

Lev 05-04-03a

This is the third day of April, 2005. We continue this morning our worship. As we prepare for the study of the Word of God, we'll take a moment to clear our minds, ensure that our souls are sanctified and our hearts are purified, so that God the Holy Spirit can do His work of ministering the Word of God to our hearts.

Shall we pray? Father, we are grateful for the day that You have given us. Your mercies are renewed every morning and remind us constantly of Your faithfulness. We thank You for the fellowship of believers of like mind.

We thank You for the opportunity to gather without fear, without oppression or danger to ourselves. We thank You for the gift of Your Word, the multiple manifold ways that we have access to the truth that is contained within it. We thank You for those who have labored and on whose shoulders we stand, who have left us a history of what they learned and we can digest that and build upon it.

We thank You most of all for the Lord Jesus Christ, who is the focus and center of everything in Your Word, who sits at Your right hand and intercedes on our behalf, who represents us and symbolizes the acceptance that we have before You through His sacrifice and work on the cross. We thank You for our nation. We pray for our governmental leaders, our president, his cabinet, all of those in the branches of government and in the areas of military and law enforcement who put their lives on the line in some cases to safeguard and preserve our freedom.

We are grateful to live in this land. We do not want to take for granted the tremendous privilege and freedom that You have given us. We know that it is for a purpose and we have the opportunity to grow in grace and knowledge of the Savior in a unique way because of the circumstances You have given to us.

We ask Your blessing on our fellowship and on our study this morning. May God the Holy Spirit find our hearts ready and teachable and may He impress upon us the truth that You have for each of us from Your Word. We ask it in Jesus' name.

Amen. We continue this morning in our study of the Word of God by opening a new relatively brief series having concluded our study of the book of Exodus and yet not having fully delved into all of the meaning that attaches to the subject of the last several chapters of that book which is the construction and inauguration of worship in the tabernacle among the people of Israel. It's sort of like building a church but never holding the first service.

We have got the tabernacle built, got the priests inaugurated. What we now want to examine in the first six chapters of Leviticus which is the study we begin this morning, we want to take a look at those offerings that are the substance of what takes place at the tabernacle. This is the activity for which the tabernacle is built.

It's kind of a waste of time to have the tabernacle if nothing ever goes on there. God's presence represented within the tent, within the Holy of Holies. The people represented, Christ represented in all of the furnishings, in all of the construction and yet the daily ministration of the priest, the point of contact for people who come to that place is the Levitical offerings and those offerings are summarized.

The details and the specifications for how they were to be presented are given to us in Leviticus chapters 1 through 6. This is the study that we begin this morning. It's always a good idea to figure out why are we studying what we are studying and in that connection I would like to read to you some words that I think are very helpful in terms of defining why we need to know about the offerings. Why do we find this study important? We know that they reflect the work of the Lord Jesus Christ but this goes back to the idea of types in general.

How legitimate is it to see Christ foreshadowed in the Levitical offerings? Most of us here would say well of course it's legitimate, there's an obvious connection but how deeply can we press that point? Where do we leave off looking at the details and say well now this was just practicality for the people of Israel and no longer is a really valid point to make. People compare the study of types to the study of parables and they say well the parable has one, now this was taught to me at Dallas Theological Seminary by the way, that a parable really just has one point of application and to take the details that Jesus included in the parables and press those is to almost certainly walk off the solid ground and into the mire and that you should only look at the point of application that Jesus made from the parable and not press any of its details into service in terms of teaching points. Well, the author of a book called The Law of the Offerings which I appreciate, it's of course long out of print like most good books, but his name is Andrew Jukes and I would like to read you something that he said in the introductory chapter of his book that I cannot find a way to say any better than what he said.

He has sort of raised the question why is it that so many in the church, in his day of course, and he's an old guy, he lived from 1815 to 1901 so this is a 19th century study, and yet even in his day he was puzzled by the neglect and lack of interest on the part of believers in the specifics that we are about to study. Well, they came, they offered the offering, it's blood, it foreshadows Christ on the cross, we're done. He said, The real secret of the neglect of types I cannot but think may be in part traced to this, that they require more spiritual intelligence than many Christians can bring to them.

That's kind of a bold statement. They require more spiritual intelligence than many Christians can bring to them. To apprehend them requires a certain measure of spiritual capacity and habitual exercise in the things of God, which all do not possess for want of abiding fellowship with Jesus.

Pretty plain spoken, isn't he? The mere superficial glance upon the word in these parts brings no corresponding idea to the mind of the reader. Does this sound familiar? I look at it, but it doesn't create anything in my mind. The entrails and the legs of the offering are washed before

the offering is burned.

It connects with nothing, right? Well, for many, much of what we studied in the book of Exodus has a similar lack of response. It doesn't hook into anything. It doesn't bring anything to mind.

Let me return to Jukes. The mere superficial glance upon the word in these parts brings no corresponding idea to the mind of the reader. The types are indeed pictures, but to understand the pictures it is necessary that we should know something of the reality.

Now listen to his example. The most perfect representation of a steam engine to a South Sea savage would be wholly and hopelessly unintelligible to him, simply because the reality, the outline of which is presented to him, is something hitherto unknown. He says, you go to the South Sea, you find an aborigine, and you show him a picture of a steam engine, he's going to look at it and be clueless.

But let the same drawing be shown to those who have seen the reality. Such will have no difficulty in explaining the representation. And the greater the acquaintance with the reality, the greater will be the ability to explain the picture.

The savage who has never seen the steam engine would, of course, know nothing whatever about it. Those who have seen an engine, but know nothing of its principles, though they might tell the general object of the drawing, could not explain the details. But the engineer to whom every screw and bolt are familiar, to whom the use and object of each part is thoroughly known, would not only point out where each of these was to be found in the picture, but would show what others might overlook, how in different engines these might be made to differ.

It is just so in the types. He who knows much of the reality will surely also know something of the type. The real secret of our difficulty is that we know so little.

And what is worse, we do not know our ignorance. And the natural pride of our hearts, which does not like to confess our ignorance, or to go through the deep searchings of soul which attend learning and abiding in God's presence, excuses itself under the plea that these things are not important or at least non-essential. Is Brady tracking with what he's saying here? Paul had to meet the same spirit in several of the early churches.

Thus, in his epistle to the Hebrews, when about to prove from a type the doctrine of Christ's everlasting priesthood, he speaks of him as a priest forever after the order of Melchizedek, he cannot go on with the proof without telling the Hebrews how much of the difficulty of the subject is traced, not so much to its abstruseness as to their spiritual childhood and ignorance. We just went through that in Hebrews, didn't we? Of whom, says he, speaking of Melchizedek, I have many things to say and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you the first principles of the oracles of God, ye are become such as have need of milk and not of strong meat.

That's, of course, the old King James rendering. It was their infancy in Christ, their lack of

growth, which hindered their understanding of the scriptures. As in the natural world, life and intelligence are different, just so it is in the spiritual.

A man may be born of God, and as such, have the life of Christ, be an heir of heaven, sure of all that the love of God is laid up in store for the redeemed family in glory, and yet, like a child, know nothing of his inheritance, nothing of his father's will, be a stranger to service and warfare, and ready to be deceived by any. Let me just read that again. A man may be born of God, and as such, have the life of Christ, be an heir of heaven, sure of all that the love of God is laid up in store for the redeemed family in glory, and yet, like a child, know nothing of his inheritance, nothing of his father's will, be a stranger to service and warfare, and be ready to be deceived by any.

That's why this study is important, and we, I think, are going to get a great benefit from it, because we have been through so many studies, we have learned a lot of the word of God, we are acquainted with the reality. You, each of you, listening to the sound of my voice, has studied enough that, in his comparison, you are more comparable to an engineer than to a South Sea savage. So when we look at these pictures, we are going to be able to look at the nuts and bolts and see where one would differ from another, in the same way that a D-type boiler differs from an M-type boiler.

I could show you a picture of the steam boiler plant in a ship, and I could, and Lori probably could, tell you whether it's a D-type or an M-type boiler, the rest of you probably could not. Why? Exposure, training, observation. I sat down there, I've told you this story many times, I sat down there as a third-class midshipman for weeks, doing nothing but scraping carbon off of these little rotating sprayer plates that are at the tip of the tubes that bring the diesel fuel in to be burned, which creates the steam which drives the ship, and I can identify a D-type boiler, which is what that ship had, and will be able to when I'm a doddering old guy in the rest home.

We don't want to be a stranger to service and warfare. We don't want to know nothing of our inheritance. We don't want to be deceivable.

So this study is important. That's what Juke says. This is, I fear, the case with many believers now.

The low standard of truth in the church, making the possession of eternal life the end instead of the beginning of the Christian's course has led many to think that if they have or can at last obtain this life, it is enough. But these are not God's thoughts. Birth, spiritual birth, is birth of God forever, a life once given never to be destroyed.

Schooling, training, adorning, clothing, follow the possession of life and even the knowledge of it. I own indeed that while the Christian is a babe, he needs milk and ought never to be pressed to service. At such a time, he does not need the deeper truths of Scripture.

Strong meat may choke the babe as much as poison, but milk, the simpler doctrines of the

word, will not support the man in active service. The man of God needs deeper truth, and it is, I believe, the lack of this deeper truth in the church which so effectually leaves us without power or service and brings it to pass that much of what is done is performed in the energy of the flesh rather than in the power of the Spirit. Well, as I said, I think he spoke those words so succinctly there, there's nothing that can be improved upon.

So, we find ourselves now addressing a section of the word of God that deals in types. These are pictures, and in these pictures we are going to see a level of detail about the work of the Lord Jesus Christ that is unparalleled anywhere else in the word of God. This is where Christology is to be found.

Now, just in general, when you think about the setup in the tabernacle, and you think about the bringing of offerings, there are three primary components when an offering takes place. You have the offeror, the person bringing it. You have the offering itself, and you have what else? I'm the offeror, here's the ox I'm leading to the sacrificial slaughter.

What else is required for the sacrifice to take place? Levitical priest, right? The priest is a necessary component, and we're going to see as we look at each of these types of sacrifice that those elements are in view. In both the sacrifice and in the priest, we are going to see elements of the Lord Jesus Christ and his work, because he is the high priest after the order of Melchizedek. It was a priestly function that he fulfilled, among other things, on the cross in the offering of himself.

His example in exercising priesthood to offer himself is a model for us. This ought to bring to your mind Romans 12, 1 and 2. Present yourself, present your body, a living sacrifice. We no longer have a proxy priest, we are our own priest.

This is the huge mistake that the Catholic Church has been perpetuating, that the Episcopal Church has been perpetuating, that other churches that employ priests have perpetuated for hundreds of years. There is no external priesthood now. Jesus Christ is the high priest after the order of Melchizedek, and this is an individual priesthood.

We each serve as our own priest. So there is a sense in which we are going to see both the Lord Jesus Christ and ourselves in the details related to the priest. We are going to see ourselves in the offeror, and we are going to see Christ in the offering.

We are not the offering. Christ is not the individual bringing the sacrifice for some reason that has separated him from God. So we have ourselves in one corner, we have the offering in the other corner, and we have the priest in the middle.

We overlap in the area of offeror and priesthood. The Lord Jesus overlaps in the area of priesthood and offering. Having said that, let's turn to Leviticus chapter 1. Actually, before that, let's turn to Psalm 40.

This is our scripture reading for this morning. It is pertinent because it speaks of four of the five

types of offering that we are going to study in Leviticus, right in the center of the psalm. This is the Psalm of David.

Generally speaking, the first book of the Psalter. There are five books in the hymnal of the Israelites, just as there are five books of Moses. The first book, Psalms 1-50, is generally attributed to David.

They are called the Psalms of David. This is no exception, dedicated to the chief musician. I waited patiently for the Lord, and He inclined to me and heard my cry.

He also brought me up out of a horrible pit, out of a miry clay, and set my feet upon a rock and established my steps. He has put a new song in my mouth, praise to our God. Many will see it and fear and will trust in the Lord.

Blessed is that man who makes the Lord his trust and does not respect the proud, nor such as turn aside to lies. Many, O Lord my God, are your wonderful works, which you have done, and your thoughts toward us cannot be recounted to you in order. If I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering you did not desire, my ears you have opened. Blood offering and sin offering you did not require. Then I said, Behold, I come, in the scroll of the book it is written of me.

I delight to do your will, O my God, and your law is within my heart. I have proclaimed the good news of righteousness in the great assembly. Indeed, I do not restrain my lips, O Lord, you yourself know.

I have not hidden your righteousness within my heart. I have declared your faithfulness and your salvation. I have not concealed your loving kindness and your truth from the great assembly.

Do not withhold your tender mercies from me, O Lord. Let your loving kindness and your truth continually preserve me, for innumerable evils have surrounded me. My iniquities have overtaken me so that I am not able to look up.

They are more than the hairs of my head, therefore my heart fails me. Be pleased, O Lord, to deliver me. O Lord, make haste to help me.

Let them be ashamed and brought to mutual confusion who seek to destroy my life. Let them be driven backward and brought to dishonor who wish me evil. Let them be confounded because of their shame who say to me, Aha! Aha! Those words ring a bell.

Let all those who seek you rejoice and be glad in you. Let such as love your salvation say continually, The Lord be magnified. But I am poor and needy, yet the Lord thinks upon me.

You are my help and my deliverer. Do not delay, O my God. It's often the case when verses are

taken out of context, people generally find a wrong conclusion within them.

This verse has been used to say some things about the Levitical offerings that we're about to study that are not true, that God really didn't assign any significance or weight to the Levitical offerings. They were just symbolic. They were a ritual that kind of made its point and then was just sort of perpetuated, but that there wasn't any real efficacy.

It didn't really make a difference whether or not the sacrifice was offered because it says right here you don't desire it and you don't require it. Other places where the prophets railed against Israel, Malachi, your offerings are a stench in my nose. Samuel tells Saul that God values obedience more than the fat of lambs.

I desire mercy and not sacrifice, this sort of thing. And so scholars in our age have looked at this and said, well, this was strictly ritual and ceremonial and I doubt that you'll ever get very deeply into this unless you decide to wade through some of the weird stuff they teach in seminaries and Bible colleges, but there is a school of thought that says that this whole system that we're about to look at was a ceremonial sacrifice that took care of ceremonial uncleanness and that there wasn't any traction, there wasn't any real effect in the area of genuine sin. And that is just not true, but they'll base it on passages like this.

We're going to see in our study that it has everything to do with what's going on in the heart and what's going on in the attitude toward God and what's going on in terms of obedience to God's commands and that there is far more than just, I have incurred ceremonial uncleanness, I will perform a ceremony with an animal sacrifice and this will make me ceremonially clean. That is a false view and to say that the sacrifices had no efficacy and had no meaning is to distort verses like this. We have seen the context here, Blessed is the man who makes the Lord his trust and does not respect the proud or turn aside to lies.

Sacrifice and offering you did not desire, my ears you have opened. Why is this inserted in the middle? You could imagine verse 6 to fly with both its wings straight and level if it just said sacrifice and offering you did not desire, burn offering and sin offering you did not require. Why does it insert in the middle, my ears you have opened? Because the first thought is the one that I just described.

Well, God gave the sacrificial system, if we just maintain the sacrificial system we are good to go. The rich young ruler came to Jesus and what must I do to inherit eternal life? Jesus says, well, what's in the law? He says, well, all the things in the law I have kept for my youth. So, what else is there? Jesus says, well, there is one thing you lack and it's in your attitude, it's in your values and your goals and your priorities.

Let's see you manifest those by giving away what you have and following me and of course the guy goes away sorrowing because he had great possessions and the obedience versus the attitude of heart is clearly reflected in that story. Well, Israelites hearing the content of Leviticus 1-6 and saying, oh, I see, I just bring these sacrifices and everything is okay. This is a superficial

view.

David here says, my ears you have opened. I have heard the deeper truth that it's not the sacrifice and offering that you desire, it's not the burnt offering and sin offering that you require. It is the attitude of verse 8, I delight to do your will, oh my God, and your law is within my heart.

Isn't it interesting that in the offerings of the Old Testament, people brought an animal, throat is slit and the blood gushes forth. You have the offering and the blood comes out. We, when we celebrate the Lord's table and remember what happened in the upper room the night before he was crucified, take the bread and the cup and internalize them.

Instead of blood coming out, instead of flesh going up in smoke, flesh goes into us, blood goes into us. It is an intake rather than a shedding. That we honor, that is our one ritual.

Why? David says, I figured this out. God has opened my ears. I have heard the real truth of the sacrificial system.

I think this is good for us to look at before we begin the study of the details. Sacrifice and offering is the means of expression of something deeper. If your ears are open, like David says, I delight to do your will, oh my God, and your law is within my heart.

It is not my external bringing of the sacrifice. It is what is going on in my heart. It is what I delight in that makes the sacrifice either efficacious or meaningless.

So, with that as an introduction, let's turn to Leviticus chapter 1. What we are going to find is that in Leviticus there are a number of different sacrifices detailed. Four of them are mentioned in Psalm 40. Again, it is a shame that we don't all know Biblical Hebrew because it really jumps off the page when he says, sacrifice and offering you did not desire.

Each of these uses a different Hebrew word, which is a technical word. Sacrifice and offering, burnt offering and sin offering, each of these is a different word. Each of these has its own chapter in Leviticus.

We are going to see a chapter on each one of those four words. So, it would be well for us to look at the overview of sacrifices. If you have any kind of an outline, if you have a study Bible that shows you an outline, any outline is going to point out five offerings in Leviticus 1 through 6. The first one in chapter 1 that we are going to look at this morning is the burnt offering.

The second one is the grain offering. In the old King James this was the meat offering. The third, and of course that is chapter 2, the third in chapter 3 is the peace offering.

The fourth is the sin offering, which is in chapter 4 and actually extends into chapter 5. And then finally we have the trespass offering, picking up in chapter 5 and going through the first part of chapter 6. So, the details of these sacrifices are going to be given in the first six

chapters. There are additional instructions to the priests for how to handle these offerings in the remainder of chapter 6 and into chapter 7. And then there is a summary at the end of chapter 7. Five offerings, burnt offering, grain offering, peace offering, sin offering, and trespass offering. Let's take a look at Leviticus chapter 1. Now the Lord called to Moses and spoke to him from the tabernacle a meeting saying, Speak to the children of Israel and say to them, When anyone of you brings an offering to the Lord, you shall bring your offering of the livestock, of the herd, and of the flock.

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. Then he shall put his hand on the head of the burnt offering.

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. 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, lay the wood in order on the altar. Then the priests, Aaron's sons, shall lay the parts, the head and the fat, in order on the wood that is on the fire upon the altar. But he shall wash its entrails and its legs with water.

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 essential description of the whole burnt offering. What we have in the remainder of the chapter is a variation, two variations on this based on the fact that some people could not bring the bull, weren't wealthy enough, didn't own one, couldn't afford one, and so there are accommodations made.

But the essence of it is going to be in these first nine verses. So the first thing we want to point out here is that the Hebrew word for offering is karban, Q-A-R-B-A-N, Q-A-R-B-A-N. This functions much as our English word offering.

It is non-specific. All of these are going to be called karban. This may ring a bell if you remember Jesus rebuking the religious establishment of His day in declaring their possessions to be karban and therefore they would not support their parents.

They would say, well, I could support you in your old age, but I've declared my goods to be karban. And this is the Aramaic derivative from karban. Basically they are dedicated.

They are an offering to the Lord. I've put it in my will that when I die my estate goes to the temple, and so I can't be chopping that up and taking what I've dedicated to the Lord and giving it to you. And so in this way they didn't have to obey the commandment to honor father and mother because it's been trumped.

Well, the stuff is really God's. Karban. It's an offering.

That's the word that's used here and throughout these chapters, translated offering. So the Lord called to Moses and spoke to him from the tabernacle of meeting. Now, every detail is important and we are going to operate on that assumption.

There is no detail that we are not going to at least make an attempt to understand as we go through here. So what about this? What do you see here? The Lord called to Moses and spoke to him from where? From Sinai? From the tabernacle of meeting. Why? Legislation that brought about relationship with God, the covenant where God says, I will be your God and you will be my people, and the people are sprinkled with blood, much as they were sprinkling of blood when they came out of Egypt, and all the Lord has said we will do, entering into the covenant, and the moral expression of the covenant comes from Sinai.

Sinai, in a sense, represents the covenant that defines the boundaries of relationship with God. Now that you are in that relationship, how does it work? How is the ongoing contact with God going to be handled? It is separated. God doesn't speak about the offerings from Sinai.

He speaks from the tabernacle. He speaks from the Holy of Holies, because now you are in the precincts of the people of God. It is an in-house discussion.

You know how good leaders, if they have to rebuke someone, they don't do it in front of the troops. They take them aside and say, you know, you really shouldn't do this or do that or do the other. People discipline their children, hopefully when it is possible, in privacy.

Your child runs amok in the store or something. I have seen ladies just wail the daylights out of their kids in the grocery store, which on the one hand I think, well, you are doing a lot of things right in that. The punishment is immediately after the crime and you are not letting them get away with something.

But could you maybe go to the car? Could you go around the side of the store and not sort of humiliate your child in public in that way? This is what God is doing. He says, look, you people are going to mess up. You are going to need to repair damage.

And so I am going to speak to you about it in the camp, not up on the mountain. The mountain is in the view of the world. The mountain says, these people at the foot of the mountain are my people.

They are agreeing to do what I say. I am entering into covenant with them. This is a public demonstration for the nation, so to speak.

Now, within the nation, God speaks inside the precincts of the tabernacle. However, you have that principle of privacy, God speaking to his people in the holy place. But when an offerer needs to approach God and express his relationship to God or his need to repair that relationship with God, he doesn't do it at his tent.

He doesn't call up on the landline. I am sure they had landline phones in the camp and call up

and ring up the Levites and say, could you send a priest over? I have had kind of a foul up here and I need to do a sacrifice. The priests don't make house calls.

If you are going to go do an offering, it is in public, isn't it? Other people are going to see this. You lay your hand on the head of the animal and it is out there. You don't get to say, well, do you have a cubicle? Is there a little confessional? We can draw the curtain and it will just be you and me talking through the screen.

Nobody will know what I am saying. You come out there and you are leading the animal and say, oh, well, there goes Ahab. He is going in there to offer a sacrifice.

It would be interesting to know what that is all about. And then there he is and he is acknowledging publicly whatever it is that his sacrifice represents. And we are going to see what these sacrifices mean as we go forward.

So anyway, the place, this is my point, the place is important. Don't overlook where God speaks from when he gives these instructions and where the sacrifices are to take place. The altar is public to the other people of God, not to the nations.

It is not offered outside the camp. We are going to see some things that take place outside the camp, but this offering is not one of them. So the Lord called to Moses and spoke to him from the tabernacle of meeting.

God is dwelling among his people and so now this is where he speaks. This could not have taken place until we got through the whole book of Exodus, right? Speak to the children of Israel and say to them. Notice God is still not, wouldn't it have been great if there was one of those great bullhorn things bolted to the top of the tabernacle and God would speak and it would just be broadcast out.

The people of Israel don't hear the voice of God speaking directly to them. The voice of God comes from the tabernacle and speaks to whom? Moses. Moses turns around and speaks to the people.

This has ever been the pattern with God. God wants to evangelize the Gentiles. He speaks to Paul.

Paul speaks to the Gentiles. Jesus wants to spread the good news in Israel. He speaks to his disciples.

They become apostles. They evangelize the first generation of the church. God doesn't just part the fabric of heaven and stick his face through and speak to unbelievers or believers.

He sends a prophet. He sends his word through some sort of intermediate means. That's what happens here.

In the church, the only hint of structure that we have for how churches should function is that

there ought to be somebody who is dedicated to preaching and teaching and that they ought to be listened to. That's about as much guidance as we get about the local church in the New Testament. So here, speak to the children of Israel, God says to Moses, and say to them, When any one of you brings a carban, Q-A-R-B-A-N, to the Lord, you shall bring your carban from the livestock, the herd and the flock.

Is there any significance to this? You can't trap a rabbit. You can't snare a deer. You don't get it from out in nature.

It comes from the domesticated animals. It doesn't come from the carnivores, those who prey upon other animals. It comes from specific members of the flock.

It is going to be offered at the door of the tabernacle. Only domesticated animals because there is a principle about domesticated animals. They are submissive.

They are under control. They are husbanded. They are cared for.

They are dependent upon those who care for them. We are His people, the sheep of His pasture, it says in Psalm 100. And there is a picture there of subordination, of strength harnessed for a useful purpose, of productivity husbanded and fruitfulness brought about for a purpose.

Sacrifices are never made from wild animals, and they are never made from wild plant life. It is always domesticated things. And it is a picture of order and of subjection and of the obedience that captive and domestic animals have versus the things in the wild.

Also, domestic animals are known to the offerer, and there is a cost of labor and a cost of care associated with those. If it is a grain offering, you work to grow that grain. If it is an animal, you have seen that animal ever since it was born.

You have cared for it. You have watched over it. You have preserved it.

You have made sure it had feed and water and so on. You have an investment, a personal knowledge and a personal investment. David understood this principle when he says, I am not going to make an offering from the Lord from that which costs me nothing.

So this is the initial layout. God speaks, people are going to offer publicly, and it is going to be an offering from the flock, from something in which they have a personal investment. We are going to pause here and take our break.

When we come back, we are going to study the details associated with the whole burnt offering and see in it the work of the Lord Jesus Christ.