mass of sin, because our sins which were made his were justly imputed to him.

**2. FAITH**

The eating of the sacrifice by God’s priest is a picture of faith feeding upon Christ, and thereby drawing life from him.

(John 6:53-58) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my

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flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

### 3. **COMMUNION**

This is also a picture of that sweet communion saved sinners have with the holy Christ by faith. The Lord Jesus Christ, our great God and Savior, who by himself purged away our sins, holds intimate, sweet communion with those whose sins he purged away, as we feed upon his sacrifice.

- **The sacrifice was not eaten by one man alone, but by all the priests** (v. 29) ministering in the

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court of the tabernacle. — All God’s priests feed upon the same sacrifice and have the same provision of grace. That provision is Christ.

- **The sacrifice was to be eaten “in the holy place, in the court of the tabernacle of the congregation.”**

Aaron and his sons feeding upon the sacrifice of the sin-offering are representatives of God’s “*royal priesthood*,” believers in Christ, feeding and finding nourishment for their souls in the house of God, the church of the living God. **Believers feed upon the bountiful provisions of God’s house at his banqueting table, by the gospel.**

- This is the temple of God (1 Corinthians 3:16)<sup>1</sup>.
- This is the place where God meets with his people (Matthew 18:20).

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<sup>1</sup> (1 Corinthians 3:16) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?



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- This is the place where the holy Lord God spreads his table and feeds his people (Jeremiah 3:15).<sup>2</sup>

**THE DEMANDS**

3<sup>rd</sup> — In verses 27 and 28 we read about **the demands of the sacrifice.**

(Leviticus 6:27-28) Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. (28) But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

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<sup>2</sup> (Jeremiah 3:15) And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

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What an awesome sight the blood of the sacrifice must have been! What an awesome sight the blood of God's true sacrifice for sin is! As it was represented in the sin-offering even those lifeless, inanimate things which came in contact with the blood of the sacrifice were revered as holy, sacred things because of the blood of the sacrifice. Once they had come into contact with the sacrifice, they were never to be used for any common, ordinary thing again.

**Anything and anyone that touched the sacrifice was, by the sacrifice, made holy** (v. 18).<sup>3</sup> — We were made holy by the sacrifice of our Lord Jesus Christ, not by our touching him in faith but by him touching us in covenant grace.

**This chapter does not declare that men would be made holy by touching the sacrifice, but that they must be holy to touch the sacrifice** (vv. 18, 27).

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<sup>3</sup> (Leviticus 6:18) All the males among the children of Aaron shall eat of it. *It shall be* a statute forever in your generations concerning the offerings of the LORD made by fire: everyone that toucheth them shall be holy.

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Only those who had been sanctified could touch the sacrifice. So it is today. **Only those who have been made holy by God's work of grace can and will lay hold of Christ.**

- Those Sanctified in Election — By the Purpose of God the Father
- Those Sanctified in Redemption — By the Blood of God the Son
- Those Sanctified in Regeneration — By the Grace of God the Holy Spirit

**We are manifestly made holy, we experience the blessedness of our holiness in Christ, when we lay hold of him and thereby enjoy the peace of divine acceptance and approval** (Romans 4:25-5:2)<sup>4</sup>.

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<sup>4</sup> (Romans 4:25) Who was delivered for our offences, and was raised again for our justification.

(Romans 5:1-2) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

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**Illustration:** *The Woman with an Issue of Blood*

Being united to Christ, being consecrated to God, having touched and having been touched by God's Sacrifice, we now must henceforth and forever serve God alone in the holy place.<sup>5</sup>

**The priest's garments, when splattered with blood, had to be washed in the holy place.** — Two things here:

1. The blood of Christ is precious beyond our highest thought. It must be revered above all

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<sup>5</sup> (1 Corinthians 6:9-11) Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, (10) Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (11) And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

(1 Corinthians 6:19-20) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? (20) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

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things. It must never be treated as a common, ordinary thing.

2. The blood must be sprinkled upon God's altar, sprinkled toward the veil, and sprinkled upon our consciences, not upon our garments (Hebrews 9:1-15).

**The vessels that carried the sacrifice and the blood, the pot in which it sat, had to either be smashed to pieces or scoured.** There is much instruction here. I can only scratch the surface. Even if my time were not limited, my ability is.

- *First*, this tells us that **there was a deficiency in those sacrifices.** — They could never take away sin (Hebrews 10:1-4). The sacrifices themselves left a defilement that had to be cleansed. There was an iniquity about the holy things themselves that had to be cleansed. — But there is no deficiency in Christ's Sacrifice (Hebrews 1:1-3).

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- *Second, the breaking of the earthen vessel which carried the sacrifice certainly showed that our Lord's holy humanity, his earthen vessel, had to be crushed in death for us.*
  
- *Third, it seems obvious to me that there is a reference here to gospel preachers (2 Corinthians 4:7).<sup>6</sup> — God's servants are but earthen vessels, frail, broken pieces of clay.*

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<sup>6</sup> (2 Corinthians 4:1-7) Therefore seeing we have this ministry, as we have received mercy, we faint not; (2) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (3) But if our gospel be hid, it is hid to them that are lost: (4) In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. (6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

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- *Fourth, the treatment of these vessels also portrayed and intimated the complete restoration of all things to the glory of our God by the sacrifice of Christ, the restitution to be made unto God by the merit of Christ's blood.*

That earthen vessel in which the sacrifice was offered had to be broken and never used for anything else. Why is this specified? — This earth, which soaked up the blood of God's darling Son shall be utterly destroyed and made completely new so that it shall be used for him, exclusively for him, whose blood was shed upon it.

**As the brazen vessel had to be scoured and scrubbed completely clean, freed from all that dimmed its beauty, so God's creation shall, by the fire of God be scoured and made completely clean of all that dims its beauty.** This place, sanctified by the blood of God's own Son which dropped upon it

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2000 years ago, shall yet be made God's holy mountain, covered with righteousness (Isaiah 11:9).

**These are the demands of the sacrifice.** All who touch it must be holy. The vessels carrying it must be God's alone. The earth itself, touched by the blood, must be restored to God.

- As the earthen vessel touched by the sacrifice **must be broken**, so all who are touched by the crucified Christ are broken before him.
- As the priests' garments stained with blood **had to be washed** and the vessel of brass had to be scoured, so all who were redeemed by the blood of Christ at Calvary must be cleansed by the grace and power of God the Holy Ghost in the washing of regeneration and the renewing of the Holy Ghost (Titus 3:3-5).



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- As the vessels sanctified by the sacrifice **could never be used for any other purpose**, so God's elect, once saved by his grace, are by his grace utterly consecrated to him alone (Romans 12:1-2).

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4<sup>th</sup> — In verse 30 the Holy Spirit speaks of **the other sacrifice, the sacrifice that could not be eaten**.

(Leviticus 6:30) And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

Again, everything is spoken of and treated with the highest reverence. The blood of the sacrifice of the sin-offering has expiated the transgression. The flesh of the animal sacrificed is, by virtue of its sacrifice, holy, as our risen Redeemer was “*justified in the*

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*Spirit.*” As such it has been eaten in the holy place. But there was another offering, a sin-offering and a burnt-offering, by which reconciliation was made between the holy Lord God and his sinful people.

- **The first sacrifice was to be eaten by the priests in the court of the tabernacle, identifying themselves with the sacrifice** (vv. 26 and 29). That eating portrayed our faith in Christ, faith feeding upon the Lamb of God (John 6:53-58).
- **This sacrifice is for God alone.**

The blood of this offering, on that great holy day in Israel, the day of atonement (Leviticus 16), was sprinkled on the mercy-seat. **The carcass of this sacrifice was not to be eaten by any man, under any circumstances, but was burned without the camp, totally consumed by the fire.**

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(Psalms 99:1-3) The LORD reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved. (2) The LORD *is* great in Zion; and he *is* high above all the people. (3) Let them praise thy great and terrible name; *for it is holy.*

This other sacrifice, of course, typified our great Savior, as did the others. The fact that it was burned without the camp spoke of the completeness of Christ's great sacrifice. He was the sacrifice of God in the totality of his holy being offered up to God, utterly consumed by the fire of God's holy wrath.

**But why was this sacrifice not to be eaten by any man?** What is the significance of that prohibition? Turn to **Hebrews 13:10-12**, and you will see the answer.

(Hebrews 13:10-12) We have an altar, whereof they have no right to eat which serve the

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tabernacle. (11) For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. (12) Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

**Christ is that one Sacrifice by whom justice has been fully and perfectly satisfied, by whom the veil has been ripped open, by whom sinners now have the right, yes, the right, to enter into the holiest of all within the veil, in perfect fellowship with the holy Lord God.**

(Hebrews 10:14-22) For by one offering he hath perfected forever them that are sanctified. (15) *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, (16) *This is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (17)

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And their sins and iniquities will I remember no more. (18) Now where remission of these *is*, *there is* no more offering for sin. (19) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (21) And *having* an high priest over the house of God; (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

**Our faith in Christ does not make his sacrifice effectual for the saving of our souls. The efficacy of his sacrifice is that which brings us faith and makes our faith effectual to the saving of our souls.**

(Hebrews 13:13-15) Let us go forth therefore unto him without the camp, bearing his reproach.

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(14) For here have we no continuing city, but we seek one to come. (15) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

(Hebrews 4:16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Amen.