

Lev 05-04-17b

We resume our worship this morning by turning to Leviticus chapter 1, where we are looking at the first of five chapters that deal explicitly with types of sacrifices, types of offerings that are given to Israel to be presented to God. There are different ways of looking at these sacrifices. Most of the studies that you will encounter, if you try to do any reading on these, will look at the sacrifices from the typology that finds its fulfillment in Christ.

And so the studies are very seldom done without seeing their fulfillment in the work of Christ. I was somewhat surprised. I have a large collection of theological journals.

I have Bibliotheca Sacra going over 50 or 60 years. I have the Journal of the Evangelical Theological Society, the Westminster Theological Journal, the Grace Theological Journal, etc., etc., etc. And I looked through all of those for any articles on the Levitical offerings.

And guess how many I found that were exclusively on that subject? Zero. I found two that looked at the work of Christ and referred back to the Levitical offerings. But nobody just sat down and said, let's take a look at the burnt offering.

Let's take a look at the grain offering or the trespass offering, and so on. So it is a largely unplowed field in terms of the specific details. Most people start with Christ, look back at the Levitical offerings, and concentrate on those details that are easily discernible in his work.

We, on the other hand, have begun in Leviticus 1.1 and have seen the Lord speaking to Moses and giving him the specifications, the instructions for these. This is not the only set of instructions. We find as we go forward into later chapters in Leviticus that there is more from the standpoint of the priests, what he's supposed to do when these sacrifices are brought, and so on.

But what we have seen thus far is that this is an *olah*, which comes from the word *ala*, which means to go up or to send up in this case. It is a whole burnt offering. The sacrifice in the time of Leviticus and later is sacrificed, is slain, by the offerer from a male of the herd or male of the flock.

It is presented to us in three different possible forms. The first one is the one that we have already studied, which is the bull. You have to be pretty well off to bring a bull and find one that is without blemish in your herd and bring it to the door of the tabernacle of meeting before the Lord.

Put the hand on the head and slay it. It is slain by the offerer himself. It is then flayed, that is skinned, by the offerer himself.

And it is then cut up into pieces by the offerer himself. At which point the sons of Aaron put fire on the altar and lay the wood in order on the fire. Then the priests, Aaron's sons, lay the parts,

the head and the fat, in order on the wood that is on the fire in the altar, wash the entrails and the legs with water.

The priest burns all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. So what is left over? The skin. The skin is given to the priests.

This reminds us of what took place in the garden where after Adam and Eve sinned and knew that they were naked, God slew animals and took the skins and gave them to Adam, who clothed his wife Eve, I have no doubt, as men have been doing ever since. Buying their wives clothing. But this in a way tells us that this was the inception of the necessity for priesthood and the designation of Adam as a priest.

He is given the skin and that goes to the priest. It has ever been thus. This Ola offering is the type of sacrifice, in fact there is a combination as we will see of the sin offering and the whole burnt offering, up to the time of Leviticus when Abraham sacrificed or when Noah sacrificed, when Cain and Abel sacrificed.

This was the idea, it was a combination. It was not specifically a male animal prior to Leviticus. It usually was, but if you look at the events of Genesis chapter 15 I think it is, where God confirms the covenant with Abraham and he says take a heifer and a female of the goats and cleave them in pieces and he waits all day shooing the buzzards away and God comes after dark and like a smoking torch and so on goes between the pieces.

That is a case where there was an offering that was slain, skinned, cloven and God passed between and it was specifically female animals. So the bull is if you are rich enough to have a herd that includes bulls. If not, beginning in verse 10, If the offering is of the flocks, of the sheep or the goats, as a burnt sacrifice he shall bring a male without blemish, he shall kill it on the north side of the altar before the Lord and the priests, Aaron's sons, shall sprinkle its blood all around on the altar.

Now, what is the significance of slaying it on the north side? You get the idea because the ram or goat is slain on the north side that the bull was slain on the north side as well. We are going to find later on that animals may be slain on the east side. We will see this even before this chapter is over, something about the east side.

So this is a good time for us to sort out the cardinal directions related to the altar. Once again, searched all the journals, searched all the notes, nobody has any clue about why God would say the north side or the east side. They speculated that, well, it's cold up north and so maybe the coldness of God's justice or something, but nobody really has any idea.

So, this is my suggestion to you on the directions. What does the north represent? You may have seen other passages where it talks about God dwelling in the sides of the north and some such thing. Why would it be the north? Which direction does the tabernacle face? East.

You can draw a line from the Ark of the Covenant through the laver and through the altar, and

it goes straight east. The rising sun essentially would shine in to the holy place. In Jerusalem, what direction does the temple face? East.

What's on the east side across the Kidron Valley? Mount of Olives. What was Jesus' favorite place to sit and teach His disciples? Sitting there in the east, looking west at the Temple Mount. I am going to suggest to you that looking at Israel, looking at their history, their genesis as a nation is in Jacob.

Where does the nation begin? Where does it form? Where does its population come into being? Egypt. Relative to the land of promise, where is Egypt? South. When they leave Egypt and leave bondage, which direction are they headed? North.

So, if the south is the direction of Egypt, then north is going to be moving toward God, essentially. God seems to favor the north. So then we ask ourselves the question, why doesn't the tabernacle and the temple face north? Well, this is the Sam Hall idea.

You can't blame anybody for it because everybody else has just wisely decided not to comment. But fools rush in where angels fear to tread. So this is what I think.

I think the north is the pictured dwelling place, if you will, of God the Father. I think the east represents the Lord Jesus Christ. He is the sun, S-U-N, that rises with healing in his wings.

The Lord Jesus sits to the east of Jerusalem on the Mount of Olives. The glory of God departs heading east in Ezekiel and returns heading west. It disappears over the Mount of Olives.

It comes back over the Mount of Olives. What do we know about the Trinity? It's been compared to three different properties of light. You have luminiferous, actinic, and calorific, I think they were called in ancient times, before they had the whole wave theory and particle theory of light.

But the properties of light, luminiferous is what you see, luminous. Calorific is what you feel. And the actinic is the property of light.

This would be perhaps infrared or ultraviolet where it's neither seen nor felt, but yet it is there. It has its effect. And each of these has been compared to one member of the Trinity, where the Lord Jesus is the visible member, the Holy Spirit is the felt member, God the Father is neither seen nor felt, and yet he is very much in charge.

Well, the Lord Jesus as the visible member, in him the word is made flesh and dwells among us. You go to Malachi and see him pictured as the son, S-U-N. So that's his direction.

I picture God the Father sort of enthroned in the north, which is the direction that people from time immemorial have in the northern hemisphere, which is where ancient civilization developed, looked for guidance, looked for direction. You look to Polaris, you look to the north and get your bearings. That's where you have to look to figure out where you are.

And yet it is the sunrise and the sunset, that is the active part of our life and our energy and our deliverance. And so the tabernacle being all about sacrifice is oriented toward the east, which is the direction of the Lord Jesus. And that is where God's mercies are renewed, that is where the new day dawns.

You have the song of Zacharias talking about the day spring and about all the great things that are going to happen when the Lord Jesus is born and his son John is going to be the forerunner. So here's my thought, now getting back to Leviticus. If you are slaying the sacrifice on the north side of the altar before the Lord, keep in mind if you picture the presence of God as being in the Holy of Holies at the Ark of the Covenant, technically you would want to be on the west side of the altar to be closest to that, but he says do it on the north.

And this is the sort of actual location of God and his throne. His mobile presence with Israel, his immediate presence is localized in the Holy of Holies, but this gives you the large view, the universal view. God enthroned in heaven, not God enthroned among his people.

This is timeless, it partakes of the eternal, and it speaks of larger things. This is a bigger issue than just me and being in Israel and being at this spot in the wilderness. This is, because it is the atoning sacrifice, because it is the expiatory sacrifice and makes one acceptable, it is oriented toward God the Father on the north side of the altar.

So, he shall kill it on the north side of the altar before the Lord, and the priests, Aaron's sons, shall sprinkle its blood all around on the altar. Now if you go and study ancient near eastern civilizations, you will find that there is animal sacrifice amongst the Canaanites and amongst the Mesopotamians and so on. You have the different bulls and things that were mummified down in Egypt, but there is one feature of sacrifice here in Deuteronomy that is unique and is found not in the Mesopotamian civilizations where Abram came from, not in the Canaanite cultures which Israel eventually invades, not in Egypt, and that is the significance of the blood.

The idea that the life of the flesh is in the blood, that it is the blood that cleanses, it is the blood that accomplishes expiation, that blood needs to be applied to the altar, that blood purifies and cleanses, this is unknown in any other culture. All of the naysayers and the ne'er-do-wells that want to say, Hebrew religion was derivative and a borrowing and a syncretism of all of the... Well, they have no explanation for this because there is not a whisper, there is not a mention of the importance of the blood of the sacrifice in any other culture except Israel. Here it says specifically, We talked about the significance of this relative to the bull.

Why does the offeror do this? He skins the animal. He finds out what the animal is like underneath. He rightly divides the animal.

He has to be intimately familiar with that animal and know how it is built and where to cut it. It is his animal, it is a personal responsibility for him to skin it and dissect it. And it speaks of the believer's responsibility to know the Lord Jesus Christ.

John says, In the beginning was the Word, the Word was with God, the Word was God. The Word became flesh and dwelt among us, and we beheld His glory. Glory as of the only begotten of the Father, full of grace and truth.

That is where our church gets its name. John chapter 1, twice, grace and truth. The law came by Moses, grace and truth came by Jesus Christ.

There is no more important principle. And each of us as individuals needs to be familiar with the Lord Jesus Christ. He is the incarnate Word.

He is the Word made flesh. If you are going to rightly divide the Word of Truth, it is the same as this offeror rightly dividing his sacrifice into its proper pieces, verifying its perfection. It is without spot and without blemish.

It doesn't have any tumors, it doesn't have any hidden flaws. He knows this because he himself has looked at it inside and out. That is what he sees as satisfactory before God.

And that is what he presents. We have to do the same with the work of Christ. Wash the entrails and the legs with water.

Why the entrails and the legs? Why not the ears and the tail or whatever? What are the parts of the animal that could possibly be defiled? The animal might have walked through the stockyard there, walked through the field and stepped in something. So you wash the legs. The entrails, this is where that which will eventually exit the back end of the animal is located.

And you wash the entrails that there be no hint of defilement. Not that there is anything wrong with the animal. This is something that has come in contact with the animal or has somehow entered the animal so that the animal, the sacrifice is perfect and complete and undefiled.

No admixture, no additions, no extraneous matter that would defile the sacrifice. Anything like that has to be washed off before it is offered. And that is what we have to do.

We have to make sure that our understanding of Christ is pure and undefiled. That is why we are enjoined to grow in grace and knowledge of our Lord and Savior Jesus Christ. Not what people think about Christ.

Not what people imagine about Christ. It is not a distorted view or a twisted view. It has to be the scriptural view.

Which is why we study verse by verse. Wash the entrails and legs with water. Then the priest shall bring it all and burn it on the altar.

It is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. Again, this is the only sacrifice that is completely consumed. No portion of it is consumed by fire.

No portion of it is eaten by the priest or by the offerer. All of it is given to God. Now verse 14.

Now that was the middle income sacrifice. The wealthy, the prosperous offer a bull. Your average people, your middle income, upper blue collar and white collar workers offer the ram or the goat.

The he goat. But, verse 14, if the burnt sacrifice of his offering to the Lord is of birds, he shall bring his offering of turtle doves or young pigeons. This is the poor.

There is no exception. There is no loophole for someone not offering the burnt offering. If you are too poor to afford a bull or a sheep or a goat, then you bring these birds.

Turtle doves and pigeons are cheap. Very inexpensive. What is it that they were selling at the temple when Jesus went in and fashioned a whip of cords and drove everybody out? They had the money changers and they had all these cages of birds.

Because if you are going to offer an offering of birds, what would you have to do if you couldn't buy one? You would have to go catch one. And so they just made it convenient. You could go there.

Now, what's the deal if you are middle income or upper income and you say, well, I'm going to take a couple of turtle doves down to the temple or the tabernacle and offer those. It's not spelled out in scripture, but the rabbinical writings specify that this was the priest's job to make sure that the sacrifice was commensurate with the offerer and that he wasn't cheaping out. But, of course, it's primarily the offerer's responsibility to offer a gift that is in keeping with his ability.

Now, there is a lot of hay that is tossed into the air about giving. And a lot of it is based in the New Testament. A lot of it goes over to Corinthians where Paul is talking to them about the collection for the saints in 1 Corinthians 16.

And you have your other passages that talk about the Lord loves a cheerful giver and that sort of thing. But if you look at those in context, and we're not going to go to them now because we're talking about gifts. These sacrifices are gifts to God.

The Levitical offerings are gifts to God. All of them. Some of them are participatory.

The priest and the offerer participate in some of the later ones. But, in the New Testament, every place you find the Apostle Paul talking about giving, he is talking about giving not to him, not to the local church, but giving on behalf of saints. He's taking up a collection for the saints in Jerusalem.

He says in 1 Corinthians 16, concerning the collection for the saints, it's a collection for the saints. I've given orders to the churches of Galatia, you must do also on the first day of the week, let each of you lay something aside, storing up as he may prosper. Storing up as he may prosper.

Something commensurate. That there be no collections when I come. When I come, whoever you approve by letters, I will send a burial gift to Jerusalem.

The idea being that there be no pressure. He talks about it again, I think, in 2 Corinthians and says, that you lay it up ahead of time so that it will be a gift of generosity and not a gift of literally covetousness. It should be of a cheerful heart.

But the idea is you're looking at fellow believers and saying, here is a need that I can fill. The type of giving in the New Testament is horizontal. The type of giving in the Old Testament was vertical.

Of course, you have the idea of not gleaning the corners of the fields and so on as a provision for the poor. But the gift in the Old Testament is to God. In the New Testament, God has been propitiated.

The perfect gift has been offered. And so our gifts are lateral. We give to one another.

You can do this by giving to a local church, nothing wrong with that. You can give to a ministry, whether it's a tape ministry or a missionary ministry, whatever it may be. But this is a cheerful gift.

It is motivated by the knowledge that it is an opportunity to minister to the saints, that this will benefit someone. It is not a gift to God. It is never pictured in the New Testament as a gift to God.

What is our gift to God? It's Romans 12, 1 and 2. I beseech you therefore, brethren, by the mercies of God, that you present yourselves a living sacrifice. You do not give money to God. You give money to ministries that are designed to benefit people.

It might be an evangelistic ministry. It might be a teaching ministry, whatever it may be. But we want to clearly understand what it is we're doing.

The Lord Jesus Christ has propitiated God. And in our priestly function, we emulate Him. He presented Himself.

We present ourselves. That's our gift to God. Paul says it's your reasonable service.

It's what's expected. But Christian giving has been distorted in a lot of ways. And it is easy to see the abuse where it winds up being sort of a coin machine view of God.

I put the money in and the blessings come out the bottom of the machine. The more money I put in, the better stuff I get back. And this is a distortion and a misunderstanding.

And a lot of times it's based on a misapplication of the Old Testament. Israel had not yet seen the coming of the Lord Jesus Christ. The perfect offering had not yet come.

And so those offerings were repeated over and over because none of them fit the bill. They were foreshadowings. So anyway, that's our once every five years nod to the concept of giving in the Scriptures.

But back in Leviticus chapter 1, you have the three levels of gift. Three levels of sacrifice. It is for atonement.

It is for acceptability. There is no giving of a material nature that we can do now that is going to make us acceptable. Our acceptability has been accomplished through the work of the Lord Jesus Christ.

But the principle here is you give according as you are able. Now how does that apply to the Romans 12, 1 and 2 idea? If we are going to offer ourselves a living sacrifice, how do you do that? We are commanded to do it. We are enjoined to do it.

So how do you do it? Well, what is available? What are our resources? What constitutes presenting ourselves a living sacrifice? Well, we have some insight from Hebrews chapter 10 which we have reviewed many times. We approach God boldly with a true heart and full assurance of faith. We follow the procedures just as these Old Testament saints did in bringing their sacrifice to God.

Making sure that it is sanctified. It is properly washed. Our hearts having been sprinkled from an evil conscience.

What is it that gets sprinkled here in Leviticus 1? It is the altar. So if your heart is sprinkled, what does that tell you about the function of the heart? It is the place from which the sweet smelling savor rises to God. We know from the picture of the altar of incense that this sweet smelling savor often represents the prayers of the saints.

But you have to pray from a sanctified heart. The heart has to have been sprinkled from an evil conscience. So what does this tell us about prayer? How high is it going to go if it springs from an unsanctified altar? It is not going to be pleasing.

It is not going to be acceptable. Whether it is a bull, whether it is from the flocks, sheep or goats, or whether it is a bird, it doesn't say that God is less pleased with one than the other, does it? Sometimes we have obligations to be godly in this world and to be obedient and to carry out our duties. We don't have a lot of time.

Time is one of the things that we dedicate to God. How much time can we spend in Bible study? How much time can we spend in meditation? Sometimes it is more and sometimes it is less. Sometimes we are prosperous and we can essentially offer the bull offering in terms of taking advantage of leisure.

If you get sick or you break a leg or something and you are laid up, well great. Here is a time of prosperity in terms of available minutes. So I redeem the time and I study and read and

meditate and do things.

Other times I am hitting on all eight cylinders. I am working and I am moving and I am taking care of this and doing that. I have 16 irons in the fire.

Well, I don't have the time to stop everything and be irresponsible in all these areas where I am obligated. So I make the offering of my time and my attention and my energy in the direction of God. And I am accountable to myself and to God.

I know when I have time and when I can essentially offer the ox. And I know there are times when I can only offer the bird. It doesn't say God is any less pleased with the pigeon than He is with the ox.

What matters is, is my offering commensurate with my resources. If I am only giving a pigeon sacrifice and I actually have an ox available, now I am accountable for bringing an inferior offering. I am not doing what I should.

And that's, God will see it and I know it and nobody else can necessarily make that call. But we have a responsibility to be mature. It's just like family time.

All of us appreciate family time. We like spending time with our family. Sometimes we can do a lot of it.

Sometimes there's a big work burden or an obligation somewhere else. Maybe we have to go take care of somebody else's family for a while. We don't have the time that we would normally spend with our spouse or our children or whatever.

And before the Lord we know that we are in the right place doing the right thing, even though we are not in a normal circumstance. Well, that's the kind of maturity that we have to exercise in our sacrifice. So, when you think about Leviticus chapter 1 and you think about the ola, the whole burnt offering, recognize that our whole burnt offering is the Lord Jesus Christ.

But we are to emulate his offering of himself as we offer ourselves. And there are criteria. It needs to be a sanctified offering.

It needs to be an appropriate offering based on what our ability is at the time. And we need to recognize that, as it says in the last verse here, it is a burnt sacrifice. It is a complete sacrifice.

The skin of it is off. You see what it is really like underneath. And like the priests of old, we come away from that offering with a covering, just as Adam and Eve did when they walked out of the garden.

After that offering, what's the one thing that's left? It's a covering. And we stand acceptable before God because of the Lord Jesus Christ in that way. It is a burnt sacrifice.

It is an ola, an entire sacrifice, an offering made by fire. And we recognize that this is judgment.

And it is a satisfaction of the need for that justice to be assuaged.

And it is a sweet aroma to the Lord. This pleases God. Well, that brings us to chapter 2 and our second kind of offering.

This is the grain offering. By the way, just one more note on gifts in the New Testament sense. You see the emphasis on sacrifice in the Old Testament from Genesis through Malachi.

Genesis begins with the sacrifice of the first animals in the garden. You see Noah offering a sacrifice when he leaves the ark. You see Cain and Abel, sacrifice.

You see Abraham, sacrifice. Isaac, sacrifice. Jacob, sacrifice.

All the way through the Pentateuch. All the way through how many sacrifices at the dedication of Solomon's temple. What's the last subject in Malachi? Sacrifice and abuse of the sacrificial system that God challenges His people with.

What is the emphasis in the New Testament? There is personal holiness. There is obedience. And when it comes to gifts, did you know that one of the most frequently occurring phrases in the New Testament is one another? One another.

And I'm talking about after the Gospels and after Acts. Starting with Romans and going through Revelation, the phrase one another occurs over 50 times. There's a big emphasis on how we treat one another.

Love one another. Forgive one another. Encourage one another to love and good works.

That's our area of giving. So anyway, I just thought I'd throw that in free, no charge. So chapter 2 now, the grain offering.

When anyone offers a grain offering to the Lord, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. He shall bring it to Aaron's sons, the priests, one of whom shall take it from his handful of fine flour and oil with all the frankincense, and the priest shall burn it as a memorial on the altar, an offering made by fire. Now we're going to cover the details of this sacrifice next time.

The only reason I have even started to introduce it today is I want to go back to Cain and Abel. We just saw them in our Hebrews chapter 11 study. And you remember the big issue there.

Abel brings an offering from the flock. Cain brings essentially this meal offering. Now here is a perfectly acceptable offering, detailed in Leviticus chapter 2, fine flour and oil and frankincense and so on.

So there is nothing intrinsically wrong with what you could call a bloodless sacrifice. There is no blood involved in the Leviticus chapter 2 offering. So what is God's beef, if you will, with Cain? Why is his offering not acceptable? There is an order.

There is a sequence. Certain things have to be in place before you can offer offerings that are representative of fellowship, representative of covenant relationship. Skip down with me to verse 13.

Every offering of your grain offering you shall season with salt. You shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.

This offering harks to covenant relationship. What is that covenant relationship built on? The work of Christ. Our covenant is based on the work of Christ.

You can't sort of skip that part and say, well, I have a warm fuzzy feeling toward God and I'm trying to live a good life and I'm very ethical and I'm a good person and I'm one of these shirt off the back, I'm a salt of the earth type and my salt of the earth is going to suffice instead of the salt of the covenant. First things first. All our righteousnesses are as filthy rags if they are not derivative from the righteousness of Christ.

If they do not partake of the righteousness of Christ. You can't approach God with a grain offering unless you have already offered your atonement offering. Most of the places you go in the Bible where you see offerings and sacrifices you will find that there is the burnt offering and a peace offering.

There's a burnt offering and a sin offering. There's a burnt offering and a grain offering. Without the shedding of blood there is no remission.

Cain understood this and Abel understood it and Cain willingly disregarded it. It is not the fact that his offering was bloodless. It is the fact that he never had offered the blood sacrifice.

If that had preceded it, God would probably... I mean there is the principle of first fruits. The Minkah, the gift offering, but all of this has to follow that. Now, why do you think Cain didn't offer a lamb or a herd or flock animal before he brought his tossed salad offering? Where would he have had to get the animal? From his younger brother, Abel.

There's a little bit of a pride issue here. Cain doesn't have any flocks and herds. He's a gardener.

He's a tiller. Am I not obedient? Did God not say, You shall earn your bread by the sweat of your brow? Wasn't that Daddy's first job in the Garden of Eden to till the ground and care for the plants? And that's what I'm doing. I've harked back to a long tradition, going back one generation to being a tender of plants.

Why should I have to go to my brother to get an animal for sacrifice? Is not the work of my hands as good as the work of his hands? And so he was kind of trying to invent his own little sacrificial system. But in doing so, he messes up the picture. If you do well, God says to Cain, will you not be accepted? What is the purpose? What is the stated purpose of the Ola offering? What does it say about it? Then he shall be acceptable.

He shall be acceptable. It will be accepted on his behalf to make atonement for him. This is where the acceptance comes from.

You have to be acceptable before your gifts are going to mean anything. I've made this comparison earlier this week to somebody. Can you imagine you've heard this whole thing about Terri Schiavo and her family, the Schindler family, and then Michael Schiavo, her husband, had her feeding tube unplugged, and 13 days later she starved to death and died.

Well, what do you think is going to happen this Christmas? Is Michael Schiavo going to send Christmas gifts to the Schindler family? And if he does, what reception will they meet? Is there something wrong with sending nice gifts to somebody at Christmas? What is going to be the problem at the Schindler family if a package arrives from Michael saying here's your Christmas presents? He is not acceptable to them. So all of his righteousnesses are going to be like filthy rags. Acceptability has to come first.

If we're going to go rushing into the throne of God, if we're going to want to be pleasing to God, we have to come in on the grounds of acceptability. And that acceptability is in the work of Christ. And on no other foundation can anyone build.

We have to recognize, and this is good for our humility, isn't it? Because Jesus says without me, you are nothing. Our life, our devotion, our goodness has to be grounded on Christ. That's why the burnt offering is in Leviticus chapter 1. I actually read a commentary that said, well, these sacrifices are given in no particular order.

No particular order? I almost ripped the page out of the book. What do you mean no particular order? It is critically important that the whole burnt offering come first because you can just forget the rest of it if you do not approach God acceptable in his sight based on that entire and complete and perfect work of the Lord Jesus Christ. Well, we're out of time for this morning.

We'll pick up and study the grain offering in detail next week. Father, thank you for the privilege of studying your word. Thank you for ministering it to our hearts and giving us the presence of the Holy Spirit to aid us in understanding it, remembering it, applying it.

And we pray that the offering that we make of ourselves will be acceptable in your sight as we await the day of our Lord's return. We pray it in Jesus' name. Amen.