

Lev 05-04-24a

This is Sunday, the 24th of April, 2005. We continue our worship in anticipation of our study of the Levitical offerings, Leviticus chapters 1 through 6 primarily. But we will pause at this point to examine ourselves and ensure that we are in a position to receive the teaching ministry of God the Holy Spirit.

I stand up and point our attention in various directions in the Word of God, but the teaching does not occur near so much by what I say as what the Holy Spirit does in each of our hearts as we examine together the Word of God. So, listening to me is not going to get it done for you. God the Holy Spirit will take the truth of God's Word and overcome the limitations and the shortcomings of my presentation and will provide for each of us that necessary food from God's Word that is essential for sustaining our spiritual life and growth.

I thank God every time we study the Word that it does not depend on me and it doesn't even depend on you. It's our attitude and our enthusiasm and our asking and seeking and knocking that is required. But God does the work.

God teaches us. God impresses it on our hearts. God helps us remember it.

God gives us the strength to apply it. It is all of God. So, there is no more essential thing that we do in any Bible class than pausing at the beginning to recognize the essential ministry of God's Holy Spirit and the power of God's Word which we undertake to study together in our fellowship.

So, let's take a moment to go to the Lord in prayer. Father, we are so grateful that it is your power that sustains us. We do not depend on ourselves.

It is not our strength or our effort. It is our willingness and our desire that you honor by granting to us the privilege of receiving the power of your Word, the ministry of your Spirit and the transformation that brings us ever closer to our Savior, the Lord Jesus Christ, His example, His righteousness that we are recipients of by faith. We are so grateful for your grace, your mercy toward us, your compassion, your forgiveness, the cleansing and the sanctifying work that you accomplish in us all the time.

We thank you for the country in which we live. We thank you for the environment of freedom that we enjoy, that we can pursue our spiritual lives. We can pursue our calling without harassment, without reprisal, without persecution.

It has not been so in many places and in many times in human history. And we know that you have granted us this time and this rest to press toward the mark of the upward call. We know that it is not a blessing that has no purpose.

It is an opportunity that you have given us as knowledge increases in these last days to prepare

ourselves for the return of the Lord Jesus and the kingdom that is imminent. We pray that we can take advantage of that potential, that we will be ever mindful of our place in your plan and the great opportunities that are ours through Christ. We pray for those who have the rule over us.

We pray for our president, his cabinet, those leaders in our judiciary and our senate who are seeking to honor you in the fulfillment of their duties. We pray that you will bless them in a unique and special way, especially in these difficult times where there is opposition. The forces of evil gather and seek to obstruct and to block and to push aside our Christian heritage and the biblical principles and values that are the true foundation and underpinning of our nation.

We pray that we will be granted additional time, that we will be granted additional opportunities as a nation to reflect your glory, to be the wellspring from which missionary endeavors travel around the world. And even as the secular industries of our nation export evil, the Christian infrastructure will also export the gospel and the truth of your word. We ask your blessing on us now as we study together.

Give us concentration and understanding. May we rightly divide your word so that we can grow in grace and knowledge of our Lord and Savior Jesus Christ. We ask it in his name.

Amen. Our study of the Levitical offerings is based on an assumption. It is founded on the idea that every detail of these sacrifices has meaning.

And not just a superficial meaning, not just sort of a general foreshadowing of the work of Christ, but that there is meat, if you will, in these offerings. You know, they used to call the grain offering the meat offering because the word meat in King James English meant what our modern day word food means. And it's a little bit misleading when we get to the second chapter of Leviticus because in the old King James it calls it the meat offering, but it's actually a grain offering.

But the idea here is to examine the procedures and the specifications for each of these sacrifices and glean from them truths that pertain to us as individuals as well as seeing in it a picture of the work of Christ which is anticipated 1,400 years in advance, almost 1,500 years in advance. The difficulty that I have in doing this is that there is very little by way of what I would consider to be good scholarship. So often when we go to a book, you can find great gray-headed, gray-bearded men of the past who have done a lot of the work and we stand on their shoulders.

We look at what they have done and glean from the word of God. You have a lot to begin with and you can build on that. When it comes to the Levitical offerings, as in a couple of other studies that we have done, Ecclesiastes comes to mind, there isn't a lot of existing, in my view, well-done study of these details.

People say, well, it foreshadows Christ, there's the blood, here's the sacrifice, and a few little

details here and there, but you start looking at legs and skin and heads and which side of the altar and the great gray-bearded seem to have been busy elsewhere. I am giving you all of this by way of apology because I am going to modify slightly. As I have continued to study this first burnt offering, I was getting all geared up to go into Chapter 2 and as I looked more and more at Chapter 1, I realized that I had sort of missed a very interesting feature and it slightly changes what I have said specifically with regard to atonement in this sacrifice because we saw the correct translation, it says something about he will offer it of his own free will and we said no, he will offer it for acceptance and I talked about expiation, we talked about laying the hand on the head of the animal and so on.

What I say this morning, whatever you have in your notes previously, to the extent that I change it, the new information is better than the old information. So I am apologizing in advance for being inconsistent because I am learning as I study and I have actually learned some things that I wish I had known before I went through the chapter the first time, but we are where we are and so I am going to give you the benefit of my newfound understanding here. We are not going to completely review, but as we cover the last of this chapter, we are going to see something that although we have covered the last of the chapter, I totally failed to understand.

Now that I understand it, I am going to toss it out there and let you look at it as well. You remember in Leviticus chapter 1, this is the whole burnt offering. In these first six chapters, we have a number of different offerings.

We have the whole burnt offering, chapter 2 we are going to have the grain offering, we are going to have the peace offering, then we are going to have the sin offering and the trespass offering. We have five major offerings that are given and there is sort of a sixth. We are going to see that we basically end up with six offerings.

Now let me ask you this, how many times did Jesus die on the cross? How many offerings were made on the cross? Only one. And yet, in order to show everything that went on on the cross, God gave Israel all of these different sacrifices and this doesn't even begin to address the Day of Atonement, the scapegoat offering, the Passover. How many different offerings did God have to give Israel in the Levitical system to show everything that happened on the cross? So we are going to initially understand that each of these offerings is going to address one part of what Christ did.

There is no one offering that comprehends it all, it is just too much. It reminds me of our study in Hebrews chapter 11 where our very first man to be mentioned is Abel. And it says, by faith Abel offered a more numerous offering.

And I have been kind of wrestling, why of all the possible adjectives did Paul slash Luke choose the one that means numerous? Well, this is I think part of the idea. There is a lot going on in that sacrifice. And the work of Christ on the cross is manifold, multiplied.

And it takes a lot. Think of the life of Christ. How many Gospels have we got to show us the life of Christ? Why can't we just have one, you know, people fight the battle.

Oh, your Bible is full of contradictions because look at the difference in the Gospels. Well, let me just give you an example. This is not unique to me, but I think it is a great example.

Turn with me in your Bible to Luke chapter 22. Luke chapter 22. This by way is going to be in the place of our scripture reading this morning.

I want to look specifically at the Lord Jesus in Gethsemane beginning in verse 39. Luke 22, 39 and following. This is subtitled in your New King James, the prayer in the garden.

Coming out, he went to the Mount of Olives as he was accustomed, and his disciples also followed him. When he came to the place, he said to them, Pray that you may not enter into temptation. And he was withdrawn from them about a stone's throw, and he knelt down and prayed, saying, Father, if it is your will, take this cup away from me.

Nevertheless, not my will, but yours be done. Then an angel appeared to him from heaven, strengthening him. And being in agony, he prayed more earnestly.

Then his sweat became like great drops of blood, falling down to the ground. You'll have a note indicating that verses 43 and 44 are not found in some of the manuscripts. This may have been an oral tradition that sprung up.

We don't know what authority it has. But then in verse 45, he rose up from prayer and had come to his disciples. He found them sleeping from sorrow.

He said to them, Why do you sleep? Rise and pray, lest you enter into temptation. While he's still speaking, a multitude, he was called Judas. One of the twelve went before them, drew near to Jesus to kiss him.

Jesus said, Judas, are you betraying the Son of Man with a kiss? When those around him saw what was going to happen, they said to him, Lord, shall we strike with the sword? One of them struck the servant of the high priest and cut off his right ear. We know this was Peter with one of the two swords that they brought. Jesus answered and said, Permit even this.

He touched the ear of Malchus there and healed him. Jesus said to the chief priests and the elders who had come to him, Have you come out as against a robber with swords and clubs? When I was with you daily in the temple, you did not try to seize me. But this is your hour and the power of darkness.

We have four gospel accounts of the life of Christ. Matthew presents Jesus from the Jewish perspective as the fulfillment of Old Testament prophecy. Mark presents him in a certain perspective.

Luke presents him from a certain perspective. Some people have compared these to the four

faces of the cherubim. Luke and John in particular, if you look at Luke presenting Jesus as the Son of Man and John presenting him as the Son of God, let's just talk about those two.

Here we just read a section out of Luke whose emphasis is Jesus in his humanity. Jesus as the Son of Man. And what do you see in the garden? Pray that you do not enter into temptation.

He is in agony. Father, if you will, take this cup from me. Sleep is involved in the weakness of the disciples.

Could you not watch with me one hour? And the betrayal by Judas. And this is the power of darkness. And Jesus is delivered into the hands of men in his humanity.

Now, keeping this in mind, turn over to John chapter 18. John chapter 18. What is the theme of John's gospel? His view of Jesus? Son of God.

We just reviewed our memory verses out of John chapter 1. How does Luke begin, by the way? Infancy narrative. Birth of the humanity of the Lord Jesus. How does John begin? In the beginning was the Word.

The Word was with God. The Word was God. By Him all things were created.

The Word became flesh and so on. But it's all about the divine nature of Christ. Look at John chapter 18.

When Jesus had spoken these words in the upper room, He went out with His disciples over the brook Cedron, where there was a garden where He and His disciples entered. Judas also knew the place. Jesus met there with His disciples.

Judas received a detachment of troops, etc. Look at verse 4. Jesus therefore, knowing all things that would come upon Him, went forward and said to them, Whom are you seeking? Here comes Judas with the detachment of troops, officers from the chief priests and Pharisees, coming with lanterns, torches, and weapons. How did Luke present that? In Luke 22 that we just read.

Judas comes up and betrays Him with a kiss. There's physical conflict and the chopping off of an ear. Jesus has to stop the disciples and say, No, this is the hour of power for darkness.

Look at this. Look by way of contrast. Jesus, knowing all things that would come upon Him, went forward and said to them, Whom are you seeking? They answered Him, Jesus of Nazareth.

Jesus said to them, I am. What kind of a title is that? And Judas, who betrayed Him, also stood with them. Now when He said to them, I am, they drew back and fell to the ground.

You see that He is in italics? It shouldn't be there. It's I am. It's His divine title.

Now when He said to them, I am, they drew back and fell to the ground. Then He asked again,

Whom are you seeking? They said, Jesus of Nazareth. Jesus answered and said for a third time, I am.

You have three I am's here right in a row. I have told you twice, I am. There's the third time.

Therefore, if you seek Me, let these go their way, that the saying might be fulfilled which He spoke, Of those whom you gave Me, I have lost none. Jesus secures the release of His disciples. He is not a victim of the power of darkness in this view.

He is not being betrayed into the hands of men by a kiss. He speaks His name, I am, and people fall back and fall to the ground. Jesus advances in this view.

Well, you have numbskulls out in the world who look at Luke and then look at John and say, there are contradictions in the Bible. What is it they fail to understand? The Lord Jesus, just His life here, those three and a half years, require four different Gospels to explain it all. Do you want one picture of your house? If you are going to go buy a house and you get the flyer out of the box or you look it up on the web, do you just want to see the front view? Show me some pictures.

I want to see the kitchen. I want to see the backyard. Has it got a pool? What kind? Give me some other views.

Ultimately, I'm going to want the evidence of my own eyes. I'm going to want to go in and have the real estate agent walk me through the place before I start planking down my earnest and going through the whole rigmarole of buying it. The Lord Jesus Christ is manifest in a number of different ways.

So, Son of Man in Luke 22, Son of God in John 18. It is not a contradiction any more than a draftsman's view. Did you ever take grafting? Guys typically used to take grafting in high school.

They would give you a widget, a flange of some sort, and you had to do these three views. I forget there's a name for that technical view, but you look at it from the top, you look at it from the side, and each of them is a 90 degree thing. It's like an L. You have it above, you have it in the left corner, you have it over the right, and it's all lined up.

And from those three views, you can picture the three dimensions of that widget, that wing nut, or whatever it is. Well, in the same way, we have these views of Christ, and I would not expect to see the same thing in my side view that I see in my front view or my top view. It's supposed to be different.

That's how you get the dimension and the fullness. They do not conflict if you look at them as a whole. If you can see the three dimensional object, you say, well, there's no contradiction.

This is how I derive... Boy, the clocks are in synchronization this morning, aren't they? You know how hard it is to get two wind-up clocks to chime at exactly the same time? I wonder if my

upstairs one is doing that also. But, for whom the bell tolls. So, the idea here is the same when we come to the Levitical offerings.

We're going to see that there are elements in the burnt offering, and there are elements in the sin offering. There are going to be elements in the peace offering and in the chapter two where you have the grain offering and so on. And, all of these shine a light on the work of Christ on the cross.

But, we're not going to find everything comprehended in one single sacrifice. Now, that is the first point in two points that I want to make this morning as we continue our study of the burnt offering. Because, what was the very first thing we learned about the burnt offering when you go back now to Leviticus chapter 1? The Lord spoke to Moses and gave him these instructions.

And, He says, Speak to the children of Israel and say to them, When any one of you brings an offering to the Lord, you shall bring your offering of the livestock. In the word offering, there is olah, whole burnt offering, of the herd, or of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish.

He shall offer it not of his own free will. He shall offer it for acceptance at the door of the tabernacle of meeting before the Lord. He shall offer it for acceptance.

That word that they translate own free will is the very same word down in verse 4 where it says, It will be accepted on his behalf. Two different forms of the very same word. So, it is for acceptance.

When he offers it, it will be accepted. Two different forms of the same word. The idea of acceptance there is that this is the result of atonement.

Look at the end of verse 4 there. It will be accepted on his behalf to make atonement for him. As soon as we see the word atonement, and this is what I am modifying from our previous study of this chapter, it is our custom and our tradition and our understanding going way back that any time you see atonement, you are saying, well, sin is in view and we are getting rid of sin.

But I have done a little bit more work on the idea of atonement and the emphasis in the word atonement is not on let's solve the sin problem. The idea in atonement is this idea given right here. Acceptability.

It will be accepted on his behalf to make him acceptable. Atonement, what is the purpose of atonement? Why would you get rid of sin? So that you are acceptable. God can't countenance sin in his presence.

You can't go rushing in with your heart not having been sprinkled from an evil conscience. You can't go before the throne with your body not washed with pure water. The idea, the purpose of it, the goal of it is to be acceptable.

What does it say in Romans 12, 1 and 2? Offer yourselves a living sacrifice holy and acceptable. Holy and acceptable. This is your reasonable service.

Offer yourself as acceptable. Well, how do we become acceptable? A big part of that is getting rid of sin, hence the confusion. But, that tiny little difference in understanding makes a huge difference in understanding the burnt offering.

Because this whole burnt offering is not an offering for sin. And I don't know why I didn't understand this better when we began. Because you've got two sacrifices later on.

You've got the sin offering and the trespass offering that has sin in view. This is not that offering. So what is it? Why does he lay his hand on the head? And what is the real purpose of this sacrifice? Well, of course, all of the sacrifices prefigure Christ.

But he is our example. And what he did with himself, as far as presenting himself to God as a holy and acceptable sacrifice, we are to do likewise. So what is the nature of this sacrifice? It's the first sacrifice.

It's the ideal. And what I find interesting is, why do we not have the sin offering and the trespass offering given first? And I told you before, I saw a book where the guy said, well, the sacrifices are given in no particular order. There had to be some order, and it's just random.

It's not random. This whole burnt offering is first because this is the ideal. This is what God expects.

And the most ideal, you know we have three different forms of this sacrifice in chapter one, don't we? You remember the three? What's the first? When you bring the bull, what's the second? A ram or a goat. What's the third? A dove or a pigeon. Right? Which one of those is the ideal? The one that's brought first, the bull.

Would God that every man in Israel could bring the bullock, the whole animal. So let's think about this for a bit. This is also the only sacrifice where that which is offered is the life of the animal.

It's the life that is in view. In the others, it's not the whole animal. It is some portion.

Granted, the animal is going to lose his life, but this is the offering of the life. The blood and the flesh, the whole thing goes up. Look at the work of Christ.

Look at the upper room. Look at the elements of the Lord's table. Why are there two elements? Why is there not just the cup? I used to ask myself this every time I had communion as a little boy.

You've got the bread and the cup. This is my body which is broken for you. This is the new covenant in my blood.

The life of the flesh is in the blood. The blood of Christ cleanses. The blood of Christ purifies.

The blood of Christ is the issue in handling sin and so on. So what's the whole thing with the bread? Then you get into, He bore our sins in His body on the tree, and it's the life of Christ. It's His obedience.

So you have this whole separate element. What is the ideal? The sacrifices, the sacrificial system here is not to get saved. What is it that pictures getting saved? Passover.

The Paschal Lamb. Salvation was back in Egypt. The blood on the doorpost.

The lamb that was kept up for four days. It was pure, sacrificed and eaten with your belt on and the staff in your hand and the unleavened bread. We're not looking at that sacrifice, but that pictures salvation.

This sacrifice is not salvation, nor is Leviticus chapter 2 or 3 or 4 or 5. None of these are talking about salvation. These are the ongoing practice of the people of God who came out of Egypt, who have assembled to the foot of Mount Sinai, to whom God is giving information for how to live and how to be acceptable in His sight as believers. So what is the ideal? The ideal is, as the old song says, to put your all on the altar, to do the Romans 12, 1 and 2 thing, to present yourself.

So the pressing down of the hand on the head of this whole burnt offering is not, as I think I may have suggested earlier, the idea of the transference of sin. That's going to take place with the sin and trespass offerings. This is purely identification.

This animal is me. As this animal is going to go up totally in smoke, that's me. Now, I think everybody is with me so far, right? But, if you think about this now, and this is the light bulb that went off in my head this past week.

If you think about this, the offering is the offeror. Pressing down is identification. That's why he does the chopping and so on.

We talked about, and it's all valid, the idea that Christ is the sacrifice and rightly dividing the word of truth. The offeror divides up the animal himself and we need to know that Christ is perfect. But, Patty had a good question, which got my mind working.

She said, well, I still don't quite understand if Christ is the sacrifice and we know he's perfect, then why do you have to wash the legs and the entrails? And, there's the idea that Jesus washed the feet of the disciples and even though you are saved, you don't need a bath, but you do need to remove defilement, which is all good, but it still doesn't really apply to Christ. So, this got me to thinking and one piece fell into another and here's my conclusion. Think about this offering because, yes, it does anticipate the Lord Jesus Christ, but, this sacrifice primarily and especially at first blush for the Israelite who's bringing it and who doesn't know about the work of Christ yet, this sacrifice stands in for him.

We have this idea of substitution with the Levites who stand in for the firstborn in Israel. Well, if you're the firstborn, you're supposed to be inheriting your daddy's business and his agriculture and his tents and his flocks and all that and you've got to be about the business of making your family and your clan and your tribe do its thing and hold its land in Israel. So, you can't be down there serving God all the time so you have a substitute.

There is a Levite who redeems you and he is your substitute to ever stand before the Lord in service. Well, in the same way, another form of substitution is the whole burn offering and it represents and symbolizes the offeror bringing himself before God and sending up the whole thing. What did Jesus say sums up all the law and the prophets? Love the Lord how much? With all your heart, with all your soul, and with all your strength.

The whole burn offering, all of it has to be acceptable in God's sight. So, the offeror brings this bull kills it before the Lord except the man deny himself and take up his cross and follow me, Jesus said. Paul said, we have died with Christ.

We've been buried and raised with him to new life. The death that he died, he died to sin. The life he lives, he lives to God.

Here you have it pictured in the whole burn offering. What is in view is this is me and this is a symbol of my dedication to the Lord. It's all on the altar.

All of my heart, all of my soul, all of my might. What does the bullock represent? Strength. Kill it before the Lord, but the priest takes the blood and sprinkles it on the altar by the door of the tabernacle of meeting.

Skins it, cuts it into its pieces. The sons of Aaron then put fire on the altar, lay the wood in order. You have to have an altar.

By the way, there's different ways of understanding the sacrifices in terms of dividing them into categories. They say, well, there's bloody and unbloody. There's animal and there's vegetable.

But I think one of the most useful ways of dividing the sacrifices is just the way they are given here in the word of God. The first three sacrifices are offered on the altar. The whole burnt offering, chapter 1. The grain offering, chapter 2. The peace offering, chapter 3. Are on the altar.

Guess where the sin offering and the trespass offering get offered? Outside the camp. Not on the altar. So you have altar and non-altar.

You have inside the camp and outside the camp offerings. We'll see that when we get to chapter 4 and following. But this is on the altar.

The altar is in the precincts of that which is holy. To come and approach, you're assumed to be holy. You don't have a sin issue that's unresolved.

You come before God and you are the mature man. You are the one who can approach God and bring this offering. And so what would it mean when the offerer chops up the offering? What does Paul tell Christians? Examine yourselves and see if you are in the faith.

What does the Word of God do? Pierces even to the dividing asunder of the soul and the spirit and of the joints and the marrow and judges the thoughts and intents of the heart. When we come before God, we need to have examined ourselves. And now what does it mean when you take the legs and the entrails and wash them? If you find any potential for that which defiles, it needs to be cleansed.

So as you come before God and as you offer yourself a living sacrifice, this is the Psalm 51, 1 John 1.9. Acknowledge my sins. Use the washing of water. Use the sprinkling of the blood of Christ to ensure that we are holy and acceptable to God.

Now, this brings us to a second idea because we talked about the fact that there are three different levels of this sacrifice. The first one is the bull. The second one is the sheep or the goat.

The third one is the bird. With our new idea in view that the offering represents the offeror, the ideal is given first. Ideally, you are rich.

Ideally, you are wealthy enough to bring the bullock. If you are not that far along economically, if you are not that prosperous and not that well off, you bring the goat or the sheep. And if you are poor, all you can bring is a bird.

Well, think about those three categories of animals. I thought about going to the Isby and giving you all the details on sheep and goats and bulls and birds, but let's just concentrate on their usefulness. How useful is a bird to an Israelite? What do you use it for? Did they keep them and husband them and, well, I'm bringing my flock of birds along to the promised land because that's our business.

We're in the bird business. No. Now, how about the intermediate sacrifice? How about the sheep and the goats? What are sheep and goats good for? Periodically, is a sheep and a goat good for you every day? Generally not.

I mean, goats milk, you get a little bit. But why do you grow the sheep? Because seasonally, you will get wool. So, occasionally, periodically, they are useful.

Birds, pretty much not useful at all unless you're just starving and you want to eat a lot of little bitty drumsticks. But, rams, sheep, and goats are useful periodically. Your male ram, your male goat is good for breeding.

You get lambs and things periodically. But it's periodic production. You husband them a long time and you get a payoff periodically.

How about a bull? How about a bullock? How useful is he? Every day. Every day, he is, as I said before, he's the Mack truck. He's the bulldozer.

He's the pickup truck. He's the heavy hauler. He hauls wagons.

He pulls plows. He does all of the heavy work. He's the multi-purpose.

He's the combustion engine of the ancient world. He's in constant use for something. And he's the strongest.

He's the best. He's by far the most valuable. In addition to being periodically useful for enhancing the herd and everything else, but he's your daily power source.

That's why they're the most valuable. So, in terms of believers, and if the sacrifice represents the believer, ideally, you are mature. Ideally, you are strong.

Ideally, as John... How many categories does John divide believers into? I am writing to you, fathers. I am writing to you, young men. I am writing to you, children.

Three different categories, right? How many different kinds of field are there that the seed is sowed into? 30-fold, 60-fold, 100-fold. Your 100-fold field, your father is the bull. You chop it into its pieces.

You've got the hide. You've got the fat. You've got the head.

You've got all of these different parts, and all of it is laid out there on the altar. When you get to the intermediate sacrifice, this is your young men. This is your 60-fold field.

It's good. It's not the ultimate. It's not the optimum, but it's good.

But you have a lesser explication. You have a lesser amount on the altar. When you get to your 30-fold, when you get to your babes, you get to your young, you can't... There's no chopping up into pieces.

There's not a lot of blood there. You wring off the head and you put it on. Let's read this.

If the burnt offering is of birds, verse 14, he shall bring his offering of turtle doves or young pigeons. The priest shall bring it to the altar. How much does the offeror do for himself here? None.

The priest wrings off its head and burns it on the altar. What does the head represent? Where are your organs of perception? At least, where are they supposed to be? In your head. That's where your eyes are.

That's where your mouth is for intake. The head. Where is the seat of thinking? Where does the operation of choice take place? The head.

That goes on the altar and is burned. First. Because at least you've gotten that far.

At least in view of the offeror, you're thinking in the right way, you're perceiving the right things, and you dedicate that to God. You send that up, and it's going to be acceptable in God's sight. This is sort of like the transporter, if you're a science fiction type.

You want to send something to God. You put it on the altar and burn it. It goes up in the smoke, and God takes it and looks at it when the smoke gets up there.

So what's God going to look at first? The head of the bird. Is it good for anything? Not really. But is it thinking properly? Is it perceiving the right things? Is it taking in the right things? That's the first thing God sees.

The head goes up before anything. It's unique to this sacrifice. Where else do you burn a head and nothing else at the beginning of the sacrifice? Just this bird offering.

This is us as new believers, as non-grown, non-functional, non-productive believers. This is when we're just a 30-fold field. Some of the seed is taking root.

It hasn't all been choked out by the world and so on. Then the priest drains out the blood at the side of the altar. He removes the crop and the feathers and casts them beside the altar on the east side.

What's the crop? That's the little bird guts. You just take out the bird guts. You don't wash them and put them on the altar like you do the... The bird guts are no good.

You can't wash them and put them on there and send them up to God. It's got no useful guts. His covering, the skin of the bullock was useful.

It was given to the priest. The outside of the bird, it's useless. So you pull off the outside.

You pull off the inside and throw it on the east side of the altar. Where is God in relation to the altar? He's on the west side. So you're taking the feathers and the crop and you're hiding them from God on the east side of the altar.

We're going to take that off and put it over here where God can't see it. Because the altar blocks the view of the feathers and the crop. We set the head up.

So far we're doing okay. But the outside and the inside are just useless. Just pull them off and put them in the trash can right here on the east side where God can't see it.

Then he shall split it at its wings but shall not divide it completely and the priest shall burn it on the altar. So you've got this little bitty headless, gutless, featherless piece of meat still with its wings. That's its basis for motility.

If it's ever going to move and get anywhere, it's got to keep its wings. And so you bust it open

and that little bit goes up to God. What a great picture of us as believers when we first start out or if we first wake up and smell the coffee and start trying to walk the narrow road, trying to ask and seek and knock and fulfill God's call.

At the beginning, there is not much of us that's any good. The little bit that is good is largely a result of the presence of the Holy Spirit. How is the Holy Spirit symbolized in the New Testament? Like a dove descending.

And so basically, it's the fact that we made a good decision and we're taking in the right things, the head and the body, the wings like a dove, the presence of the Holy Spirit. That's about all we've got to show when we are in our infantile stage. So these three offerings show us the progress.

Hopefully, we are going to progress and reach the point where we are periodically useful, where we produce some wool. And after being led by the green pastures and still waters and so on, we begin to be productive. And ultimately, we will grow to the standard of a mature man and reach that place where when we put our offering on the altar, it's the bullock.

And it is as close to Christ as you can get in this life. So it's a wonderful picture in the burnt offering. We've got to pause and take our break.

When we come back, we'll wrap up chapter one and we'll begin our view of the grain offering in chapter two.