

Lev 05-05-01a

This is Sunday the 1st of May 2005, 05.05. Sometimes when I look at the date and I think back to days when I was sitting in my room in high school, wondering if I would survive my college experience that was in the future. I remember hearing TV preachers talking about the living in the end of days and Jesus would be back any minute. They would say, you know, 40 years from 1948, Jesus said a generation, he's liable to be back by 1988.

And I thought, well my goodness, it's only 1974, that's just impossibly far in the future. Now here we stand in 2005, just boggles my, of course my mind is easily boggled anyway, but it's just incredible to me that we are here at this date and God has graciously given us additional time to learn and to grow and take advantage of the sin that is in the world. Did you ever look at it that way? All of the hardship and the struggle and the difficulty is an advantage.

God gives us a few extra days, a few extra weeks and months to grow a little bit more, be a little bit more ready for the coming of the kingdom of Christ and ultimately the kingdom of the Father. I have a mixture of anticipation for the Lord to return and get on with the seventh day. And on the other hand, I think if I just had a few more days, a few more weeks, a few more months, just get a little bit more momentum going, wouldn't it be great? But it is the 1st of May 2005, we will continue this morning our study in the Levitical offerings.

We are going to start looking at the 2nd offering in Leviticus chapter 2 in some detail. We will pause as we begin to make sure that the divine power available to understand divine truth is in place and active in our souls. It is not the depth of my preparation, it is not the eloquence of my presentation, it isn't even the effort involved in your concentration that makes the word of God applicable and powerful in our souls.

It is the ministry of the Holy Spirit and it is the decision to apply faith that makes the word of God alive and powerful in our souls. It is necessary for us to be susceptible to the ministry of the Holy Spirit. We have to deal with the sin that crops up in our soul, the sin that we rub up against as we move through this world.

It is like a ship traveling through the sea. It is inevitable that you are going to pick up barnacles just by the nature of not being in dry dock. You are exposed to the sea.

You are going to get accretions and build up that needs to occasionally be scraped away. We don't want to wait as long as the ships do who come in only every few years to be hauled over on their side and have their keels scraped and so on. We want to keep our ship streamlined and able to move through the water in an efficient manner.

That involves going to the Lord and claiming His cleansing grace so that God the Holy Spirit has free reign to teach us and to make the word of God real. That divine ministry overcomes the limitations of the presentation. It overcomes the limitations of our concentration.

It overcomes every limitation. As it has been said, sometimes our spiritual IQ is not dependent upon our human IQ, nor is it limited what we can learn from the word of God by the limitations of the one who presents it. It is available.

It is not up in heaven. It is not down in the pit. It is right here in our hearts, on our lips.

All it requires is faith and the request to God, knowing the promise that if we ask, it will be given. If we seek, we will find. If we knock, it will be opened.

We pause at the beginning of each time of fellowship and study in the word of God to make sure that we are those who ask and who seek and who knock and avail themselves of the grace of God so that our life is not a giant waste of time, which it otherwise would be. Let's go to the Lord in prayer. Father, once again, we come before you as a group, as a fellowship, as a church, recognizing the incredible abundance of your mercy and your grace toward us.

We are thankful that we have freedom and we have opportunity to gather together and collectively to be blessed by what you have distributed amongst us. We thank you for the faithfulness of each one who is here, for the enthusiasm and the love of your word that is manifest by all those who assemble with us, whether here or afar. We thank you for the truth of your word, for the nutrition, the power, the effectual working that it has in our souls.

We know that without you, we can do nothing. Without the power of your word and the presence of your spirit, our life truly is without meaning, without purpose, without direction. But because of the Lord Jesus Christ, we have all of those things and more.

He is our righteousness, our peace, our sanctification. He has made a way through the veil. He has made a way across the great gulf that had separated mankind from you.

And as a result, we have been adopted as children. We have citizenship in heaven. We have the opportunity to reflect your glory, to learn and to serve and to look forward with anticipation to the time when we will be free of the limitations of this body and of this earth and have even greater access to the beauty that is represented in your truth.

We thank you for the country in which we live. We pray for our leadership, our president, his cabinet, those who are in the Congress and in the judiciary who guide the domestic and foreign policies of our nation. We know that our nation is unique in its time and we know that its time is limited and we pray that you will continue to grant to us the opportunity to exercise our options as believers in this environment and to be ready in the day when the Lord Jesus returns as a result.

We ask your blessing on us now as we fellowship together. Bless our conversation. Bless our study of your word.

May God the Holy Spirit find the ground ready and willing to receive the seed and to produce the fruit that you would have for each of us individually and together as a group. We pray all

these things in Jesus' name. Amen.

Our scripture reading this morning is going to be in the book of Leviticus. We want to focus our attention in very direct fashion on the study that is before us. However, I'm going to ask you to follow along in your New King James or whatever version you study with.

I'm going to read to you from a translation by Mr. Everett Fox who has taken it upon himself to try to render a very literal translation. You will see as you follow along the flavor of the Hebrew in a way that will save time. It will save me from having to retranslate or spend a lot of time in the language.

Then we can proceed directly to the details of this offering and its applicability to us. So follow along with me. I'm going to read to you from Leviticus chapter 2 out of what's known as the Shocken Bible volume 1, the five books of Moses by Everett Fox.

By the way, this is a scarce volume if you ever happen to see a copy. It's another book on the short list of books that I highly recommend. Anytime you want to do a study in the first five books, it's fascinating just to read it because of the transparency of the English translation in getting at some of what is in the Hebrew.

It's very interesting. I think my brother Matt first ran across this and commended it to my attention. I think Janelle had a copy of this.

I'm not sure which one showed it to me first. He has also done a translation of 1 and 2 Samuel which is called Give Us a King. That one is even more scarce.

But either one or both of those would be a great addition to your library anytime you're looking at these books. So let me read chapter 2. Follow along with me in your Bible. Leviticus chapter 2. A person, when he brings near a near offering of a grain gift for Yahweh, of proper flour shall his near offering be.

He is to pour oil upon it and is to put frankincense upon it. Then he is to bring it to the sons of Aharon, the priests. He is to scoop from there a scoopful from its flour and from its oil, along with all its frankincense.

The priest is to turn its reminder portion into smoke upon the slaughter site. That's altar. A fire offering of soothing savor for Yahweh.

Now what is left of the grain gift is Aharon's and his sons. A holiest holy portion from the fire offerings of Yahweh. When you bring near a near offering of a grain gift baked in an oven, and watch carefully there's going to be three classes of this offering just as we saw in chapter 1. The first is the grain gift baked in an oven.

It is to be of flour, matzah unleavened cakes mixed with oil, matzah wafers spread with oil. Verse 5. And if a grain gift on a griddle, this is category number 2, is your near offering, flour

mixed with oil, unleavened shall it be. Crumble it into crumbled bits and pour oil upon it.

It is a grain gift. Class number 3 of this offering. Verse 7. And if a grain gift in a frying pan is your near offering, of flour in oil shall it be made.

Should you bring a grain gift that is made in any of these ways to Yahweh, it is to be brought near to the priest, and he is to bring it close to the slaughter site. The priest is to set aside from the grain gift its reminder portion and is to turn it into smoke upon the slaughter site. A fire offering of soothing savor for Yahweh.

Verse 10. What is left of the grain gift is Aharon's and his sons. A holiest holy portion from the fire offerings of Yahweh.

Every grain gift that you bring near to Yahweh, it is not to be made leavened. For any fermentation and any date honey, you may not turn any of it into smoke as a fire offering to Yahweh. As a near offering of premier fruits, you may bring them near to Yahweh, but upon the slaughter site they are not to offer them up as a soothing savor.

All your near offerings of a grain gift you are to salt with salt. You are not to omit the salt of your God's covenant from atop your grain gift. Atop all your near offerings you are to bring near salt.

Now, if you bring near a grain gift of first fruits to Yahweh, this is verse 14, budding grain, parched with fire, grits of fresh grain you are to bring near as your grain gift of first fruits. You can see now why I wanted to read it. The whole reason I read this chapter to you is just to get to that verse.

I'm going to read it again. Verse 14. Now, if you bring near as a grain gift of first fruits to Yahweh, budding grain, parched with fire, grits of fresh grain you are to bring near as your grain gift of first fruits.

You are to put on it oil. You are to place on it frankincense. It is a grain gift.

The priest is to turn the reminder portion into smoke. From its grits and from its oil, along with all its frankincense, a fire offering for Yahweh. That's chapter 2 in a fairly literal and picturesque translation.

Well, let us, without further ado, dive in to the study of this second offering by way of brief review. We have noted that there are a series of offerings given here. We have concluded, based on our previous experience in the Word of God, that the order in which these offerings are presented in Leviticus is significant.

I told you last time, and to me it's like fingernails on a chalkboard sometimes to read commentaries and to have somebody come up and say, well, the order is of no particular significance. I can't tell you how that grates on my nerves. Everything in the Word of God is

significant.

To say something in the Word of God is insignificant just betrays a lack of perception, to put it mildly. It is highly significant. And we're going to see this morning, as we look at this second offering, it's hard to tell that an order is significant if you only looked at one thing.

But now that we're looking at a second thing, we're going to see that it's a good thing the first thing was first by the time you get to the second thing. You still following all my things? Leviticus 2, verse 1. 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. The priest burns it as a memorial on the altar, an offering made by fire, sweet aroma to the Lord. The rest of the grain offering goes to the priests.

This is significantly different than the first offering. And in some ways it is still similar. What do you see as a similarity just from these first few verses? What do you remember about the first offering? How was it described? It is a sweet savor, is it not? The fire burns the offering, the smoke goes up, and it is a sweet aroma to the Lord as it says here at the end of verse 2. One thing, if I have not made it clear thus far, we want to be sure and understand, is that of several different ways that you can divide these offerings, one way is sweet savor and non-sweet savor offerings.

The critical thing to remember about a sweet savor offering is that sin is not in view. This was the correction I think I made for you last time in looking at the whole burnt offering of chapter 1, the Ola, is when this is burned and the smoke goes up to God, the sweet savor is acceptability. You are acceptable in God's sight.

The sin issue is not in view. In the same way, this menka, this grain offering to the Lord, does not address sin. We are going to have the sin offering and the trespass offering later that are going to deal with sin in various aspects.

These offerings don't deal with sin. These offerings deal with relationship. This is approach to God and we are not trying to solve the sin problem.

Except as it is reflected in the purity of the offering. It is without blemish. It is washed.

There is no impurity. There is no defilement involved and those aspects are emphasized. But in terms of addressing sin, dealing with the penalty of sin or the corruption of sin or any of that, that is not in view.

These offerings look at approaching God and what did we conclude about the first offering? This is my life. This is my Romans 12, 1 and 2, offering myself as a sacrifice because I have been made like Christ. Christ was perfect.

He offered himself as a perfect sacrifice. This, of course, is our application looking back. He offered himself without spot and without blemish to God.

I offer myself a living sacrifice, holy and without blemish. This is my reasonable service. I am not saying what am I going to do about my sins.

This is not a confession offering. This is not a rebound offering. The placing of the hand on the head is not talking about transference of sin.

I think I may have suggested that the first week that we went through this. On further study, I realized that this is purely identification. Pressing the hand down on the head, the animal is my proxy.

He is my substitute. I am demonstrating and expressing my willingness, my total dedication to God. I offer all of myself up to God.

I divide the offering and make sure that it is as clean inside as it is outside. That it is without spot and without blemish on the inside. I understand the different parts of the offering.

It has a double connection for us because we look at Christ. We rightly divide the word of truth. He is the word made flesh.

As we bring that offering and divide it, we compare ourselves to Christ. He is our example. As we bring ourselves and as we chop up that offering into its pieces, as we take the skin off and look beneath, we should be examining ourselves to see if we are in the faith and making sure that when we bring that offering, the sin issue has been handled.

But the offering itself is not for the purpose of handling sin. That should have already been done. You make sure the animal is perfect before you bring it.

You make sure it is whole and without blemish when you bring it. The idea in the offering is you are giving a life. The issue in offering number one, the Ola, whole burnt offering, is the whole life of the animal goes up.

The blood is there. The flesh is there. And it all goes up to God.

It is a sweet smelling savor. The offeror is acceptable. He will be accepted.

We saw that word twice. Now we come to the second offering. There is not a life being offered here.

This is produce. This is grain. So when anyone offers a grain offering to the Lord, what is the difference in the animal versus the grain? You just hardly can help but go back and think of the difference between Abel and Cain.

Abel brings an animal from the flock. Cain brings the grain. What is the fundamental difference

in that? Grain is specifically mentioned in the curse.

By the sweat of your brow you will plow the earth. You will earn your what? Bread. Your food.

By the sweat of your brow it is part of the curse. That you no longer can wander by a tree and pick the fruit. What will it be like in the kingdom of the Father? The New Jerusalem.

The river flowing out from under the throne. Trees growing on either side. Where do people get their sustenance? It is just like the garden, isn't it? It is a great chiasmic, beautiful symmetry there.

Man starts out perfect, a fruititarian. I don't know what the Latin is for that. You have vegetarian and carnivore and all the rest of it.

Omnivore. I like that one the best. Eat anything.

But man started out no labor whatsoever. God made the trees. The trees bear the fruit.

All you have to do is reach out and pick the fruit. And be selective about which tree you pull it off of. That is how it will be in the kingdom of the Father.

Tree of life brings forth its fruit. You just pluck it off. As a result of the fall, the ground is cursed.

And you have to work and labor and coax and fight off weeds and rabbits and things that want to come in and eat your produce. Blight and bad weather and all the things. It is a lot of work to get a crop.

You have to irrigate and so on. You have to plow and sow. We are going to see a little bit of that here in a moment.

But it is a product of one's effort. That is the bottom line. The grain, even more so than husbanding the flocks.

You protect the flocks. You lead them into the green pastures. But they are basically self-sustaining little machines.

All you have to do is bring them next to the water. Bring them next to the grass. They have the wherewithal.

You don't have to weed them. You don't have to cultivate them. You don't have to do much more than just keep them in one area and make sure they have food and water.

They will produce their wool. They will produce their meat. They will grow.

They will reproduce. They do a lot of the stuff themselves. It is much more a work of God that you end up with this animal than the crops.

God did not say to Adam in the garden, I am driving you forth and now you will have to husband your sheep and your goats by the sweat of your brow. The sweat is associated with, particularly, specifically with the grain. So, anyone offers a grain offering, they are going to do two things.

It is going to be a fine flour. What is the necessary step between, or steps, between grain on the stock out there that you have planted and gotten to grow and now it is time for harvest and flour? First of all, you have to harvest it. You have to bring it in.

Then what? Throw it down on the ground and thresh it. You have to break up the husks and the straw and the stems from the grains that are in the heads. After it is threshed, then what? You have to winnow.

Get the big old winnowing fork. Remember John the Baptist, his winnowing fork is in his hand. If the wheat are the people of God, what does that picture suggest? Everybody gets stomped on.

You are the wheat of God, you get stomped on. You are going to be threshed, like it or not. As a result of the threshing, there is going to be two kinds of remainder.

So, what kind of a person are you after the pressure? Are you chaff or are you wheat? God is going to gather the wheat into his barn. He is going to burn the chaff with unquenchable fire. You say, oh, that sounds like hell.

Well, it wasn't. There was no concept of hell when John the Baptist made those comments, when Jesus talked about the fire. Fire is always a picture of judgment.

Every Israelite, every Jew knew what fire represented. Judgment of God, not eternal damnation. Eternal damnation does not come into view until you get to John's lake of fire in Revelation.

So, all of the false connection that people make, unquenchable fire, that is the lake of fire. No, it is not. Unquenchable fire is the justice of God.

It is the same as the Apostle Paul talking about wood, hay and stubble. It doesn't mean that you are going to hell. It means that it is unusable.

It is trash. Just like when you live out in the country, you don't have trash service out there, what do you do? You burn the trash. That is what God is going to do.

He is going to burn the trash. So, pressure comes. Threshing happens.

You get stomped on by the ox's hooves or the threshing. Sometimes they would beat it with a stick, literally. And as a result, you have two things.

So, if you are the wheat, you get gathered into the barn. So, now are you ready for this offering? No. The wheat now has to be ground into flour.

This is not, it is almost misnamed. It ought to be called the flour offering. Because you don't bring whole grain.

It sounds like you would just get this bucket of wheat grains and bring it in. But it is fine flour. So, it has been beaten once to determine that it is wheat and not chaff.

Now it is good wheat and it gets brought in. And before it is offered to God, what happens? It gets ground into powder. Whom the Lord loves, what does He do? He chastens.

And He beats with a whip every son whom He receives. He receives the child, His son, as it were, as grain into the barn. And then what is He going to do? He is going to refine.

He is going to grind down because it is more useful as flour than it is as grains of wheat. So, it is ground into flour. Not just rough flour, not coarse flour, but fine flour.

Ground exceedingly fine. What do you find out when you grind the grain? You find out what is inside, right? It is like peeling an orange. It is like taking the shell off an egg.

It is like taking the skin off an animal and dividing it up. You take the outside off and you see what is inside. Sometimes you find grains of different kinds of crop.

There is some debate as to whether corn even existed back in those days. Although you find the translation corn in the King James. But you can read this whole long debate about Teosinte and the culture of breeding and all that that has resulted in modern day corn.

And there is debate about whether corn as we know it existed. That they had something else. But a lot of grains may look okay until you grind them up and you find that they are hollow inside or they are rotted inside or there has been some kind of problem on the inside.

And maybe they have cooked in the stock. And when you grind them, they mildew or they rot. This is why conditions just before harvest are so important.

That you don't get too much rain. That you don't have it get knocked down into the ground or whatever. So grinding the grains ensures once again that it is exactly what it is supposed to be all the way through.

Just like chapter 1. Just like taking the skin off and cutting up the animal and making sure of what is inside. In the case of the bull. So, what is the relevance to us? When we bring our offering.

In this case, the grain offering. We recognize first of all that this is associated with works rather than life. The whole burnt offering.

I love the Lord my God with all my heart, with all my soul, with all my strength. Here is the flesh and here is the blood. It is all offered to God.

Chapter 2. This is all about labor. Grain involves labor. Sweat of the brow is inevitably wrapped up with grain.

God said it in the garden and it has been that way ever since. It takes many stages of human effort to produce flour. And the flour is ground fine to ensure that it is in fact what it purports to be.

It is examined and you don't want to have it full of meal worms or bugs or something. Fine flour has been ground fine and you know what it is. Now, what else do we know about this? He shall pour oil on it.

You don't just bring a cup of flour and dump it out for a couple of different reasons. First of all, what do you know about flour if you just work with it dry? It blows away. If you've ever been in these Mediterranean lands, it's not without its breezes.

It's not without its windiness. And so you say, well, I'm going to pour out this flour before the Lord. And you pour it and if it drops more than about a foot, it will never hit the rock.

I mean, it will be in the wind. So oil serves to make this into a paste, basically, into a dough, if you will, that keeps it together, holds it together, gives it some strength, if you will, gives it some durability, helps to preserve it, helps to keep it where you put it. Secondly, what does oil universally represent in the Word of God? God's Holy Spirit.

How worthwhile is your flesh without the Holy Spirit? It's not. The presence and the power of the Holy Spirit are the only thing that make our flesh and the work in our flesh worthwhile. Anything in the flesh that doesn't have the oil isn't going to work.

Don't bring it without mixing it with oil. Now, what's the other thing that gets put on it? Frankincense. What do we know about frankincense? It is a precious substance.

It is a sweet smell. In Leviticus chapter 5, we find out that when you have a sin offering, God says specifically, Leviticus 5.11, when someone is bringing a sin offering and they bring an ephah of fine flour because they can't afford an animal, so they're bringing flour as a sin offering. It says, He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.

So we find, by way of contrast, in a sin offering, no oil and no frankincense. Why? This is the acknowledgment of the flesh as inherently sinful. And you don't associate the Holy Spirit and you don't associate the frankincense with this sin offering.

So what do you think frankincense would represent? This is a sweet aroma, but we've already said the smoke of the fire is a sweet aroma. The burning is a sweet aroma to whom? To God. Frankincense is a sweet aroma to men.

And so we find that this offering, to sort of sum everything up, is associated with our works, not

our life and what we are, but our effort and what we do. And in our effort and what we do, it is essential that it be the product of someone who has been refined by God, who is wheat and not chaff, who is ground fine. What does grinding typically do to your arrogance and your pride? Pretty much eliminates it, right? You take the shape of your container after you're ground fine.

You don't say, well, I'm a grain of a particular size and shape and that's how I'm going to stay. Once we have been through that grinding process, we take the shape of whatever container God puts us in. So the grinding speaks of compliance, of obedience, of willingness to endure whatever God has for us, and there is no arrogance.

You no longer resemble what you started out being. You resemble what God wants you to be and then God mixes that oil with us and we become something entirely new and something useful. And this gives off a sweet aroma not only to God but also to man.

Frankincense is perfume, is incense for men. It smells good to us. Burning flesh smells good to God.

Burning of that whole burnt offering smells good to God. And it's something we can't enter into. We don't always understand why God finds something pleasing.

He tells us what pleases Him and we say, there you go. But frankincense speaks of the fact that our works ought to be a sweet-smelling savor. Remember what Jesus said to the disciples, let your light so shine before men that they may see your works and glorify your Father who is in heaven.

Frankincense was not a common incense. Remember the special compounding that was done for the tabernacle that we studied in Exodus? This special incense tells us that it is not just good for its own sake. It's not altruistic good.

It's not ethical good. It's not good just because man thinks it's good. This is good that we do for God and in God's sight that gives off a pleasing aroma.

Paul tells the churches, don't let your good be spoken of as evil. You ought to be an example. You ought to normally be well spoken of.

Do not let your... To the extent that you are able, live in peace with all men. You ought not to be a stench in the nostrils. You ought not to be... I knew a guy once in the Marine Corps.

He was a real radical believer. He delighted in sort of being controversial. He would take a known principle.

He would take, for example, slavery, which of course the Bible condones. But this is not something we run out and make as the first issue. Run out into a group of unbelievers and say, well, you know, the Bible says slavery is great.

It's controversy for its own sake. This offering, our efforts, this offering actually has in view

people. Who's going to end up with most of this offering? God or people? People.

Primarily believers. Primarily the priests. In fact, exclusively the priests in this case.

Are going to end up with the bulk of this offering. And Israelite is going to bring this offering and most of it is going to end up with the priests. With those who serve God.

And a handful of it, a symbolic representative amount, is going to be burned on the altar and go up to God. But the priests are going to end up with this. And it's going to be flour mixed with oil with frankincense on it.

And it's going to be something that they welcome. Now what are they going to do with it? What do you typically do with bread dough? It tells you a little bit about frankincense. This doesn't smell like flower petals.

I mean, who wants bread that smells like marigolds or roses or something like that? L'air du Temps or Chanel No. 5. I don't want to get a loaf of bread that smells like some kind of floral bouquet. I want something that has a nice food-like aroma, typically.

Aromas are a funny thing. My cell phone, I found out this morning, I guess these little plug-in air fresheners that you get, most of them have a floral scent. Well, one of those, I guess, leaked onto a countertop.

And my cell phone got laid inadvertently in that. And for the last month, my cell phone, I'm ashamed to give it to anybody to use because it smells like concentrated perfume. And just carrying it, I didn't know, and it got into the little holster that you carry it in.

And so now, everywhere I go, I smell like a bouquet. It's not a manly old spice or brute type of scent. It's like, you know, parfum.

And it's kind of embarrassing. And I had to give my phone to somebody the other day, and I had to tell this one-minute explanation before I gave it to them. I said, well, you know, the reason it smells this way, it's not like my aftershave or something.

It got, you know, I thought at the time that maybe Patty used it and something she had on her ear had just permeated the phone. But I scrubbed that phone for half an hour. I could not get that.

I used Comet and bleach. And, I mean, I know how to get something clean. And I scrubbed the whole outer layer of plastic off, and it still, you can smell that thing if it's in the same room with you.

So anyway, different kinds of smells. And so you've got frankincense on this bread. And it's not going to be a perfume smell per se.

It's going to be a welcome aroma, something more organic and more conducive to pleasure,

even if it's in your food. Because this is something that will be consumed ultimately by the priests. It is the bread of priests.

This grain offering is presented to God. A token is given and sent up to Him. But it becomes the bread of priests.

Our lives, our efforts ought to be permeated with the power of the Holy Spirit. They ought to be the result of the refining and the God who is at work within us to will and to do His good pleasure. And it ought to be a sweet aroma, and it ought to be a pleasure to receive on the part of believer priests in our periphery.

This is what this second offering speaks of. Now think about it. Which one comes first? You can't offer this offering until you have done the whole burnt offering.

If you go to Numbers, I think chapter 28 or 29 in Numbers, the whole burnt offering is mentioned over and over again. And every time it says the whole burnt offering, with its grain offering. The whole burnt offering with its grain offering.

You go to Ezra and Nehemiah when they offered whole burnt offerings, with its grain offering. It accompanies, it complements, it is the second part of that. And what does that put us in mind of? What are the two great commandments that Jesus spoke of? The first and greatest, love the Lord your God, all your heart, all your soul, all your strength.

The whole burnt offering. And love your neighbor as yourself. You make that bread with the fine flour and the oil and the frankincense as if you were going to eat it yourself.

And then you give a portion to God and a portion to the priest. You look at God first as you make and present this bread, knowing that the most of it is going to the priest, who are the servants of God. All of us are priests, and so our good works are aimed at, remember the forsake not the assembling of yourselves together, but encourage one another unto love and good works.

And so much the more as you see the day approaching. We do good, especially to those who are of the household of faith. That's one of our memory verses.

That's what's in view. It's our grain offering. But God's offering comes first.

The offering of the entire life and entire self comes first. Then you're ready to do the grain offering. Well, we're going to pause here and take our break.

We've actually only done the first two verses of this chapter. But as I mentioned in our scripture reading, there are three classes of this offering, just as there were in chapter one. And so we'll address some of those details when we come back from our break.