

Lev 05-04-24b

Let's pick up our study now of Levitical Offerings. We've been looking at Chapter 1 and enhancing our understanding and our perspective on this sacrifice by recognizing in it the offeror as represented by the sacrifice. And it tells us something we already know, which is we don't want to be poor.

We don't want to be in the poverty class. Nobody wants to be poor. Nobody in their right mind.

We want to achieve some success. We want to advance. We want to come to a place of prosperity, a place of fullness.

And this is represented in the three levels of these sacrifices I have already pointed out. The Bible makes this point in other ways and with other illustrations, I think primarily of the field into which the seed of the Word is sown. We think of the opportunity that God has given us to advance.

And I say if you're going to do something, do it with gusto. If we're going to be a believer, then let's max out. Let's try to fulfill all of the potential that the Lord Jesus Christ has made available to us.

By His perfect sacrifice, He has left us an example, and He was no pigeon sacrifice. When you see Him as the Lamb, it's the Paschal Lamb. It's the Passover Lamb.

And that is not the same as the ram and goat, which is good. Nothing wrong with it. It's a phase that we must all necessarily pass through.

All of us start out poor and having nothing. All of us start out as babes in Christ. All of us start out needing milk and not solid food.

But you don't want to fall back and by dint of neglect... You know what happens when you neglect your nutrition? You can see this happening back in the days of the British Navy and so on, where circumstances beyond their control didn't get good nutrition. What happens when... Well, Dan can tell you this. Among other things, your teeth fall out.

And you can be reasonably young and end up having to gum your food and eat pabulum. And this is malnutrition. You can't walk right.

You get scurvy and your shin bones curve. And you get all kinds of health problems by bad nutrition. And you wind up needing milk and not solid food.

Well, this is not the goal. This is not the optimum. We want to be that Israelite who can come to the altar and offer a big, healthy sacrifice that reflects in its details.

Look at the details that are given in verse 8 and following of that bullock. The priest shall lay the

parts, the head and the fat, in order on the wood that is on the fire upon the altar. It says lay the parts, the head and the fat, in order on the wood.

They are carefully arranged. They are arranged according to a design. It's not that you don't just slop it on there.

You don't just toss it from afar and hope it lands somewhere on the altar. It is laid in an orderly fashion on the altar. Now, the head is there.

We saw the head in all three phases of the sacrifice. You have the head of the bull there in verse 8. You have the offering of the sheep in verse 12. Its head and fat are laid in order.

Now, if you needed fat for something, let's say you were going to make a big batch of lye soap or something and you needed to render the fat and make some soap, more fat is better than less fat. Which do you think you get more fat from? A bull or a goat? It goes without saying. A bigger animal? What do each of these elements represent? We've already talked about the head.

It is the one element that is consistent in all three versions of this sacrifice is that the head is offered. And it's mentioned first. Why? The head is the seat of our thinking.

It is the seat of our perception. We know from modern biology that it's where we think and where we make our decisions. A lot of times thinking and intentions are pictured in the heart, in the Bible, in the ancient world.

But in terms of intelligence and reasoning and thinking ability, everybody knows it happens upstairs. The head goes on first. And that's the order.

You put on the head, then you put on the fat. And this is sort of a bracket. This is like the outside parentheses of a chiasm because the head is where everything begins.

You're not going to get a healthy animal. You're not going to get a living animal unless the head is properly functioning. It has to be able to eat.

It has to have teeth. It has to be able to see and know where it's going. That's how the animal grows.

Everything that that animal becomes comes in through the head. No bullock and no sheep and no goat and no bird grows and becomes large and healthy by adsorption. It doesn't soak stuff in through its skin.

It doesn't get it up through the soles of its feet. It comes in through the head. The head is the key.

And that goes on first. That has to happen first. We need the attitude.

We need the perception. We need the intake dedicated to God. Where was the first drop of blood applied to the priest? You have the earlobe.

You have the thumb. And you have the toe. Which one's first? It's the ear.

It's what you hear. It's what you take in. The ear represents all of the sensory intake of the head in that picture because you have to take in before there is any application of the hands, before there is any work done by the hands, before there is any walk and lifestyle established.

It all happens in the head. So we had a good question asked, well, why does it say laid in order? And the head comes first. Nothing happens without the head.

The head of all things to the church is Christ. And without Him, we are nothing. The whole headless horseman idea just doesn't fly.

It doesn't work. When you behead someone, they are done. Unless they're maybe a chicken.

Chickens don't count. So now what comes right after the head in the first two versions? The fat. What does the fat represent? This is a symbol and a sign of prosperity and health and growth.

Sickly animals typically are not fat. You've got to be healthy. You've got to be well nourished to have the fat.

Fat is in Hebrew kavod. Kavod, which is the word for being heavy, is the word for glory. Kavod, K-A-V-O-D, kavod literally means heavy.

And it means you're fat. Men were glorious, were illustrious, were far-famed and important and influential when they were rich. And if they were rich, they were fat.

So fat is beautiful. Fat is glory. You have whole organizations dedicated to that principle.

I'm not getting skinny because fat is good. And in this picture, you start out with a head on the altar, and the next thing you put is the end result. If everything is working like it should, there ought to be fat on this animal.

And it means that he's healthy, he's productive, and this is the sign and symbol of his health and his strength and his well-being. So that goes on the altar next. Lay the head and the fat in order on the wood that is on the fire on the altar.

But the entrails and the legs are washed with water. Why? Where does the Bible picture the emotions? It calls them the kidneys, the reins, the sphagna in Greek, the guts. That's where your emotions reside.

And your head is the seat of your reason. The heart is the seat of your motivation. But the innards, where you have your thoughts and intents of the heart, the emotions, this is the place where you can pick up defilement.

Maybe not everything you take in is holy. And of course, the legs are washed because you walk through the filth that coats the cursed surface of the ground, and that needs to be cleansed off. Before this offering is made to God, anything that defiles has to be washed away, whether it is internal or external, whether it's in the entrails, whether it coats the outside of the legs, wash it away.

Hebrews chapter 10, we approach God, heart having been sprinkled from an evil conscience, body, legs washed with pure water. What did Jesus wash in the upper room? Wash the disciples' feet. You are clean, but not all of you.

Even though Jesus washed Judah's feet, his heart wasn't sprinkled. Satan entered into his heart. That was his place of defilement.

So, we find many fascinating points to meditate on as we look at this whole burnt offering, because this is what we are supposed to bring to God. If you're going to love the Lord your God with all your heart, and with all your soul, and with all your strength, which of these three levels of sacrifice pictures strength? It's the bullock. And when you lay his pieces on the altar, each of them has a symbolic set of freight that it brings with it.

The head means something. The fat means something. The legs mean something.

The skin means something. Why do you take the skin off? Because man looks on the outward appearance. The Lord looks on the heart.

God's not interested in how you look. God's not interested in the surface. God wants to see when you cut that thing up and lay it out there in order on the wood, what does it look like? Well, if we want to be sure that what we bring to God is acceptable, we've got to use the sharp sword of the Word of God that divides asunder the joints and the marrow, and judges the thoughts and intents of the heart.

We need the washing of water and the renewing of God's Holy Spirit so that we are an offering holy and acceptable without spot and without blemish. That's what Jesus wants to present himself. A glorious church without spot, without wrinkle, or any such thing, but that it should be holy and without blemish.

So we want to be pushing toward the prize. We want to be that believer who can bring before God the Bullock offering. Who wants to be satisfied with a pigeon? Who wants to be satisfied with just a ram? We want to reach that Ephesians 4 standard of a mature man.

We want to reach that goal that the author of Hebrews talks about in chapter 5 and chapter 6. At such a time, you ought to be teachers. You ought to be able to explain your faith in the Word of God and show where it comes from in the Bible. What does Paul say? I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.

Source of a great hymn, although you have to kind of pick through the words of that hymn. It says too many things of which Christians should not be ignorant. He says, well, I don't know why God gave me faith.

I don't know why God gave me this. But as long as it sticks with Scripture, it's good. The chorus is great.

But someday I'm going to write a new set of verses for the other part of it. Good tune, good chorus. But if you don't know why God revealed His grace, if you don't know how you got saved, you're bringing a bird brain sacrifice.

You're bringing a pigeon toe sacrifice. We are not supposed to be ignorant. What does he say? I would not have you be ignorant, brethren.

And you can just stop right there. I could preach a whole sermon on I would not have you be ignorant, brethren. You're not supposed to be ignorant.

So I'm going to write a new version that says, I know exactly why God, to me, His grace made known. I know exactly why His wondrous love brought the Lord Jesus down to earth and cleansed and made me whole and so on. Anyway, we're back here looking at these three levels of offering, of the burnt offering, and it is us.

You see in the sacrifice three essential elements. You have the offeror, you have the offering, and you have the priest. And in the ideal, looking at the Lord Jesus, you see Him as the offeror who made an offering of Himself, wholly acceptable to God.

You see Him as the perfect offering. No matter how you divide it up, it's perfect, without spot, without blemish. It is strong.

It has the fat. It has the head. Everything dedicated to God.

You send it up, and it is a sweet-smelling aroma to God. And you also see the Lord Jesus in His function as priest, taking the blood and sprinkling it. There are parts of this.

We are not Arminians. The Calvinists always say, if you're not a Calvinist, you're an Arminian, and you think you can do it all by yourself. Jacob Arminius had a lot of things right about the Word of God, but he went a little too far and said, I can just decide to be good, and I will be.

No matter how willing and no matter how mature we become, we are nothing without Christ. He stated it flat out. Without me, ye are nothing.

And we require His high priestly function. He has to be the one that makes us acceptable. And so we see Him in all three roles.

Now, this is particularly interesting when you look at the third level, the lowest level of this whole burnt offering. Because when you look down here at verse 14 and following, if it is of

birds, the offerer brings the offering of turtle doves or young pigeons. The priest does everything.

The priest brings it to the altar. The priest rings off its head. You get the idea that that may be what God wants to do with us sometimes when we're immature believers.

He's just going to grab us around the neck and just start swinging. Ring off the head. He burns the head on the altar.

He drains the blood out at the side of the altar. By the way, I learned something interesting. You can learn all kinds of stuff reading Alfred Eiderschein.

And he's got a thing about the law and offerings and so on. And one of the things that he gleaned out of the rabbinical writings, it's not in Scripture, but he was a big one for reading the Talmud and the Mishnah and all the rest of that. And according to him, the priests who functioned in the temple, the container, the vessel that they collected the blood in for these offerings was made of silver and had a pointed base.

It was pointed at the bottom. If you think about that, why would you have a vessel or a container that had a pointed bottom? You can't set it down. It has to be held in the hands.

You cannot set it down. It won't stand on a point. The priest has to hold that bowl the whole time.

You can't. The blood is so important. And the priest has got to have it in his hands the whole time because you can't set that vessel down.

Which is extra biblical, but it's a neat point. Anyway, collecting the blood. The priest collects it, drains it out at the side of the altar.

He removes the crop with the feathers. He casts it beside the altar on the east side into the place for ashes. The ashes are the leavings.

What did not go up to God, what didn't make it, the fire wouldn't carry it up to God. Well, the crop and the feathers, God doesn't want a bunch of burning. If you've ever smelled burning feathers, you can see why this wouldn't be a sweet smelling offering anyway.

I was out here sweeping the walkway yesterday. You know how it is. You don't know where, and you can stick your finger in the wind and try to figure out which way the wind is blowing, but somewhere, somebody is barbecuing.

And when you're outside, all of a sudden you smell it and you... I wonder what we're having for dinner, because that sure smells good. The meat on the grill is a sweet smelling savor. And you don't suddenly... People put mesquite, they put hickory, they don't put feathers in the grill to enhance the smell or the flavor or anything.

So that part is taken out. And what does this tell us about the crop of the birds? I mean, you could rinse that off and flop it on the altar, but they don't. Why? Nothing good in it.

It is not fit to be presented to God. And in our spiritual infancy, our emotions are untrustworthy. Our motivations are too mixed.

You can't... We're just not ready. We're babies. It's just like you can't sit a baby down for a 45 minute worship service.

They're just incapable of sitting still and being quiet. It's just not... And we wouldn't expect them to be. God doesn't expect the entrails of the bird to be made acceptable in His sight, nor does He expect there to be any utility of the skin.

The skin is going to be useful for the bullock. The skin is useful for a ram or a sheep, a goat or a sheep. You can do some things with a fleece.

You can be Gideon and determine God's will with it. You can dress yourself in it. You can make tents.

You can do a lot of things. What is the part of the tabernacle roof made of? Ram skins dyed red. They have function.

They have utility. Not the birds covering. Feathers.

He doesn't say, and behold, the priest shall take them and make a pillow. Or behold, he shall make a Kamehameha mantle like they have in Hawaii. You just can't... They're not different.

He shall take the long ones and make quill pens and write the Holy Word. Nothing like that. It's just you throw it down in the ash heap.

It goes in the trash. And periodically, some low-level Levite comes along with a pan and a shovel and he scoops that stuff up and takes it outside the camp and disposes of it. This is infancy.

We don't want to stay in the infancy level. How long are we going to live with an impure crop coated in feathers and have so little to offer to the Lord? Grow in grace and in knowledge of our Lord and Savior Jesus Christ. It is an imperative.

It's expected. We love little kids. We love babies.

We love toddlers. We are infatuated with them. We can hardly take our eyes off of them.

But who would want to have a child that has some sort of genetic abnormality and stayed three years old its whole life? It would be tragic. Our joy in watching our children is largely in watching them progress and seeing the stages that they go through. Nothing wrong with being a child, but heaven help you if you stay a child.

We've all known adults that somehow never grew up. Some part of their brain, they've got the maturity of a seven-year-old in some area, and it's pathetic. We don't want to be a pathetic offering.

We don't want God having to wring off our head, pull off our feathers, pull out our crop, and just have so little. How much of a smoke is a pigeon going to make after you take off his head, take out his guts, and pull off his feathers? A little puff of smoke. God's going to get a little whiff and say, I believe somebody offered a sacrifice down there, but it's gone now.

We want to have that bullock on the altar with his parts laid in order. You chop him up, and here's a big healthy thigh. Here's a big healthy brisket, big healthy all of these cuts of meat.

You've seen the diagram the butcher uses for where all the steaks come from. That's our goal. That's the reason Jesus died, and the reason God saved us, is that we can be wholly acceptable to God and be useful to Him.

So, you look at verse 17. He splits it at its wings, shall not divide it completely. The priest shall burn it on the altar, on the wood that is on the fire.

It is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. All of these are acceptable to God. All of these are a sweet aroma, but they differ in degree.

A 30-fold field is a whole lot better than one where the birds came and carried off all the seeds, or where the weeds came and choked it. So, nothing wrong with being a 30-fold field, but next year, I want to be a 60-fold field, and the year after that, I want to be a 100-fold field. I don't want to be half-baked.

I don't want to be a bird sacrifice all my life. And none of us should settle for second best or third best. So, what a wonderful picture we have here.

The legs that are rinsed off, just as the big toe of the priest that is sanctified with that blood. What is it we're putting on the altar? You put those legs that have been rinsed off. That's our walk.

That's what makes us go. That's how we travel, and how we move ourself from place to place. And they're cleansed.

It's acceptable in God's sight. I have looked at my walk, and I found some things where it was picking up dirt, and was defiling me, and I washed it off. I got rid of it.

If television defiles your walk, rinse it off. If the internet defiles your walk, rinse it off. If conversation, or associations, or habits, or pastimes, or hobbies, or whatever it is, if something defiles the legs, rinse it off.

It's important that what we present to God is acceptable and sanctified in every detail. And when you view yourself as that offering, you say, how am I ever going to get to the point? What

about my thought life? Have I got the crop of a bird going on inside me where there's just nothing that's acceptable to God? Am I contaminated with worry? Am I contaminated with fear? Am I contaminated with self-concern? Am I so arrogant that I constantly worry about what people think of me, and that pretty much drives everything I do? Am I contaminated with ambition? Do I have goals, and I'm going to work the plan of God around my goal and see if I can get the things of God to power me toward my personal objective, whatever it may be. Now, when we start out, all of us are this way.

We are all birds, and God says to the priest, rip all that stuff out and throw it away. Get it out of my sight. We have to look for that in ourselves.

We are the offeror, and we don't want the Lord Jesus in His intercessory ministry to constantly be pulling our crop out and throwing it into the ash heap. We want to reach the place where we can bring our entrails before God, having been sanctified, and He will find them a sweet-smelling safer. They will be pleasing in His sight.

That's our job. When we start out, Jesus has to do all of the priestly functions for us because we're not smart enough. We're not grown enough to be our own priest.

But it's not supposed to stay that way. There are people who just flop themselves over backwards into the grace of God. They say, Oh God, Christianity is not a crutch.

It's a stretcher. Carry me to glory. And I'm just waiting for Jesus to do everything.

God doesn't want a bunch of birds. He wants us to progress, and we should become our own priest. We should do our own dirty laundry.

We should cleanse ourselves. So you have that head. You have the fat.

You have the legs, the innards, the thoughts and intents of our heart. All of this ought to be dedicated to God, surrendered to God, acceptable to God in His sight. Look now at chapter 2. We start a new offering here.

We have the grain offering. When anyone offers a grain offering to the Lord, his offering shall be of fine flour. 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 from it his handful of fine flour and oil with all the frankincense. Now right away there is a contrast, there is a distinction, not only in the content, which is grain that has been ground fine, but in the amount that is going to be offered up to God. They don't call it the whole burnt offering for nothing.

It all goes up to God, except what is just not acceptable. You take out feathers and crop, but basically the idea of the bullock is that it all goes up to God. Here there is only going to be a portion.

If you look at the beginning of chapter 3, if the offering is a sacrifice of a peace offering from

the herd, male or female, offer it without blemish, lay his hand, kill it, sprinkle the blood. The sacrifice in verse 3 is the fat that covers the entrails and the fat that is on the entrails, the two kidneys, and the fat that is on them by the flanks, the fatty lobe attached to the liver, he shall remove. Aaron's sons shall burn that on the altar.

The peace offering is not an entire animal offering. It is a portion of the animal and other portions of it go different places. This is also going to picture for us, each of these is going to picture an aspect of the work of the Lord Jesus Christ.

So, what is the emphasis of our first offering? Entirety. Sanctification of the whole and moving upward toward that ideal. That's what is in view.

It is atonement in the sense of acceptance and it is all acceptable. It is all on the altar. That is one aspect, but it does not exhaust by any means the example of Christ on the cross or our responsibility before God.

So, now we are going to see a second one here where a portion is going to go to God and other portions are going to do different things. Grain offering, fine flour, oil and frankincense are on it. It is brought to Aaron's sons, the priest.

One of them takes a handful of that fine flour and oil with all the frankincense and the priest burns it as a memorial on the altar, an offering made by fire, a sweet aroma to the Lord. Now look at verse 3. The rest of the grain offering shall be Aaron's and his sons. It is most holy of the offerings to the Lord made by fire.

If you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil or unleavened wafers anointed with oil. If your offering is a grain offering baked in a pan, it shall be a fine flour, unleavened, mixed with oil. Break it in pieces and pour oil on it.

It is a grain offering. If it is a grain offering baked in a covered pan, it shall be made of fine flour with oil. Bring the grain offering that is made of these things to the Lord.

When it is presented to the priest, he shall bring it to the altar. Then the priest shall take from the grain offering a memorial portion and burn it on the altar. It is an offering made by fire, a sweet aroma to the Lord.

What is left of the grain offering shall be Aaron's and his sons. It is most holy of the offerings to the Lord made by fire. No grain offering which you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the Lord made by fire.

Now, this is where we'll stop and take a look at the elements. First of all, this is a non-bloody offering. This is a grain offering.

The word that we have here tells us that we're not losing the life of an animal. We are not

slaying and sprinkling blood. There's no sprinkling involved here.

Sprinkling speaks of sanctification, speaks of purging out by the life of the flesh which is in the blood. Here instead, we have the minkah. And the Hebrew word here, m-i-n-c-h-a-h, the minkah offering, is brought to the priests.

One handful goes to God and the rest stays with the priest. Think once again about the three parts of the sacrifice. You have the substance of the offering itself, which in this case is grain.

You have the offeror who is bringing it. And then you have the priest who is officiating at the sacrifice. Two elements are primarily in view here, which is the offering and the priest.

You don't have the offeror laying his hand on the offering or he doesn't take a portion and hand it to the priest. The offeror basically shows up and everything else is all about the offering and the priest. So it is not so much the offeror in view as we saw in chapter one.

The nature or the substance of the offering itself here is fine flour. How do you get flour? Two-step process. The first step is you have to husk the grain.

You have to separate, as it were, the wheat from the chaff. So, how much chaff is going to be a part of this offering? None. There is growth in the field, but part of it is useful and part of it is useless.

Where is the chaff, by the way? Is the good part on the outside and the bad part on the inside? It is the husk. It's kind of like the feathers on the bird, isn't it? It's the outside husk that you've got to get rid of to get at the good stuff. It's what's inside that counts.

This is my view of grits. I think hominy is an abomination, but I love grits. You've got to get that yellow, waxy outside off and get the little white grain in the middle.

That's the good part. So, grits are good. Hominy is bad.

That's how I look at it. I know there are people who love hominy, but I just don't see it. So, first of all, you have to get at the wheat.

You have to get the grain of wheat that is inside. How do you get the chaff off? I mean, when you harvest and you pull the heads off and you bring all that raw stuff in, what is the process by which the chaff is separated from the wheat? Threshing. How is threshing accomplished? Beating, walking on, stomping on.

Pressure, right? You muzzle not the ox to thresh out the grain. How does he thresh it? Well, he's either moving an object or you've got people who are beating it with rods and so on. But you have to smash the grain to pop off those husks.

You have to step on it. You have to put it under pressure. You have to beat it.

You have to abuse it in some way to separate the wheat from the chaff. All of us, as growing believers, are going to have a component of good fruit and chaff. And God is going to separate the chaff by beating it out of us, by pressuring it off of us.

And the pressure ought to bring out and reveal that which is on the inside. Pressure and physical abuse, if you will, of the grain cracks off the outer husk to reveal what is inside. If you've ever read about agriculture, especially in the old days when this was all done manually, you know that if weather conditions are wrong or if you get a certain kind of blight, wheat can actually wither and become obnoxious inside the husk and you don't find it out until you thresh it.

And you find out that it's just nasty, unusable wheat that has died and decomposed inside the husk. You don't find that out always until you thresh it. And so conditions have to be right and it has to be not over-watered and not under-watered.

You have to keep it away from certain kinds of mildew and blight so that that inside husk is good. But we're going to see right from the beginning that this offering has to do with what is the end result of my life? What is revealed when I am under pressure? What is revealed when I am threshed and my husk is removed? What's left? Now that's the first step, is gathering the grain and threshing it and getting the chaff separated from the wheat. What does God say? What does John the Baptist talk about? I will gather the wheat into my barn.

What am I going to do with the chaff? Burn it with unquenchable fire. Judgment will burn away the chaff or you might say the wood, hay and stubble. All things are revealed by fire.

We're going to see that fire can be a good thing for wheat later on in this offering. We've got different ways of treating that flour with fire that makes it tasty, that makes it acceptable. How many times have you woken up in the middle of the night and said, boy I'm hungry, I must not eat enough for supper.

I believe they're going to get me a snack. And you go in the drawer and get out a tablespoon and open up a sack of flour and spoon it in your mouth. Boy, is that good.

I don't feel hungry anymore. You need to do something with flour. It is incomplete by itself.

You don't just say, boy, I love that flour. That's just for dessert. I'm giving you a cup of flour on a plate.

Yum, yum, is that great? It's incomplete by itself. Something has to be added to it. The offering is a fine flour.

First of all, you husk the wheat. You get the chaff off. But you've got to do something with it.

You also don't just start chomping on the raw wheat grains very often. The disciples did this as they were passing through the fields. They were hungry.

But that's a pretty limited use of wheat. Whole wheat bread is not made out of whole wheat grains. It is still ground up, right? It's made of fine flour.

It has to be ground. Not only did you beat it and crush it and stomp on it to get the chaff off and you gathered the wheat into your barn. What do you do with the wheat that you gathered into the barn? You put it under the grindstone.

You get the flat stone on the bottom. You get the upper millstone. Remember the guy that was killed with the upper millstone? They threw it off their thing and hit him in the head with it.

Joab reminded David of that when David sent him instructions about Uriah. He said, Approach close to the wall and then retreat. Leave Uriah out there.

And Joab says, You remember what happened to old so-and-so when we got too close? Bad things happen when stuff came down from the walls. And you have that whole story of, I think it was another guy that got killed by an upper millstone. Well, the upper millstone is the big wheel-shaped thing that rolls in a circle on that lower millstone.

And in between is the wheat. And it is ground into flour. So for a second time, the wheat comes under pressure and gets ground up.

So this grain offering is all about what do you get as a result of pressure? What do you get as a result of being ground fine? That's where fine flour comes from. And it's not offered by itself. He shall pour oil on it.

What does oil represent universally in Scripture? It is the anointing. The Holy Spirit comes upon Samson and many of the other judges. The Holy Spirit comes upon someone.

The horn of anointing oil is poured on someone. And this is the sign of God's presence and of God's commission. God will be present with this person who is being commissioned for a task.

I am assigning you your task, and I am giving you the power to fulfill it. That's what anointing means. You pour it on.

Moses pours the anointing oil on Aaron, and it runs down his beard, full and overflowing, the anointing oil. That's what we have in this sacrifice. The fine ground flour isn't any good unless it is permeated by the oil.

Our dedication to God and the way we function under pressure and what emerges when we are threshed is no good unless it is permeated with God's Holy Spirit, unless it is in the direction of and for the purpose of fulfilling God's task. Why suffer abuse to no good purpose? God doesn't send us pressure for no good reason. Our pressure, our threshing, our grinding fine in the millstone of God's plan and purpose as manifest in our circumstances and our challenges is for a purpose.

We need to know what that purpose is. Sandal didn't come out and find David and pour oil on

his head and say, Well, there you go. And see that oil on your head? There you go.

And David's saying, My head is now greasy. Why? There's a reason for the anointing. The oil is there for a purpose.

And we need to understand that our trials, what's our memory verse? James 1,2-4, Knowing that the trial of your faith works, patience. Let patience have its perfect work in you. There is a reason for being ground fine.

There is a reason for being threshed, husked and stomped on. And none of it is going to happen and none of it is going to be acceptable in God's sight unless it is all in the realm of the Spirit. That's the first principle that we see in this grain offering.

We're out of time for this morning and we're going to have to content ourselves with getting that far. We'll pick up next time in verse 2 and continue our study of these great pictures, not only of the work of the Lord Jesus Christ and the perfect example that he set for us, but also our own responsibility. How do we live our life before God? How is our daily walk made acceptable in God's sight? We'll pick up there next week.

Father, thank you for spelling out for us so clearly, even in these ancient instructions to the Israelites of long ago, the opportunities that we have as a result of the work of Christ on our behalf. We pray that God the Holy Spirit will permeate our lives, will give us understanding and perception of the meaning and the implications of these truths as we live our lives minute by minute, day by day before you. We pray it in Jesus' name.

Amen.