

Lev 05-05-08a

This is Sunday, the 8th of May, 2005. We continue our worship this morning by recognizing the importance of God's Word. It is central in our worship.

We recognize that that is the means by which God's Holy Spirit guides us and enables us and empowers us. It is one half of the divine power that is granted to us because of the work of Christ and because of the grace of God the Father. And we know that without the ministry of the Holy Spirit, knowledge of the Word is not effectual in the same way that the presence of the Spirit without knowledge of the Word is not effectual.

The two must both be present. It is the Word of God that is alive and powerful. It is the Spirit of God who is also alive and powerful.

And the combination is sufficient to overcome our sinful nature, the sin and corruption that is in our environment, and the purposes and the policies of our satanic and angelic opposition. But it does take that two-fold presence of God. Otherwise, we will be defeated, we will be crushed, we will be moved.

I love that gospel song, I Shall Not Be, I Shall Not Be Moved, like a tree that is planted by the water. We have the spiritual life of God in the form of His Spirit and we have the water from that river of living water that is God's Word. So we pause at the beginning of our study each time to acknowledge God's grace in giving us these two great things and in ensuring that God the Holy Spirit will be in a position to minister the Word to our hearts.

It is not the eloquence or the organization of my presentation and it is not the intelligence of any of us that is the basis for our learning. It is strictly our susceptibility to God's work and God's ministry in us. So we pray at the beginning to ensure that that will take place.

So let's go to the Lord in prayer. Father, we are grateful for the work of the Lord Jesus Christ in bridging the great gulf, the unbridgeable gulf that separated us from You from the time of Adam and Eve at the fall until our birth and our growth into this life. We recognize that it was a problem that exceeds any human ability to fix or to solve and yet You have foreseen it and solved it in eternity past.

The Lord Jesus was faithful to fulfill Your plan. God the Holy Spirit provided the effectual working to enable Him in His humanity to be perfectly obedient and perfectly faithful and perfectly true to Your plan and purpose and to express Your love for us. We are so grateful for that and we are grateful that the Lord Jesus is now at Your right hand where He continues His ministry on our behalf of intercession and of preparation to bring us to Himself and ultimately to You.

We thank You for the intervening time that has been allotted to us so that we can prepare for that day to learn and to grow in grace and knowledge to be thoroughly equipped for every

good work. We know that the fellowship that we enjoy is critical to that happening. We know that the fellowship in Your Word that we share is also crucial and we pray that You will bless us as we study and fellowship together.

We pray that You will continue to bless our nation so that we have the environment in which to do so. Bless our leadership, our president, his cabinet, those in the House and in the Senate and in the judiciary, especially those who are truly seeking to please You in the execution of their duties, those who are believers and recognize that our nation has the opportunity to reflect Your glory even as we as individuals do. We pray for those who are not with us.

We pray for those who are traveling, for those who worship with us at a distance. We ask Your special blessing on them. We pray that they will have the opportunity for Christian fellowship and that the truth of Your Word and Your will that is resident in their souls will surface and be an object of meditation and an object of faith.

They will find themselves strengthened and comforted and encouraged even if they are not able to worship face-to-face and in fellowship with like-minded believers. Once again, we ask Your blessing on our study. May we find in Your Word that which is necessary for each one of us to reflect Your glory and the glory of the Lord Jesus Christ.

We pray it in His name. Amen. Our scripture reading this morning is in our passage.

It is in Leviticus chapter 3. I thought it would be good for us to read the entire chapter and get a flavor for the sacrifice that we are about to study, which is the third in the series. It is the peace offering. We will review briefly the elements of the first two as we study the third because it is suggestive in stacking these as they are in scripture that we do a comparison and contrast study.

God could have divided these up, could have separated them, but they are given one after the other, much the same way as we have the Ten Commandments. Our young people this morning are studying the fourth commandment relative to the Sabbath. It is very instructive not only to look at other places in scripture that talk about Sabbath and talk about rest and talk about work and all of the principles and doctrines that are related to that commandment, but also to look at it in the context that God gave it.

We label that section in Exodus 20, the Ten Commandments. God did not so label it. He just said, Moses, speak to the children and say unto them, and then here we go.

We have sort of said, well, what a convenient summary. Here are ten of them in a row. God did not say, here are the Ten Commandments.

I don't know that they are called that anywhere in scripture. We sometimes have an artificial package that we put those in. We say, well, why is it that we keep nine of the commandments and we break the fourth? We have no other gods.

Of course, we kind of get rid of not making any graven images also, but we understand that that refers to worship, and we certainly don't grave something and then worship it. But we seem to respect nine of the Ten Commandments and we throw out the Sabbath. Well, it is necessary to understand that it's not a matter of, since nine in this list are things that we more or less follow literally, we should also follow that one.

That artificial package in some ways obscures an understanding of what the Sabbath was to Israel. All you have to do is go to Hebrews chapter 4. All you have to do is go to 1 Thessalonians chapter 4. All you have to do is look at Numbers chapter 15 to understand what is going on with the Sabbath and national Israel and find the interpretation and application for us. As we have often noted together, observing the context is critically important.

This next offering, the peace offering, is in the context of both the whole burnt offering and the grain offering that we have studied in chapters 1 and 2. So it's well that we read through it, review briefly the elements of the first two as we compare and contrast the elements of this third. Leviticus chapter 3. When His offering, who's His by the way? Who's He? This is a famous thing when you're learning Hebrew, your first semester of Hebrew. We say who is He and He is She.

Because the preposition for who in Hebrew is He. Anyway, I won't get you confused. We're going to read this.

But when His offering, you can tell that this, my point being, this is tied to the preceding context. You cannot get to chapter 3 without looking at chapter 1 and 2 because the one offering has already been discussed and you can tell you're in the middle of something when it says, when His offering is a sacrifice. It requires an antecedent in the previous two chapters.

So there is a strong encouragement to continuity here. When His offering is a sacrifice of a peace offering, if He offers it of the herd, whether male or female, He shall offer it without blemish before the Lord. And He shall lay His hand on the head of His offering and kill it at the door of the tabernacle of meeting.

And Aaron's sons, the priests, shall sprinkle the blood all around the altar. Then He shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, He shall remove.

And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord. If His offering is a sacrifice of a peace offering to the Lord, if the Lord is of the flock, whether male or female, He shall offer it without blemish. If He offers a lamb as His offering, He shall offer it before the Lord.

He shall lay His hand on the head of His offering, kill it before the tabernacle of meeting. And Aaron's sons shall sprinkle its blood all around on the altar. Then He shall offer from the

sacrifice of the peace offering, as an offering made by fire to the Lord, its fat and the whole fat tail, which He shall remove close to the backbone.

And the fat that covers the entrails and all the fat that is on the entrails, the two kidneys, the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, He shall remove, and the priest shall burn them on the altar as food, an offering made by fire to the Lord. If His offering is of a goat, He shall offer it before the Lord. He shall lay His hand on His head, kill it before the tabernacle of meeting.

And Aaron's sons shall sprinkle its blood all around on the altar. Then He shall offer from it His offering, as an offering made by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, He shall remove, and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma. All the fat is the Lord's.

All the fat is the Lord's. This shall be a perpetual statute throughout your generations in all your dwellings. You shall eat neither fat nor blood.

So much for buying that nice marbled steak. So much for eating that 50% fat hamburger that they used to make. If we were still under the law, fat would be, as they say, right out.

Well, let's remind ourselves of the elements of our first two offerings. In Leviticus chapter 1, we had the whole burnt offering. Three levels of that offering.

The most detail is found in the first classification. We saw that the second and the third were reduced in their symbolism, reduced effectively in the understanding of the offerer. And these three levels reflect levels of maturity as we look at interpretation and application.

Poverty in the physical sense in Israel represents poverty in the spiritual sense for us. And as these offerings reflect our spiritual duty and our function as Melchizedekian priests, we are going to find ourselves bringing the dove or the pigeon rather than bringing the ram or the sheep or the bullock, depending on our level of spiritual growth, our level of spiritual understanding. And that's why the lesser offerings, it's not impossible that God could have said, you know, just put the bullock on there and burn him up, but if you offer a ram or a sheep, here's more detail.

And if you offer a pigeon, here's even more detail. God could have arranged it that way, but he didn't. The largest offering is also, just by the nature of things, going to be the most detailed and the most symbolic.

It has the most elements of teaching involved in it. What did we conclude about the whole burnt offering? First of all, we have decided that these sweet savor offerings do not concentrate on sin. Sin is certainly in view.

You have the sprinkling of blood around the altar and so forth. You have sanctification. But the

idea here is dedication.

This is not how do I overcome my sin. This is, as a child of God, as a citizen among God's people, how do I approach? On what basis do I approach? What is it that pleases God? And we find a twofold reflection in the whole burnt offering. First of all and foremost, it reflects the work of Christ.

He is entirely acceptable to God. What's the only thing that doesn't get burned in the whole burnt offering? The skin. What covered Adam and Eve when the fig leaves proved to be ineffective? The skin.

They are clothed in. They look like, when God looks down, they look like that perfect offering. We talk about a wolf in sheep's clothing and that kind of thing.

At first glance, it looks like a sheep because it's got the sheep's skin wrapped around it. Well, almost literally, you have the priests who receive the skin. And interestingly, the offeror does not receive the skin.

It is the priests. Because in the ideal, Israel was to be a kingdom of priests. In the ideal, each one would enjoy the priesthood that you and I have the privilege of exercising.

But, due to a variety of factors, including the golden calf incident, the Levites, the sons of Aaron specifically, are representative of all Israel. The firstborn in each family, who is a representative in turn of the household, is redeemed by a Levite. And so those priests stand in for Israel, what Israel should be, as they receive that skin, that covering from this perfect sacrifice.

The animal being cut in pieces. It's the largest animal. It's the easiest to see all the details as you divide it asunder between its joints and its marrow.

The wood is laid in order. The fire is put in. There's a specific procedure.

The parts, the head, the fat, is specifically mentioned as being laid in there in that order. The head, of course, the intellect, the seat of thinking, as opposed to the heart, which is more the seat of motivation and of dedication to a goal and so on. But the head, the fat, the fat of course represents the abundance, that which makes something not just satisfactory, but very pleasing.

The entrails and the legs are washed with water. This washing of water indicates the presence of God's word and its sanctifying effect. One of the reasons that we go to great lengths and we prioritize regular assembly and regular Bible study together is this washing of the word.

Sometimes we think, and I know especially in my background, which some of you all share, that we've had a time when it seemed real important to learn something new, to have what some people call the breakthrough mentality. I've had a breakthrough. There's a brand new thing that nobody's ever seen before or I've never seen before.

We seem to want to learn a new and amazing thing that we did not know before. And if we

wind up sort of plodding along for a while and churning through and not finding a great drawing back of the curtain to reveal something fresh, we tend to think, well, it's getting stale, it's getting old. And what we forget is that the regular exposure to the word of God, it is not so much what new thing did I learn, it's what happened to my soul and my spirit in the presence of the word of God.

It is good to remind ourselves of our fundamentals. The greatest, I always think of the great golfers, Jack Nicklaus, and now you have Tiger Woods and Sam Snead, and of course half the people in the world don't even know who Sam Snead was anymore. But the great golfers, no matter how terrific they become, they never forget when they walk up there you have to address the ball, hello ball, you have to come up and plant your feet, you have to assume the right grip, you have to think about the elements of a good swing.

If you're going to be good at golf, which I am not, you have to know those fundamentals and it doesn't matter how great you get, Tiger Woods, every time he comes up to tee off, or to hit something out of the green, or to putt, he goes mentally through his checklist of fundamental things. You have to remember them, you have to review them, and the first time you have a bad chip shot or a bad putt, the guy is thinking, oh, and he goes back to his list to figure out what did I do. Oh, I choked up, I pulled, I twitched, I did something that's not a part of the fundamentals.

So it is a good thing, the washing of the entrails, the washing of the feet is a reminder, because this sacrifice does double duty, it reflects the work of Christ, who lived by every word that proceeded out of the mouth of God, who spent hours alone in meditation on the word of God and in prayer to his heavenly father, but it also represents us. When we offer our Romans 12 sacrifice, we need to ensure that our innards are washed clean, that that walk that we execute in this world, and inevitably we pick up road dirt, is sanctified and washed clean. We wash the entrails, we wash the feet, before we present ourselves to God.

Our body is washed with pure water, we've seen it in Hebrews chapter 10. So, this sacrifice emphasizes entire dedication to God. The Lord Jesus was entirely acceptable, entirely offered to God.

We should be entirely acceptable, we should present ourselves entirely to God. I had a conversation with somebody earlier this week, and they were talking about the fact that, well, I know I've had a lot of problems in the past, and I'm doing better, and yet there's still this great distance to go, but it was sort of like, well, as long as I'm doing better than when I was really, really, really awfully bad, that's good enough. Well, it's not good enough, for two reasons.

First of all, if you're laboring in the energy of the flesh, and you're taming down your wildest impulses, and your screaming fits only last 10 minutes instead of 20, or they only happen 17 times a week instead of 25 times a week, or if your gossip problem is less than it was just in terms of frequency, that's not what God is looking for. It's an entire sacrifice, and it can only be offered in God's power. So that's the idea, whole burnt offering.

It all goes up to God. It's all a sweet-smelling savor. If you put one little lump of tar in the middle of that sacrifice, what's going to happen to the smoke? If you put a piece of a rubber tire in there, what's going to happen to the sweet-smelling savor? It's not going to be good.

People put mesquite on their barbecue. They put hickory on their barbecue. They don't put old tires on their barbecue.

It tends to flavor everything, and so it has to be entirely acceptable. That was the first offering. What about the grain offering? And by the way, who partakes of the whole burnt offering? Pretty much all goes to God, doesn't it, in terms of the food aspect of it.

The partaking of it all goes to God. The skin goes to the priest. And the second one that we saw the last few weeks, the grain offering, you have a handful of fine flour.

We saw that in the ideal, in the most detailed version, this is representative of the flesh. It's representative of humanity. It is ground fine.

It is, as the old King James calls it in one place, bruised corn. It has to be crushed to become flour. Mixed with oil.

Oil is the symbol of the Holy Spirit. And frankincense. I wanted to give you just a little bit more about frankincense because I recognized something in thinking about it that I didn't mention previously.

We've talked about the work of Christ on the cross. He pictured it in the upper room with two elements, the bread and the cup. The bread, unleavened bread.

He said, this is my body. Scripture tells us he bore our sins in his own body on the tree. This is my body which is broken for you, crushed for you.

And every time we partake of that element, we crush it between our teeth. You have to observe the Lord's table. And it's a reminder that he was wounded for our transgressions.

He was bruised for our iniquities. It's by his stripes that we are healed. That's the physical bearing of our sins.

Then you have the cup. Look at this offering. You have this fine flour which represents, in the first instance, the body of Christ.

You have the oil permeating it, representing God the Holy Spirit. You have frankincense. Where does frankincense come from? Let me give you a little detail on that.

Frankincense is also known as olibanum, O-L-I-B-A-N-U-M. It's obtained from some trees that are in a genus called Boswellia. I suppose somebody named Boswell was involved in classifying these trees.

But it's been used throughout the world as incense in religious ceremonies. They have found frankincense mentioned in Hatshepsut's tomb, which in the conventional dating goes back to 1500 B.C. The ancient Egyptians used it as part of the embalming process. You know the dark lines that you see around Egyptian eyes whenever you look at pictures of people? They always have these dark... And you look at the death mask of Hatshepsut and some of these others.

Who's the queen that's got that beautiful, detailed face? Is it Nefertiti? And all of these different ones. When you get King Tut and get the outer gold thing off, you've got that other painting. But they always have these real dark... What do women call that? Eyeliner? What's mascara? Well, whatever that dark... Yeah, eyeliner.

Anyway, that's sort of Egyptian when they make that big... Well, you know what they make that out of? It is charred frankincense. They char it into black dust and mix it. And once they've done that, it's called kohl, K-O-H-L.

And that's charred frankincense. And it has kind of a nice smell. You know how women's cosmetics... I don't know about eyeliner, but a lot of the cosmetics, not only does it put color in your face or blush in your cheeks or something, but it'll have a little bit of a pleasant aroma to it.

Well, they like this charred frankincense for that because it also gave off a little bit of a perfume when they used it. They would often place the crude resin of frankincense in the body cavity of mummies. They would burn it in spoon-shaped incense burners with long handles.

It has been chemically analyzed. And the essential element within that is called boswellic acid. In case you're a chemist, it's a pentacyclic triterpenoid.

That tells me it's got five cycles of turpentine or something. But pentacyclic triterpenoid. But it's actually been chemically classified.

They can actually analyze ash that they find in the bottom of incense burners and tell if they were burning frankincense or something else because they know it's chemical composition. But it was used for a lot of different things. The source of it is what is most interesting for our study because frankincense is obtained from those four species of tree under the genus *boswellia*.

There's *boswellia carteri*, *boswellia sacra*, *boswellia frerana*, and *boswellia serrata*. These are four different subtypes of the same tree. They grow in hot, arid conditions.

They grow in very dry, rocky regions. They're not a large tree. They're kind of a scrubby-looking thing.

But it has to be hot and dry for these things to thrive. So they sort of thrive under pressure, if you will. The trunks of these trees, when they are cut, exude this sticky substance called oleogum resin.

And you make a deep incision into the bark, and these pale, yellow, tear-shaped leaks of sap come out. So think about it. To get frankincense, you wound the tree and it bleeds.

That's basically the thing. You only get that sap by wounding the tree, and it bleeds out, basically. And you collect that.

Frankincense, by the way, our name frankincense is from the French. Frank means pure in French, and incense means incense. So pure incense, frankincense, is how we got that name.

It's got a completely different name in Hebrew. But after you dry this resin that leaks out in the hot, desert sun, these pale, yellow, tear-shaped things are then ground. In later technology, they can steam distill it or use a solvent to extract the resin.

But that's what strikes me coming back to the grain offering. And you have the ground flour, you have the oil, and then you have frankincense. And we understand the oil is the Holy Spirit, but on one side you have the body crushed.

You have that flour ground fine, and that is permeated by the oil. And then you have the frankincense, which reminds me of the blood of Christ, because you don't see the blood until you're wounded. And that comes forth.

By the way, that frankincense, that sap, has a terrible taste, and nobody eats it. It's not good for food. It tastes awful.

In fact, I was reading some old thing from a hundred and some odd years ago, and it said the taste is nauseous. Not to be eaten. And what does Scripture say about the blood? Don't eat the fat, you don't eat the blood.

Eating blood has been forbidden since the days of Noah. And in all of the symbolism of the blood of Christ, it does a lot of things. It cleanses, it sanctifies, but it's never pictured as being eaten.

The blood of sacrifices is never eaten. The blood of Christ is never pictured in that way until you get to the teaching of Jesus. You get into the gospel of John, and you have when many disciples departed from him.

Why? Unless you eat my flesh and drink my blood. So in what sense would drinking the blood suddenly become acceptable? You can see why people would say, now wait a minute, that just runs counter to every scrap of Scripture I know. Well, it depends on if you understand this sacrifice and what frankincense represents.

Because when the wheat is ground into flour, and the oil is applied to it, and then frankincense is mixed with it, that permeates the flour with the frankincense. And so the frankincense aspect of Christ's blood, its fragrance, its acceptability, is mixed with the body. It is in effect put inside, just like the Holy Spirit dwells in us.

Well, the blood of Christ, not in the blood sense of splattering and sanctifying and covering, but in the sense of its acceptability. So here's my point. Frankincense represents the blood of Christ in its fragrance, in its acceptability.

That sap that comes out of the tree is nearly clear. It's transparent. And it is aromatic.

It is still only obtained by wounding the source. And it bleeds out and is collected. But it's a type, it's a picture of the work of Christ, the blood of Christ.

It's sort of a picture of a picture, if you will. So I find it very interesting from that standpoint, because you have in the grain offering a prototype of the Lord's table, bread and the cup, and the presence of the Holy Spirit all bound together. So the grain offering differs from the whole burnt offering in who partakes of it.

Who got the whole burnt offering? All goes to God. Who partakes of the grain offering? God and the priests. A portion of it is offered to God in the smoke.

Another portion goes to the priests, right? All the rest of it goes to the priests. So two people, two, I shouldn't say people, two parties partake of that second offering, God and the priest. We're going to see that in the third offering we have three parties partaking.

God and the priest and the offeror. So there is a progression. And once again, I just want to rip my hair out when I read the guy that says the order of the sacrifices has no meaning.

I don't know what Bible he was studying or what he could have possibly been imagining. It's critically important. God first, then God and the priest.

And, of course, the priest primarily represents the Lord Jesus Christ and secondarily represents our own priesthood. Just as the offeror at first blush represents the Lord Jesus offering himself, but then also represents him as our substitute and then represents us as we bring ourselves following his example. So there is a lot here.

There were also three levels of the grain offering and we saw that in the second and third classes of that offering that the detail disappears and goes away and it becomes simpler and less representative. And once again, you have the idea that reminds me of the 30-fold, 60-fold, and 100-fold field. If you're a completely useless field, you're not even bringing the sacrifice at all.

But if you bring it and it's the most poor offering, it's like the 30-fold field. If you're in the middle classification, it's the 60-fold field. If you bring that first class of offering, that's your 100-fold field.

And it's interesting that the Bible so often divides us into sort of three general classifications. You get over to Revelation. You remember the kinds of water where God says, I wish that you were either hot or cold, but because you're lukewarm, I will spew you out of my mouth.

And although they are not poor, medium, and good, there are three classifications there. We saw when we studied the letters to the seven churches, which we'll be going back through here before long, that cold water has a lot of good uses. Hot water has a lot of good uses.

Tepid water, you know, people like iced coffee and people like hot coffee. Very few people like room temperature coffee. People like hot tea and iced tea.

Very few people want tepid tea, body temperature tea. I mean, it's just kind of not very pleasing. But there are two kinds of acceptability, and then there's one that's kind of spewed out of the mouth in that hot and cold water picture.

So we have these three classifications of offering here. Well, once again, as we saw in our scripture reading, the peace offering, number three, is divided into three classifications. It can come from the herd.

It can come from the flock. Or it can be a goat. It can either be a lamb or a goat.

Notice there is no pigeon in this regard. There is no, you know, skillet-baked bread or pan-baked bread. It doesn't devolve down to the pigeon level here.

We remember from the first offering that these three classes here kind of fit into the upper two of the first offering. It's either from the herd or it's a sheep or it's a goat. It doesn't drop down to the bird level.

And you get the idea that this peace offering, you kind of have to be in those upper two levels for this thing to even work. If you're at the bird level, you're probably not ever going to get around to offering a peace offering because you can't afford a goat, you can't afford a sheep, or you don't own a sheep or a goat, and you certainly don't have a herd animal. And so the peace offering is sort of not available if you're at that low level.

The whole bun offering you can do. That all goes to God. The grain offering that the priests and God partake of and the elements of dedication that it represents.

This is the produce of the land. This is not an animal sacrifice, a blood sacrifice. This is the crops of the land.

This is wheat. It's a bloodless sacrifice in that sense. But you see the blood element in the frankincense.

All of this is plant derived. Where do you get blood from a plant? Frankincense. Where do you get meat? Wheat.

And so it is a vegetable analogy, if you will, to the blood sacrifices. And so you have the, what is the thrust and the point of the grain offering? It is the acceptability of one's life. It's the acceptability of one's work.

We talked about all of the levels of work that are involved in making flour and obtaining oil and getting frankincense. None of those is a naturally occurring substance. You don't just walk along and turn on a tap somewhere and get oil.

You don't just reach your hand out and scoop up flour. Flour is the product of manual labor. Oil is the product of manual labor.

You've seen the olive presses and the harvesting of the olives, the gathering of the olives, putting in the press, pressing it down, collecting the oil, and so on. It's the product of work. And so is frankincense.

You have to find the trees. You have to slash the trees. You have to wait for the resin to bleed out.

You have to gather it. You have to dry it in the sun. You have to grind it.

You have to compound it and make it into the incense that is used. So the first is ourselves, our entire being being dedicated to God. The second is our work, what we do.

And the product of our work, what we do by the sweat of our brow, needs to be dedicated to God and be acceptable in sight, permeated with the Holy Spirit, representative of the work of Christ, both the body that was broken for us and the blood that represented a covenant. And that's why when the covenant comes into view, what other element do you have? Salt. Salt that preserves.

Salt that provides a flavor. Salt that is representative of a permanent thing. Flour can disappear over time.

Oil can disappear over time. Even frankincense will disappear over time if not preserved in some way. You can find all of these things in ancient burials and so on, but that's rare.

Perishable things. And then you have salt. I don't care how old salt gets.

Salt is salt. Sodium chloride is sodium chloride. Unless you chemically alter it, salt is salt.

And so it represents permanence and the nature of the covenant. And so our work, our labor, our obedience ought to be flavored with a knowledge of that which is permanent. We do what we do with a view toward the kingdom, don't we? We view what we do as the context of preparation for the eternal future.

We have an eternal relationship with God based on an eternal covenant from God. And so our work and the produce of our life ought to have in it the flavor of the eternal. Do not labor for that which perishes.

Lay up for yourself treasure in heaven. And so that is the aspect of that second offering. Well, now we come to the peace offering.

We're going to pause and take our break. When we come back, having reviewed the essential elements of these first two and gotten just a glimmer of the third, we're going to see how these three animal offerings, these three classes, relate to the first two and what it tells us, what it represents in terms of symbolism and meaning for us. So let's pause here and take our break.