

Lev 05-05-15a

Let's continue our worship this morning. This is Sunday, the 15th of May, 2005. We're looking at the Levitical Offerings in the first half dozen chapters of Leviticus.

We have seen the first three offerings, which are collectively known as the Sweet Savor Offerings. We're going to begin looking this morning at the two remaining offerings, the Sin Offering and the Trespass Offering, the Kata'at Group. This will give us a grounding in the other half of the sacrificial picture.

All of the sacrifices in Israel fall into these two groups. But as we begin, we'll take a moment to clear our minds and prepare our hearts, ensure that we are susceptible to the mystery of God's Holy Spirit. Shall we pray? Father, we're grateful for another opportunity to be strengthened and helped and uplifted through the power of your word.

We thank you for the fellowship of believers of like mind. We thank you for the intercessory ministry of prayer that each of us enjoys. We thank you for the gifting that you've given to each one of us and that distributes blessing in our group and beyond our group.

We thank you for the opportunity that you have given us to live this life, to learn and grow in grace and knowledge of the Savior. And as we follow your plan and it is our privilege, we can be a blessing to others. We thank you for our nation and for our system of government and for our leadership.

We pray that you will be with those who guide the destiny of our country, both in its domestic policy and foreign policy. There are weighty issues that are being considered and are being implemented, and there is resistance from those who do not have the best interests of our country as their top priority, who have other agendas, who have politics at heart or their own career survival at heart or other out-of-balance views. We know that you have given us this environment and have positioned us in history and in geography to be where we are and have the freedom that we have to advance spiritually as the main goal.

We pray that we will avail ourselves of that opportunity and that as you bring us challenges and tests as well as blessings, that we will be sustained by your grace in the form of your word and your spirit and will fulfill the purpose you have for us in this life and be prepared to fulfill your purpose for us in the next. We thank you most of all for the Lord Jesus Christ, His love, His example, His imminent return. We pray that through our study of your word, through our fellowship, through our consistency and our persistence, we may be ready on the day of His return.

We pray these things in Jesus' name. Amen. Our script reading this morning, once again, is going to be in our passage because we launch into a new chapter this morning.

We are going to, as is our want, we are going to review a little bit of the peace offering that we

studied last time and then we are going to move into the first of the two sin-related offerings. This is going to give us a healthy comparison contrast and we are going to, I think, come to a good understanding of why these sacrifices are presented in the order that they are. If you will follow along in your New King James, I am going to read to you, as I did before, from Fox's translation.

I think it will give you a little bit of illumination. Since he works hard to make a more literal Hebrew translation, I think it does kind of give a stereo effect, if you will. Chapter 4 of Leviticus is where we find out about sacrifices related to guilt, guilt from having transgressed.

The text, as I said again, that I am reading to you from is Everett Fox's translation, the five books of Moses. It is out of print, but if you ever find a copy and you are interested in the Pentateuch, it is a very useful translation to have at hand. Leviticus chapter 4, verse 1. Now Yahweh spoke to Moshe, saying, Speak to the children of Israel, saying, Any person, when one sins in error regarding any of Yahweh's commandments that should not be done by doing any one of them, if the anointed priest should sin, bringing guilt upon the people, he is to bring near, for the sin that he has sinned, a bull, a young one of the herd, holy sound, for Yahweh as a katat, decontamination offering.

Now he is giving you both the word and the translation there. Katat, C-H-A-T-A-T, is the vocabulary word. We have already seen the ola, the menka, as the whole burnt offering and the meat or grain offering.

And then we saw the peace offering, shalem, and now we have katat. Verse 4, he is to bring the bull to the entrance of the tent of appointment before the presence of Yahweh. He is to lean his hand on the head of the bull, and he is to slay the bull before the presence of Yahweh.

Then the anointed priest is to take some of the blood of the bull and is to bring it into the tent of appointment. And the priest is to dip his finger in the blood and is to sprinkle some of the blood seven times before the presence of Yahweh, in front of the curtain of the holy shrine. That would be the holy of holies to us.

Verse 7, then the priest is to put some of the blood on the horns of the sight of fragrant smoking incense before the presence of Yahweh that is in the tent of appointment. As for all the rest of the blood of the bull, he is to pour it out at the foundation of the slaughter site of offering up. That's the altar of burnt offering that is at the entrance of the tent of appointment.

As for all of the fat of the bull of the katat offering, he is to set it all aside from it. The fat that covers the innards and all the fat that is about the innards, the two kidneys and the fat that is about them, that is on the tendons and the extension on the liver, along with the kidneys, he is to remove it. Just as it is set aside from the ox of the slaughter offerings of shalom.

And the priest is to turn them into smoke on the slaughter site of offering up. As for the skin of the bull and all its flesh, along with its head, along with its shins and its innards and its dung, he

is to take out all the rest of the bull outside the camp to a ritually pure place to the ash dump and he is to burn it upon pieces of wood in fire. Upon the ash dump it is to be burned.

Now if the entire community of Israel errs and the matter is hidden from the eyes of the assembly so that they do one of any of the things regarding Yahweh's commandments that should not be done and so incur guilt, when it becomes known the sin that they sinned, the assembly are to bring near a bull, a young of the herd, as a katah offering. They are to bring it before the tent of appointment. The elders of the community are to lean their hands on the head of the bull before the presence of Yahweh and one is to slay the bull before the presence of Yahweh.

Then the anointed priest is to bring some of the blood of the bull into the tent of appointment. The priest dips his finger in some of the blood, sprinkles it seven times before the presence of Yahweh in front of the curtain. Some of the blood he is to put on the horns of the slaughter site that is before the presence of Yahweh that is in the tent of appointment.

As for all the rest of the blood, he is to pour it out at the foundation of the slaughter site of offering up that is at the entrance of the tent of appointment. As for all its fat, he is to set it all aside from it and turn it into smoke on the slaughter site. He is to do with the bull just as he did with the bull of katah offering.

Thus he is to do with it. The priest shall effect purgation on their behalf and they shall be granted pardon. He is to take the bull outside the camp and he is to burn it just as one burned the first bull.

It is a katah offering for the assembly. Well, that's enough for the president. He goes on to talk about when a leader sins and so on.

But these are all variations on a theme. There are variations on this sin offering as you have it in the New King James. Did you notice anything about verse 2 that is different in what I read to you from Fox and what is in the New King James? I'll read verse 2 again from Fox.

Speak to the children of Israel saying any person when one sins in error regarding any of Yahweh's commandments that should not be done by doing any one of them. What's the missing word that you have in the New King James? Unintentionally. Unintentionally.

So this is going to be something we're going to have to straighten out because there seems to be some confusion on this point or some difference of opinion on this point. And this is a demonstration of what we have often seen where translation becomes interpretation in a lot of cases. And this is why if you look around in my study you will find numerous and sundry translations of the Bible.

I have the Tanakh from the Jewish Publication Society. I have every version you can think of. The New American Standard.

The American Standard Version. The King James New King James. NIV.

NASB. The Phillips Translation. I mean just etc.

ad nauseum. Amplified and all the rest of them. They're all in there.

And when you come to a passage like this it's very interesting to go and read and see who comes down on what side of interpretation. The best place to go is to the Hebrew text and do your word study and do your lexical study and arrive at a conclusion based on the original. Because all of these other people that have derived translations are just people.

They put their pants on one leg at a time just like the rest of us. There's nothing magical or inspired about. Well there are people, you smile at that, but there are people who really believe that the King James Version is uniquely inspired among English translations.

And there's the King James only crowd. If you haven't run across them you will. They are numerous and they have a lot of argumentation to support the idea that the King James was God's special gift to English speaking people.

And no other English translation should be used. Well, it's just nuts. It's just wild balderdash.

First of all, if you ever get cornered by some King James only thumper and they start saying, Oh, King James is the only one to use. What are you carrying that God forsaken translation? They don't even like the new King James. Ask them this.

So your King James, which version of the King James is it? Because the original 1611 had numerous errors that were corrected in about 1620 and again in 1622 and again in 1647. There were about five different editions correcting typos and misprints and mistakes. Once it got out there and got reviewed by some of the other scholars that weren't on the initial translation they said, Oh, you really missed this one bad.

They changed some things. So which one is it? And the King James is largely based on the Geneva Bible, you know, the old breeches Bible and a lot of the stuff done by Wycliffe and Tyndall and the others. So at what point did it become inspired English? Well, it is too late.

You just can't reason with some people. And you can tell them all this and they just won't believe it. They think that the ending of Mark is inspired.

They think that some of the horrendous goofs in the King James are all inspired and ought to be there regardless of the underlying textual evidence. Well, I say all that to say this. It's important for us to see what God says, not what people say.

And to do that, you have to go back to the original. So we're going to be looking at that this morning. But let's give ourselves a little bit of a run up here because that's what the book of Leviticus does.

It has given us three chapters of offerings before we got to chapter four. I'm only going to review the first three in terms of the last one because it is the ultimate. It's a building process.

If you remember, the whole burnt offering is the first of the sweet savor offerings. Who partakes of it? God only. The whole thing goes up to God.

The skin is not edible. That goes to the priest. They use it for something.

It represents covering just as it did in the garden. But the offering itself in terms of substance and in terms of partaking all goes to God symbolically. Chapter two, you get to the grain offering.

Who partakes of that? Who eats from that offering? God and the priest. You get to chapter three and you get to the peace offering. Who partakes? God and the priest and the offeror.

And in that progression, we see the spiritual progression in our lives. When we start out and we begin learning the foundational truths of change of mind away from dead works and faith toward God, the other things that are mentioned in Hebrews chapter six, the first thing, and you can see the same thing if you heard Bob Thiem teaching his edification complex, grace orientation and mastery of the details of life and relaxed mental attitude, the bottom floors of that way of understanding spiritual growth. What are those related to? This is living your life in the light of God's presence.

It's recognizing God. You can't be grace oriented. Grace doesn't come from people.

Grace comes from God. Have you ever noticed in scripture that grace is not ascribed to people? Grace is always ascribed to God. We are to grow in God's grace and grow in knowledge.

But you don't see Paul at the end of his epistle saying, oh, here's Delphine the deaconess at some church and she's a source of grace. She dispenses grace. There is no human dispensary of grace.

Catholic priests dispense grace. They are intermediaries of God's grace and it's not scriptural. Grace is always sourced in God.

What did we see in our memory verse this morning? Grace and truth came by Jesus Christ. The law came through Moses. Grace and truth come from God through Christ to us.

That's the conduit. There's no other priest. There's no other intermediary.

With that idea in mind of orientation to God's grace, what happens? We're still at the Ola level. We're looking at God and it is a matter of entire dedication to Him. If you're going to be oriented to God's grace and live in His grace, you begin to become entirely dependent on Him for strength, for help, for being upheld.

Mastery of the details of life is the result of that. The details of life, the circumstances of life, no

longer knock us off our rails. They don't derail us.

They don't knock us over. I heard Mrs. Criswell telling a story that's given for true of a boy who was 9 or 10 years old and was out fishing with his dad next to a creek on a bridge. A lady was driving by and she lost control of her car.

Her car skidded off the road through the ditch and hit this little boy. Of course, put him in the hospital. His grandfather, who was also the sheriff in that county, came by to see him in the hospital.

He said, well, Mikey, how are you feeling? What exactly happened? Mikey was conscious and he said, well, a lady came by and knocked me over and broke my fishing pole and I didn't get to catch any fish. That was his take on the whole thing. He had been thrown something like 500 feet over a couple of small trees and was pretty badly shaken up.

They picked him up out of a mud puddle. The story goes on. There's one of those sort of endings that you expect when you get them in the email where as they continued to talk, the little boy told his grandfather, he said, you know Jesus is real, don't you? The grandfather said, well, sure, we're believers.

We understand that Jesus is real. The little child said, no, he's real. The grandfather said, well, what makes you say that? He said, well, you remember when that lady knocked me over and I lost my fishing pole and I was flying through the air.

Jesus caught me and laid me down in the mud puddle. That was his understanding of what had happened to him. But he got knocked over.

Who would think standing there fishing off the road and down by a bridge that somebody is going to run clear off the road and hit you? This is what circumstances do to us. What is mastery of the details of life? It's founded on orientation to God's grace. When we understand that we're only here to fulfill God's purpose and that there is grace sufficient for every need and that the challenges that are allowed through the fence and through the defenses to hit us are permitted by God.

He knows about them. He knows their intensity. He knows their level of impact on us.

He knows, and in some cases they are calculated, to hit us where we are weak. It would be great if we were always tested on our strong points. It would be great if you went and took an exam in school and all the questions were ones that you knew the answer for.

But it would be kind of silly because a lot of times the purpose of a test is to find out what your weak areas are. The testing that they used to do, I haven't done any lately, but the testing that they used to do for network engineers, Novell and later Microsoft, they came up with this diabolical thing called adaptive testing where they start out with sort of a standard set of questions. You know, which end of the wire do you plug in? You know, that kind of thing.

It seems pretty easy. But as soon as you miss a question, this computerized test has a whole pocket full of questions on that same subject and it says, aha, so you missed this one. Well, let me ask you five more questions on that same area.

And the test sort of feels out your knowledge and when it senses a weakness, then it just starts hammering on that weakness. And the adaptive tests are just insanely disagreeable to me because once it hones in and of course you miss a certain number and then you've paid money and you've gone through all these hoops and you don't pass and then you've got to retest and restudy and it's a real pain. But that's the nature of the testing that we get is it exposes our weaknesses.

Why? Because once a weakness is exposed, we have to figure out how to compensate in that weak area. And we're either going to dig into our own resources or we're going to return to grace orientation. The testing in our lives finds the place where we are supposed to be relying on God's grace.

And to the extent that we rely on God's grace, we are sustained, we are helped and we are upheld. To the extent that we have not, it's going to be exposed and this is a learning process. There are so many analogies in life where you have to find where you're weak and get that strengthened.

A boxer who's got a great jab and a great left hook and a great uppercut and all that, but if he tends to drop his right, well it doesn't matter how good a toe dancer he is, it doesn't matter how good of a jab and an uppercut and all that that he's got, if he's got that one weakness, he's going to get out there and get clobbered every time. Somebody's going to come around, if he keeps dropping his right, he's going to come around with a left hook and just knock him to the side of the ring. He's going to be counting the birds circling his head because of that one weakness.

It only takes one weakness to destroy an awful lot of good. Some of you can think of my punch bowl analogy and understand that a lot of times you have to get rid of all of the problem before it's going to be workable and acceptable. So the testing that God allows through, in some cases it's going to reinforce, we're going to be chugging through and we're going to power right on up the hill.

The hill is in our path and we know how to do this, we've done it before, we've learned in the past and it is encouraging and we recognize that there is sustaining grace. God's mercy is renewed every morning and here comes the hill and we just power right up the hill. Other times we're going to find that it has discovered a weakness and the test becomes adaptive and it forces us to make a decision.

Are we going to go back to God or not? Well, I say all that to say this. These ideas of grace orientation and mastery of the details of life and having sort of moved through those phases and reached the place of relaxed mental attitude where yes, I'm under pressure and no, I'm not

necessarily singing songs of praise and there's not a bluebird perched on my shoulder and zippity-doo-dah, but I am functional, I am coping, I have my ducks lined up, I know what's happening, I know what God is doing, I see my weak areas and I'm working on doing better. All of that is comprehended in the olah, the whole burnt offering because we view our life and our relative progress and how well we're doing.

Remember washing the entrails and washing the legs? We look and maybe the legs and entrails are all clean and we can put them up. Maybe we need to do some more washing. We find as we try to offer that olah to God that well, I need to run those legs through another bucket of water here.

I haven't quite got them clean yet. That's all in the olah. That's our first level.

That's what we move through to try to get to the intermediate stage which is represented by what? The grain offering. Whole burnt offering, that's the being, that's the animal's self that is cleansed and put on the altar. The offerer, the animal is his substitute.

He's putting himself on the altar. He's trying to make sure that he's pure and that he's washed and that it's entirely dedicated. We're not holding anything back.

Moving through that to the second offering which is the grain offering. What does that represent? Ground flour, frankincense that is obtained by wounding the tree, bleeding it out, processing it, pounding it, compounding it with olive oil which is itself. You've got to gather the olives.

You've got to put them to press. You press them. You gather the oil.

All of this is manufactured. It speaks of works. It speaks of what we do.

Once our soul is straightened out, our heart and our mind, love the Lord your God with all your heart and all your soul and then all your strength. Your strength is manifesting what you do. Heart first.

Soul first. Then strength. If you're going to love the Lord with all your strength, this is what you do.

This is your output. It's the grain that you grind. It's the olives that you press.

It's the frankincense that you obtain. It's the salt of the covenant that says, not only is my person dedicated to God, but my actions, my work, my output is dedicated to God. Well, what does this move into going back to Bob's analogy? Once you have a stable mental attitude, he called it a relaxed mental attitude.

I'm not sure relaxed is the best word, but it's stable. You're not knocked off your pins by the unexpected. You've got good balance.

It's like a good fighting stance. They teach you when you take martial arts or boxing or almost any sport, tennis or whatever, you've got to have a good stance. And if you're standing there, I remember this happening at school.

The coach came up and he said, all right, strike your pose. We're in boxing and so you stand up there and you know your left is supposed to be up and your right is supposed to be cocked, and so you stand there like that. He just walked up and pushed the guy in the chest and he went stumbling back and he said, that's not supposed to happen.

Bend your knees, get your center of gravity, and he showed him how to stand, and then he pushed him again. Well, he rocked, but he didn't get knocked over. That's that third level.

That's relaxed mental attitude. You can take the blows and you don't fall over. And it takes the first step and the second step to get that stance.

Now you're poised. Now you can hold your position. And now you can start to do something.

The first of it is all kind of getting your foundation in defense. Now you can kind of go on the offense and it's what you do can be dedicated to God. That's the second offering, Leviticus chapter 2, the grain offering.

In Bob's layers after grace orientation, mastery of the details of life and that relaxed mental attitude or stable mental attitude, what comes next? Capacity for life, capacity for love, capacity for happiness. This starts to look outward. Capacity for life, you can find something satisfying and enjoyable in whatever it is you're doing.

You may be hauling a burden, but it's like certain tasks that you do, at least you can see where you've been. You look and you say, well, this is a huge field I'm having to mow, but look, I'm knocking it out row by row. This may be a big task, but I can see my progress.

And we find the capacity to be satisfied with the progress we're making with the output that we've got. We're grinding the flour, but you can see the output. I've still got a bunch of grain over here, but look at this flour that I've ground.

I've still got a bunch of olives to press, but look how much oil I've gotten. I still need to do better in the area of recognizing the covenant and seasoning it all with frankincense, but it's coming, it's getting there. We begin to have capacity to enjoy life.

We begin to have capacity to love based on who and what we are rather than who and what the object is. And love that is based entirely, I saw this thing, you just can't believe it. I was testing out my new TV, you know how it is, you wind up watching stuff you regret later.

This was on one of those music channels of all things, but they've got some kind of a surgery show. I want to look like a star. Well, this was just last night.

Some gal actually did bear a sort of resemblance to Jennifer Aniston, but she had had a couple

of kids and was about 30 pounds overweight. She looked like Jennifer Aniston in a show where she was playing an overweight woman. And so this woman was obsessed.

She said, you know, when I was young, people used to always say, well, you look just like Jennifer Aniston. If they used that lady's name, the actress's name once, they used it a thousand times. I just got so sick of hearing the name of that friend actress that I just nearly turned it off.

But I was mildly interested to see why was this woman so obsessed with how she looked. And she went in, and I mean, they messed her up. They went in and changed her nose, and they took stuff out from under her chin.

And, you know, whenever you see pictures of that liposuction, you think, that's going to bruise. That's going to hurt. That's going to hurt when you wake up.

I mean, they just shove that thing like the person's never going to wake up again. And when they got her out of all of this surgery, I mean, they lipoed and nipped and tucked and did all the stuff you might imagine. I mean, every part of her got redone in some way, shape, or form.

And then she's wrapped up like a cocoon. She's in some kind of a body stocking in her face and her nose, and you've got eyes, and the rest of it is just all gauze and bandages. They checked in on her, but basically it was two months later before she could kind of get out and about.

She was thrilled because now she looked more like her ideal. But her boyfriend said, and he said this from the beginning, before she ever did it, in the middle and at the end, he said, you know, I liked her just the way she was. I thought she was great, but it seemed to make her happy, so I'll support her whatever she wants to do.

But he was a great big old guy. He was almost as wide as he was tall, not fat, just one of those guys, you know, his head doesn't indent anyone. It goes down to his shoulders.

And he was just monstrous and had a tattoo. He looked like he was from Guam or something. If you've seen those guys that are just real sturdy, you want to talk about somebody having a stance, you could knock that guy over with a log.

But anyway, he was saying, you know, I like her just fine, but she wants to do this thing. And this is my point about capacity for love. He loved her for who she was, and he loved her in spite of the fact that she had this obsession.

And he said, well, you know, she wants to look like Aniston, great, but I think she's fine. And so he loved her for what she was, and he was a stable guy. He wasn't trying to go get surgery and change himself.

Capacity for love means that you have an objectivity and a capacity and an understanding that looks at another person, warts and all, and says, I am going to treat this person with a certain policy. And depending on their closeness and their level of intimacy, you love them. Love is

more a policy than an emotion.

Although in your near periphery, it is emotional also. And in your immediate family and so on, there's a huge emotional component, and it's important. But the same foundation is underneath that emotion.

It is, I will love because of the work that God is doing in my soul. God is giving me capacity. God looks down at me and puts up with me, warts and all.

Thank goodness. He is forgiving. He is long-suffering.

He looks at me based on the work of Christ. I ought to look at others in the same way, based on the work of Christ, not necessarily taking to heart every mistake or every flaw or whatever. But this is something that God builds in us, and it's a process and it takes time, and we all start small and grow in that area as well.

But, back to our offerings. Whole-burn offering, presenting self to God. The menka, the grain offering, it's our works and what we do.

And somebody else is involved. It's not just God, it's also the priest. And then when we got to the peace offering, shalom.

Shalom is between people, isn't it? It's between God and man, and there's also peace. This is the greeting in Israel, shalom. We say hello, goodbye, they say shalom, shalom.

And in that offering you have the offerer and the priest and God. And you see the circle expanding as a function of spiritual growth. That peace offering is always offered on top of the other offering, the whole-burn offering.

It is never separate from it. You don't just run in there and offer a peace offering. It is set on top of the whole-burn offering.

And you can't have one without the other. And so our priority, just as Jesus pointed out in the two great commandments, is you've got to love the Lord your God with all your heart, with all your soul, and all your strength, and love your neighbor as yourself. And that's the progression through those three offerings.

And that's the difference between a 30-fold field, a 60-fold field, and a 100-fold field. It's when we reach the point that we can truly not only offer ourselves as a living sacrifice, not only dedicate our day and our work and our output to God, but we are objective enough to also have others in view as we do those things and recognize that slights and wrongs that are done to us are not personal. We shouldn't take them personally, even though many times they are personal.

We shouldn't treat them the way an unbeliever treats a personal attack or a personal insult. We are a believer. This is the story problem with which we are faced.

And like Paul tells the Corinthians, it would be better to absorb a wrong than to go use the remedies of the world, take each other to court, and so on. He says, would it not be better to suffer a wrong? God will right all wrongs. How many times have we seen Peter and Paul and John comfort New Testament believers who are oppressed, who are unjustly robbed of their goods, who are unjustly driven out.

Peter writes his whole epistle on suffering to the scattered Jews of the Diaspora. And he says, you know, Jesus said there was going to be tribulation, so don't take it personally. Don't get wrapped around the axle.

You ought to be at the point of maintaining your objectivity. As you work your way through these offerings, you can see that symbolized. So now, we're in chapter 4, and we've seen that we're going to this sin issue.

What is the idea in Leviticus chapter 4? This is now remedial. God starts and gives Israel, this is the ideal. This is what's supposed to happen.

It's like in Genesis when it says, For this cause shall a man leave his father and mother in Cleveland to his wife, and they too shall be one flesh. That's the ideal. That's what's given first.

When you get down to Moses, he gives the remedial. Well, here's what happens if things go awry. Here are your remedies, and here are the view of Adam and Eve in the garden.

That's the ideal. Fellowship with God. Then you have the remedial when things go awry.

So, chapters 4 and 5 we're going to see are remedial for when the wheels come off your wagon and you've got to try to put it back together. So, the Lord speaks to Moses saying, Speak to the children of Israel. And in our New King James it says, If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done.

You look even in the New King James, I think you have a text note there that says, Through error. Well, this is something we need to take a little time and look at because the whole offering is going to be understood in the light of why are we bringing it? What is its purpose? We will not properly interpret all of the elements and things being taken outside the camp to the ash dump and the rest of it if we don't understand what the occasion of the offering is. When should someone bring this? But we're going to pause here and take our break.

When we come back, we're going to start in detail and take a look at this offering and see what is involved in the Kata'at. And once we straighten out these first few verses, the symbolism of the elements and what's done with each part of the animal and so on will be greatly clarified. But let's pause here and take our break.