

Christ in the Sacrifices 15-09-20b

Let's resume our study now. We're looking at the whole burnt offering in Leviticus chapter 1 in the context of what the dedicated, knowledgeable, and motivated offeror would understand. It isn't just a ritual.

It isn't just a thing to do. And it isn't by compulsion or coercion. We've talked about systems where people do desire to dominate and exploit large groups of people, such as communism and socialism and various other isms.

And there are religions that seek to do this. There have been many cults, both ancient and recent, that benefit those who run them. And this is often an accusation leveled at Christianity, well, you're just a witless dupe of those who want to control you.

The church is running your life and raiding your pocketbook and one thing and another. Nobody has a pocketbook anymore, by the way. Raiding your wallet, nobody has a wallet anymore.

Raiding the electronic balance on your account. And while these things can take place and have taken place, it is not biblical. It isn't of the essence of our faith.

And it is wrong to take an abuse or a failure and say, thus the whole thing is illegitimate. This is the sort of shallow argument of those who really aren't interested and want to dismiss a thing, is to find a bad example, use that as a, it's what they call, it's the fallacy of composition and the fallacy of division. These are fallacies where you take one part of a thing and characterize all of it as being the same.

My exhaust pipe is hot enough to fry an egg, therefore my whole car, including the driver's seat, is hot enough to fry an egg. But it's not true. Just because one part of your car is hot doesn't mean it's all hot.

And the flip side of that coin is characterizing any one small part as being representative of the whole or the characteristics of the whole apply to every part. My car is blue, therefore the tires are blue. My dog's nose is wet, therefore my whole dog is, you know, taking a characteristic of the whole.

My point here is that there is a legitimate purpose and function, and that's what we're looking at. Not the abuses, not the misunderstandings, not the excesses, not the failures to pay any attention. These are dealt with in other parts of Scripture.

Malachi, for example, the abuse of the sacrificial system. We're not talking about that. This is in the ideal.

This is in the normative proper function. Don't let people pigeonhole you or shoehorn you into a characterization and then use that to dismiss your Christian faith, your Christian identity. Well,

you're one of them.

You are one of those. You are of that ilk. Any time you see the word ilk, you know somebody is attacking you on an illegitimate personal basis, well, you and your ilk.

Any time you see that, and don't use that word, don't say, well, you and your ilk. Nobody even knows what an ilk is anymore. But suffice it to say that these, in God's presentation of them in the inspired Word of God, both Old Testament people and New Testament saints benefit from this understanding.

And it says, if you bring this offering and offer it at the door of the tabernacle of meeting before the Lord, before the Lord, not before men, not before the priest, not before your family, this is before the Lord. This is conscious of the presence of God just within the precincts of that tabernacle. He puts his hand on the head of the burnt offering and it will be accepted on his behalf to make atonement, kipper, K-I-P-P-E-R, kipper.

This is from the verb kaphar, K-A-P-H-A-R. Notice the P-H is soft in the verb, it is hard in the noun, and I-E, as I've told you many times in Hebrew, is the infix that it's like putting I-N-G on an English word. So to cover might be the root meaning of kaphar, kipper would mean covering.

It will be accepted as a covering. Make sense? You got the idea here of something that is over something else. Now it's always instructive to do a little bit of a word study on such a word.

Where is the first place we find this word used in Scripture, kaphar and its various forms? Turn in your Bible to Genesis chapter 6. Now, before you look, do you remember what Genesis 6 is about? As I've said, there are some chapters you should just know. What's the faith chapter? Hebrews 11. What's the love chapter? First Corinthians 14.

What's the beginning of the Sermon on the Mount chapter? Matthew chapter 5. There's just, see what I mean? Where are the letters to the seven churches? Revelation what? Chapter 2, chapter 3. You got to know this, people. This is your identity. This is who you are.

This is why you're here. You got to know your way around your Bible. There are some chapters you just got to know, and those are a few of them.

Another one is, where is the flood? Genesis 6 through 8. Genesis 6, sons of God, daughters of men, offspring, the fallen ones, giants in the earth, Genesis 6, Noah upright in his generations, Noah build an ark. Look at Genesis chapter 6 and note what God, just as He's talking in Leviticus chapter 1 to Moses, He is talking in Genesis chapter 6 to Noah. And what does He say? Verse 13, God said to Noah.

I would love to see the film on this. How did God speak? Did He walk in embodiment form like He did with Abraham? Was He a voice from heaven? Did He send an angel who spoke on His behalf and the angel is not mentioned? Was it a dream or a vision? Was it night time, day time? Doesn't tell us. Why doesn't it tell us? Not important.

If it was important, God would tell us. If He doesn't tell us, it's not important. This is a great rule of thumb, especially in the earlier chapters of Genesis.

Stuff that God doesn't tell us, like exactly how long ago was this? If He doesn't tell us how long ago it was, guess what? It's not important. We have a hard enough time grasping the stuff that is important and is given to us without speculating on all the other. Fine to speculate.

I'm as big a speculator as anybody, but it's in the realm of the non-essential. It's in the realm of the fun and the interesting. It doesn't affect faith and practice.

Essentials affect your faith and your practice. Non-essentials are the fun stuff. What's the difference between death, the grave, and the sea in Revelation, when they give up their dead? It's fun stuff.

The Bible doesn't tell us what the difference is, so we get to try to figure it out. Here we have something explicit. Genesis 6, verse 13, God said to Noah, the end of all flesh has come before me, the end the earth, or the land, Eretz here, is filled with violence through them.

Now, when He says the end of all flesh, are animals made of flesh? Yes they are. But in the context, is the earth filled with violence through them? No it's not. This is man flesh.

This is flesh in the sense of mankind, people. How do I know this? Well, there's no difference in the way the animals are acting in Noah's day than they acted at any other time. And if the earth was filled with violence because cougars are chasing down gazelles and lions are chewing up antelope, God would have destroyed the earth long before this.

Because there's a lot more of that going on. There's a lot more carnivorousness than there is just a few little scattered human beings. Actually not even scattered.

So, this is human flesh, the end of all human flesh has come before me, because the land where they live is filled with violence through them, and behold, I will destroy them with the earth. Now, this is not planet earth, because the planet was not destroyed in the flood, right? This would be the surface where men live. How big is it? The Bible doesn't say.

Worldwide, local to just the places where mankind lives, doesn't say. Is it important? Not really. The result is the same.

All flesh, meaning all men, are destroyed. And all the animals who dwell in the same place as the men are also necessarily destroyed. So Noah takes a collection with him so that he can repopulate, and as men spread, so do these animals.

Make yourself, verse 14, an ark of gopher wood, make rooms in the ark, and cover it inside and outside with pitch. There's kaphar, twice. Kaphar it with kapere.

That's what it says. Kaphar it, atone it with atonement. The root meaning of the word in the lexicon is to pitch, to pitchify, to cover with pitch, to apply pitch.

Now, here's what's really interesting. Look at this verse, and I'm going to give you about ten seconds to just muse on it. Most amusement can take place in about ten seconds.

Just look at this. Make yourself an ark of gopher wood, make rooms in the ark, and cover it inside and outside with pitch. Cover it with covering.

Pitch it with pitch. The verb and the noun are two forms of the same word. Kaphar it with kapere.

Okay, time's up. Looking at this verse, does anything strike you about the application of this pitch? Have you ever seen this stuff? It's a commercial. It's some kind of black rubberized spray-on coating, and the guy says, This stuff is great.

It'll plug any hole, wet or dry. Look, I've got my fishing boat here. I stand it up on end, and he shoots a cannonball, a series of cannonballs, through this aluminum boat.

Have you seen that? How can you miss it? I mean, even broadcast TV, which is all I get anymore. Here's this guy shooting, and I love this, you know, cannons. I can watch that all day long.

So he fires his cannon, shoots these cannonballs slow motion. Here's the cannonball going through the boat, and he says, No problem. Our great stuff here, whatever it's called, can fix it.

So they hammer the boat flat, more or less, and then he applies this black stuff to the boat. Then in the next scene, he's a few feet offshore, floating in this boat, saying, See? Told you. It plugged even these cannonball holes in my boat.

Of course, when you watch this slow motion, if you look carefully, these cannonballs have split the seams of the boat and have done all kinds of wreaking of serious destruction, and they had to not only patch the holes, but they had to run it up and down the seams. But he is, to his credit, in that boat, floating a few safe feet offshore. I don't see him, you know, going across the lake in it.

He's not out in the deep water, you know, catching catfish. He's up near the shore. Well, but what you notice about that is if you're trying to seal something so that it does not leak from outside pressure, where do you put the patch? Well, let me put it this way.

If there's a cannonball hole in the bottom of your boat and you put a sticky rubber patch on the inside, where is the pressure going to be? And how long is your patch going to last with that pressure? The pressure will push. You're not using your patch properly. What's better? Put the patch on the outside because now the pressure is actually helping your patch stay on.

Not that you could do it the other way, but when you patch a bicycle tire, necessarily you have to put the patch on the outside, which isn't, from a physics point of view, the best way. Why does that work? The tube is inside a tire, and the tire pushes on the patch to keep it from separating, as it would if you just take that tube and blow it up. Also, it's a very tiny pinhole,

which helps.

Here's the point. God says pitch it where? Inside and outside. Now, my question is, what's the purpose of the interior pitch? If you pitched it on the outside and it's not leaking, why are you pitching it on the inside? It seems to me like that's going to be, you know, this is like asphalt, raw asphalt from, you know, kind of like bubbles up from the ground.

This is sort of like raw petroleum product. Have you ever been around when they were resurfacing a road? Do you know the smell? Well, this raw, I don't know what it was, bituminous, petroleum, whatever it was, but whatever it was, it was aromatic. This wasn't like a little patch of mud.

It's got an elastic and vaporous kind of quality, like roofing tar or something. It goes on wet and eventually kind of solidifies into some sort of a rubbery, glutinous sort of mass that is waterproof. So, wouldn't it be better to put it on the outside and have some breathable air on the inside? God says put it on the inside as well.

Now, why does God say this? The key is this word, kaphar, kopher. Is the atheist correct when he says, your Bible is just a collection of stories? Or are the words of Scripture meaningful above and beyond the moment, above and beyond the narrative? Does the ark represent something? It is the means of deliverance for Noah and his family, right? And God says this is something that you are going to perform yourself. Why didn't God, here's my question, and I want you to answer it.

Why didn't God parachute down a ready-made ark for Noah? It seemed to me like God could have spoken an ark into existence. It could have descended from heaven. Angels could have wafted it down.

Angels could have built the thing. There's angels apparently all over the place in the pre-flood world, being disobedient, intermarrying with women. Some people disagree with that construction, the sons of God.

I don't know who else they would be to proliferate abnormal and apparently superhuman offspring. But some people say, well, you know, sons of Cain versus the sons of Seth. And you can go with that if you want to.

Here's my point. Why didn't God just supply a submarine or a nice yacht? Noah must build it himself. Isn't he cooperating with his own salvation? Doesn't this, is Noah counter to Reformed theology because he's participating in his own salvation? You know, if it's not for his works, he won't be saved.

Well, guess what? Yeah, Noah is against Reformed theology, and Reformed theology can't account for Noah building his own boat. If Reformed theology were correct, God would have parachuted one down, the angels would have delivered it, and all Noah would have to do is go out there and walk in. Wouldn't even have to cut the string on the package and take the brown

paper off.

In fact, the angels would have probably carried Noah in and laid him gently down on the floor of the ark if Reformed theology had it right. Well, they don't. He had to build it.

God gave him instructions which he had to follow. He had to first of all believe that the reason God gave him, nobody had ever seen a rain, nobody had ever seen any such thing as a flood, something completely foreign to his experience. He had to believe God, and based on that belief, he had to do some stuff that would seem nonsensical to everybody around him.

Now, suppose there's a couple of scientists who walk up to Noah and say, what are you doing? I'm building a boat. What's a boat? Well, it's the thing that floats when you have a lot of water. Well, we don't have a lot of water, so what are you talking about? Well, God says there's going to be, and that I need a boat.

Well, let me show you all of the science for why that's just absolutely ridiculous. There's never been any situation where anybody needed any kind of a thing, and we don't even know that it'll work. In fact, scientifically speaking, it just doesn't seem to make any sense at all.

Well, guess what? You haven't seen everything. You don't know everything, and with your scale and your test tubes and your microscope, you don't have access to immaterial spiritual reality. Interestingly, science has acknowledged that way over half the universe is invisible and inaccessible.

To make their stuff work, they have to assume that there are billions of other universes that they can't see. Take that all on faith. Take dark matter and dark energy on faith.

Here's my question. Is there anybody in science that doesn't believe in and fully acknowledge and will go to the mat for dark matter? They have to. The universe doesn't work without dark matter and its gravitational effect, right? Well, here's my question.

In the realm of light matter, or whatever you want to call our matter, is stuff made out of it? Are we made out of it? Are we intelligent, and do we do things and function? What kind of matter are we made out of? We're made out of this kind of matter. Well, you freely acknowledge that there's a different kind of matter, but are you willing to allege that nothing meaningful is made out of it? It only exists to exert a gravitational force. Creatures can't be made out of it.

Celestial cities and divine presences and all the rest of it can't be functioning anywhere in the realm of dark matter and dark energy. Those things only exist to make my scientific formulas work. You know, on the analogy that matter and energy function to support sentient life here, and this is only a fraction of what's in the known universe, but you must believe that nothing's made out of dark matter and nothing happens with dark energy except as it helpfully impinges on my universe and my reality.

That's the only reason it exists. There can't be anything bigger and greater going on on the

other side of the barrier between light and dark, or dark and light, depending on how you look at it. Anyway, I just, you know, the argument for ignorance is so galactically lacking.

Anybody with two neurons drubbed together ought to stop and think, wait a minute. You know, this seems very convenient to your philosophy and your secular belief system that you conveniently rule out things that the Bible has been telling us before anybody ever thought a scientific thought. There is a reality beyond our own.

There is a power that isn't visible. Well, duh, science, you know, umpteen thousand years after, is finally catching up to something that we've been taught and told and have learned from Scripture all along. Make yourself an ark of gopher wood.

Make yourself an ark. There is a choice. Well, Lord, could you throw down a few raindrops so I'm sure that the flood is really coming? What sign will you give me that a flood is coming? How will I know that I will come out on the other side? Some kind of a sign you could, you know, think in Hezekiah thoughts here.

Make rooms in the ark, dwelling places, rooms, plural, more than one, and pitch it, cover it, inside and outside with covering. Pitch it with pitch, cover it with covering, smear it with a smearing. All of these are ideas in that account.

So, very interesting. Genesis 6.14. Turn a few pages over to Genesis chapter 32. All of this is hopefully going to help us understand the whole burnt offering.

It will be accepted for him as a kipper, as a covering. Is it accepted for him as pitch? Maybe. If you perform this sacrifice, you're like the ark.

You now float in the waters of judgment. Right? Think about it. Genesis chapter 32.

This is the occasion where Jacob is returning after having many years earlier beaten his brother out of the blessing and the inheritance of the firstborn. Now he is about to face his brother after decades. You get down to verse 17.

He's sending his family and everybody else ahead of himself. They're like a buffer. Well, let's see if he slaughters any of you guys.

You be the point. I'll bring up the rear. He commanded the first one, saying, When Esau, my brother, meets you and asks you, saying, To whom do you belong and where are you going? Whose are these in front of you? Then you say, They are your servant Jacob's.

It is a present sent to my lord Esau. And behold, he also is behind us. So he commanded the second, the third, and all who followed the droves, saying, In this manner you shall speak to Esau when you find him.

The gift of livestock and other things is at the beginning. The people who follow them explain, All of this stuff is from your brother. Before you get mad and slaughter me, here's the gift,

here's my people.

They're making the case that this is the buffer. This is something to appease and to try to make happy Esau. In this manner you shall speak to Esau when you find him.

Verse 20. Also say, Behold, your servant Jacob is behind us. For he said, I will appease him with the present that goes before me, and afterward I will see his face.

Perhaps he will accept me. Perhaps he will accept me. You might think that accept would be the word kafar, but it is the word appease, translated appease here.

I will appease him. Interesting. You can't say, well, I will daub him with pitch.

Can you? I will make a covering that is between me and him. What is his covering? What is between Jacob and Esau when they come into contact? The gift and the people claiming and explaining what the purpose of the gift is, right? That is the kipper. Jacob is kafar.

That's his effort to cover, to put a helpful barrier between so that when Esau looks at that, he doesn't see Jacob first. He sees the gift. He sees the offspring.

He sees the family. And hopefully what Esau sees will change his heart and his attitude toward Jacob, which Jacob imagines to be extremely hostile and murderous and perhaps rightfully ready for judgment for a perceived wrongdoing, right? And so the livestock and the other gifts and presents and all of the people, it is a kipper. It is a covering.

It comes between to prevent an anticipated violent act of judgment. Kind of make sense? God's judgment in the flood, Noah inside the ark, and there is a double kipper. There is a double wall, both outside and inside the ark.

What's interesting about that is God doesn't tell Noah, daub yourself with pitch. It is the ark that has an exterior and an interior covering. Exterior and interior.

How many of these sacrifices deal not only with the exterior of the animal, but also with the interior? Kipper, kafar. Many more things we could say about that, but return to Leviticus chapter 1 because I want to make one final point here before we leave this part of the study. He shall kill the bull before the Lord, verse 5, chapter 1 of Leviticus.

The priest Aaron's son shall bring the blood, sprinkle the blood all around the altar that is by the door of the tabernacle of meeting. He shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, lay the wood in order on the fire.

Then the priest Aaron's son shall lay the parts, the head and the fat in order on the wood that is on the fire upon the altar, but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. If you get down to verse 14, the provision for the poor who can't afford a bullock or a ram or a sheep.

If a burnt offering to the Lord is of birds, then he shall bring his offering of turtle doves or young pigeons. The priest shall bring it to the altar, wring off its head and burn it on the altar. Its blood shall be drained out at the side of the altar.

Where did the blood of the herd and flock animals go? Same place, on the side of the altar. So there is an outside of the altar, if you will, where the blood is applied, and then there is an inside. The altar isn't a solid cylinder.

There is a hole inside the altar, if you will, where the fire burns and so on. And there is a grating across the top. And this is where the ashes fall as the animal burns.

The smoke goes up, the ashes go down. And that is a sweet aroma to the Lord, the smoke, which you know how drippings and fat and so on go down and make a smoke down inside your barbecue, inside any fire pit or opening. And the smoke begins at the fire and ascends upward.

And it is fed by the drippings, the fat and so on that go down. And there is an interior part of the altar where the fire and the offering are actually consumed by fire. And there is the outside where the blood is applied, much as Noah's ark is kippared outside and inside.

But notice, he wrote in verse 16, He shall remove the crop with its feathers and cast it beside the altar on the east side into the place for ashes. What is the crop? Anytime you are going to prepare a bird for eating, kind of like a fish, and you slice it open and you remove the bowels, you remove the insides, that's the crop. That's the innards.

And it's kind of all one glop. You can just pretty much scoop the whole thing out. Not that much different from cleaning fish.

You may not have had the privilege of cleaning game birds, but I've done a little of it and seen it done, thanks to living with an avid hunter for a while in my youth. There is an interior portion that is removed. Interior, just like the innards of the herd or flock animal.

And so we deal with the outside and we deal with the inside. And they are considered holy. They are examined and found to be acceptable.

Interior is acceptable. Exterior is acceptable. The outside is a protection, think of the ark, from the judgment that is potentially able to get in.

The inside has to do more with, since you can't practically smear people with pitch, you smear it on the inside of the ark, where the rooms are, where they and the other animals who are redeemed and preserved are. And it is essentially as though it were applied to them. But the inside of the ark serves that symbolic function.

It doesn't do anything more to waterproof the ark. If you've done a good job of pitching the outside, if you've ever seen or had any part of caulking a wooden boat or a wooden ship, you know that this stuff is done on the outside. And then they also apply oakum and stuff into

seams.

But this is the idea. There's an outside and an inside, just as there is for the sacrificial animals. Then he shall split it at its wings, verse 17, but shall not divide it completely.

The priest shall burn it on the altar, on the wood that is on the fire. It is a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. Very quickly, this is the sacrifice for those who cannot afford a larger animal.

The larger animals, both the bullock, which represents strength and docility, submission, bearing the yoke. You don't typically yoke up a male sheep and try to plow your field. You don't typically try to, I mean, people have tried it, but you don't typically put a yoke on a goat and try to plow a field.

That's not what they're for. Different functions. So the bullock represents one aspect in prospect of the Lord Jesus Christ.

The male ram or male sheep, this speaks of multiplication, of dominance, of leadership, of the things that pertain to the flock. And goats in particular were well known for the rapidity with which they reproduced. The Lord Jesus is the firstborn among many brethren, and you get the idea that there's a foreshadowing here that He is going to lead, whether it is the kingdom in Israel or whether it is His body, that this will be a very numerous group.

And they will be like Him, but He will be the head, the head of all things to the church. He is the Mashiach, the Anointed One to Israel. We talked about the fact, I mentioned earlier, that things such as our pursuit of righteousness is a process.

It takes time. And you think about the distance between. I had an interesting question come up this past week.

When is a king a king? When does the king actually become the king? I'm thinking specifically of Saul, the king of Israel, and David, the king of Israel. When did Saul become king? God sent Samuel to anoint him, and once he was anointed, he was the king. You could say, well, five minutes before he was anointed, he wasn't the king.

Five seconds after he was anointed, he is the king. Right? Who's the next guy that Samuel anointed? David. At the point that Samuel anointed him, was he the king? Kind of.

Why would God anoint David so early? Why not wait until he's in Hebron, and Judah is behind him, and why not wait for the ten tribes, and with the united front, then anoint him? Why did Samuel anoint him so early? He is an already, not yet, king. In God's eyes, he's the king. Kind of.

But Saul is the king. And David doesn't become king, even though he's the anointed king. It's a process, isn't it? It is a process of out with the old, and in with the new.

In the day thou eatest thereof, thou shalt surely die. Bite the fruit, Eve drops over. Adam comes

up, sees her prostrate corpse lying on the ground in the garden, grabs a piece of fruit, bites into it, Romeo and Juliet, there they are.

Quits. God says, well, gotta start all over. Didn't see this coming.

In the day thou eatest thereof, so the next time through, does God say, when you eat thereof, a long time, 900 odd years after that, you will surely die. In the day. Why? At the point that the conditional action is fulfilled, it is a certitude.

There is nothing that can keep it from happening. When God promises Abraham, you will have descendants like the stars in the sky and the sand on the beach, Abraham is nine feet tall and bulletproof. No Pharaoh can kill him.

No Abimelech can kill him. So why is he so afraid? She is my sister, not my wife. You might kill me.

He's got the promise of God. He can't die. He's got no offspring.

It's you and Sarah. You're going to have a son. Through him, all nations of the earth will be blessed.

You'll have a seed. All he has to do is believe it. He can't die.

He can jump in front of a rampant camel or whatever. He can go off a cliff. He can do whatever.

The promise of God is irrevocable at the point at which it is made. In the day you eat thereof, it is inevitable and irrevocable that you will die. You will surely die.

Dying you will die. But there is a process involved. There is a process from the anointing to the fulfillment.

There is a process here involved in atonement. From the time you decide to bring the animal until you bring it and begin to go through it, this is a process. Many things in our lives are a process.

Our salvation is a process. At the point that you place your faith in Christ, you are eternally saved. You have eternal life.

You have all kinds of potentials and relationship with God. But there is a process until those things are fulfilled. It is a consistent pattern in Scripture.

We have gradual and increasing victory over sin if we are growing. We have gradual and increasing ability to identify not only what is good, but what is acceptable. And as we learn what is acceptable, we begin to see what is perfect in the will of God.

But it is a process. Be patient. Trust God.

What God has said, He will do. Faithful is He that calleth you who also will do it. God is at work in you.

God hasn't finished the work. He is at work both to will and to do for His good pleasure, His acceptable pleasure and His perfect pleasure. Well, there are many more things we could say.

I will leave you with one final thought. We talked about the significance of the bullock. We talked about the significance of the ram, the male sheep.

Different than the bullock. Different aspect. Different anticipation.

What about the bird? Are the poor just, well, we are just going to throw in a bird so that they can offer a sacrifice, but it doesn't really have much meaning. You remember all of the wonderful things that Jesus said about the poor? Remember in the Beatitudes? In many ways, the poor are blessed because they are at a distance from the root of all kinds of evil and how difficult it is for those who are rich to enter the kingdom. Something about a camel and the eye of a needle, you remember that? In many ways, God considers the poor to be closer to Himself than those who have the obstacle and the challenge of dealing with material possession.

So, in the sacrifice, guess what? What does a bird represent? What does a dove represent? By the way, I don't mean to be facetious here, but I guess I will be. The Holy Spirit did not descend like a bullock on the disciples at Pentecost. He didn't descend like a ram and He didn't descend like a male.

What did He descend like? A dove. And what does it represent? Maybe that little aside will help you remember this. The blessing conferred upon the poor in terms of bringing an offering is to reflect the very highest part of the character of the Lord Jesus Christ, which is His deity.

It's His deity. So, rather than having the bullock or the ram with its outside needing to be without spot and without blemish, you have the bird, and it doesn't say anything about is it without spot or does it have a broken wing or whatever, because the bird is already considered to be perfect. You don't have to examine it for blemish.

But inside is the crop. Inside is something that has to be removed and cast outside the altar because the Lord Jesus is deity and humanity. And you get the idea that this bird has eaten things from the world that aren't a part of the bird.

It's a part of its environment. It's a part of its diet, its sustenance. And that is in the crop.

The crop is essentially the digestive system. And that is taken out and removed. And like the blood, essential for life, part of human life, applied to the outside of the altar, specifically the east side in this case.

And then the bird is consumed on the altar. It is broken but not severed. It is parted but not in pieces.

And all of this is significant to the fact that the entire person of the Lord Jesus Christ was involved in His life, in His death, in His resurrection, in His ascension and session. He is not two people in one body. He is one person.

Undiminished deity and true humanity and one person forever is the theological common construction. I would only perhaps question the undiminished deity. If you combine deity with humanity, there is a sense in which it is diminished.

Has to be. And the Lord Jesus did not think that it was robbery to lose that unqualified perfection of deity in combination with humanity. That's why we have Philippians chapter 2. He did not think that it was theft, that it was an unjust loss to take on the form of a servant and come in the likeness of men.

But the bird as the offering of the poor. How many more poor people do you think there were than well-off people? So how many more times is the perfection of the deity of Christ reflected at the altar? And it is essential to understand that the Lord Jesus Christ is the God-man. And to anticipate that He is going to be unique.

The Messiah, when He comes, isn't just going to be a really handsome guy from the line of David. He is unique. And this is a revelation, is an explanation and a featuring of some of those wonderful qualities of the coming Redeemer who will provide kippur, who will provide atonement.

Fully summarized when we get to the fall feasts in Yom Kippur, Yom Kaffar, the day of atonement, the day of covering, the day when the pitch on the outside and on the inside is observed to fully insulate and fully preserve and fully save us from the righteous judgment of God. How does that all work? Well, we see it first and foremost in this sacrifice. As a final thought, there are three things that the offerer is to do here.

Three things the offerer does. He presents the offering at the door of the tabernacle, right? He puts his hand on the head and identifies, unites himself formally before God, says, this represents me, this is for me. And then thirdly, he is the one that slays the animal.

The offerer plunges the knife into the neck. There are also three things that the priest does. The priest catches the blood of the animal as it is dying and sprinkles it on the four sides of the bronze altar.

The priest does that sprinkling. The priest then skins the animal, takes the outside covering of the animal off, cuts it into pieces and burns the head and the fat separately. We'll go into the meaning of that.

And then thirdly, he washes and burns the remaining pieces of the animal. Three things for the offerer, three things for the priest. The offerer brings the offering, lays his hand on the head and slays it.

The priest sprinkles the blood on the altar, skins the animal and burns the head and fat and washes and burns the remaining part of the animal. Three functions for the offerer, three functions for the priest. We know what the significance of that number three is.

This provides a perfect kipper, a perfect covering, a perfect atonement. It will be accepted for him. He can't do it without the priest, this offering.

The priest is required. You and I cannot offer ourselves a living sacrifice holy and acceptable to God as our reasonable service without our priest. Well, I have much more to say about this and we'll pick up our study next week.

But what is the application? There is a God in heaven. It is possible to approach and to abide in His presence despite the need for judgment on what is a very real corruption and sinfulness on our part. How is it accomplished? It is the perfect work of Christ.

It will be accepted. Our desire for relationship, our desire to approach, our desire to express it and come before God at the door of the tabernacle, it will be accepted because we do it in and by the Lord Jesus Christ. He has made for us a new and living way, not just to the altar and not just to the holy place but to the holy of holies.

He has split the veil and allowed us to enter right into where the Ark of the Covenant itself is, where only the high priest could go once a year. In Christ, we go where Christ goes. It is the most amazing privilege and the most wonderful opportunity.

We don't want to miss it. We want to remember who we are. We want to remember with what precious price we were purchased and with what great means we have been enabled to come into God's presence.

Don't waste the opportunity. Father, thank You for the truth of Your Word. Thank You for the meaningful and expressive ways that we find it depicted here in the Old Testament.

We pray that God the Holy Spirit will make it live and flame in our hearts as motivation and encouragement and consolation as we face our challenges, as we err and come short. We know that Your grace is greater than all our sin. Your desire for relationship with us has provided a way.

We know that the blood of the Lord Jesus Christ will cleanse us from all sin and qualify us to stand in Your presence both now and when He returns to bring us before You as without spot or wrinkle or any such thing, holy and without blemish. We thank You for the Lord Jesus. We pray that our lives here can reflect His glory.

We pray it in Jesus' name. Amen.