

Christ in the Sacrifices 15-11-01b

As we continue looking at the Levitical offerings and having reviewed the central purpose and function of them in the Old Testament in general and in Israel specifically, by way of review there are a number of these sacrifices that are in the law of Moses. And as I mentioned on Thursday, there's been an attack on Scripture and the authorship of this section that we are looking at going back a few hundred years. You can go back to Spinoza and some of the roots of this movement.

It really, no one questioned, nobody even thought to consider alternatives for the authorship of the books of Moses really until about the 15th century. There were one or two cats and dogs in there that were just wild-eyed crazy guys. But really starting in the 15th century the cracks began to form.

And by the time Spinoza does his thing and there were a few others, but it really matures in the 1800s, the 19th century with, and was distilled and codified and really popularized by Graf and Wellhausen and the German school. You would think that the Germans would be just super strong believers because Martin Luther, the Reformation, back to the Bible, get rid of the priests. But actually Germany, as is the case for many things, was really the cradle and seat of the destruction of confidence in the Bible as truth.

And this began by, the idea that goes back before their time is, well, it could not have been written by one guy and look here's the obituary, here's the death of Moses and his burial in a place that no one knows. Well, he could not have written that so somebody else wrote it. Therefore, more and more of it is ascribable to other people.

And it begins with looking at the names of God, Yahweh or Elohim. And so they said, well, here's what we think. And this was all very scientific.

Science was coming into vogue beginning in the late 1700s. Science was in. Ben Franklin was a scientist.

Joseph Priestley was a scientist. And eventually later on Charles Darwin fancies himself a scientist. And people were looking at nature and trying to break it down because it was organized and it was predictable.

And using these organized observations and the predictability and testability, we learned new things. We learned how to fly. We learned how to make stuff go with electricity.

We learned how to do internal combustion and just all of these different things. And it worked so well. And people said, well, science, this is the answer to everything.

Look how well it works. So we'll apply science to the Bible. We'll scientifically analyze it.

We'll break it down according to. And ironically, in the course of trying to be scientific about the

Bible, they became very unscientific because they took unsupported, unevidenced ideas such as, well, every time you find somebody talking about Yahweh, that's one writer. Every time he says Elohim, he's talking about someone else or written by someone else.

And so that was the first big division, the Yahweh and the Elohim. These are two authors for the books of Moses. Then it goes on.

And by the way, if you look at Genesis, the creation account and the general account that is given in chapter one, and then the more specific and detailed account in chapter two, the prevalence of the divine name changes from one to the second. Aha. See, this is proof of our theory because obviously one author wrote chapter one and a different author wrote chapter two, and a later editor just combined these two accounts, Siriatim and et cetera.

So I'm reviewing this for a reason, by the way, so don't let me lose you. Yahwist and Elohist, then they said, well, those guys functioned, they were probably the earliest. They were the two oldest writers.

The oldest material comes from the Yahwist and the Elohist. But then people had political needs and need for control of the people in one thing and another. So in the days of King, hear me carefully now, in the days of King Josiah, a third authorship happened.

And this was the Deuteronomist. So the Yahwist, and in German Yahwist is Jahweh, as in Jehovah. You know, Germans can't say Y, famously so.

So they put a J where we would say Y. So the Yahwist in German terms is J. The Elohist is E. And the Deuteronomist is D. The Deuteronomist. And this was somebody who was functioning in the waning days of the kingdom of Judah originally. Now they put it all much later.

But in the early days, they thought the Deuteronomist was somebody who concocted a lot of what is in Deuteronomy and wrote it up and then put it in a bag and threw it in the rubble of the temple. And then when Josiah is cleaning up the temple, which we're studying on Thursday nights coming up, oh, look, we've discovered the long forgotten book of the Bible, but it was actually this freshly written stuff from the Deuteronomist. And they feel like they can identify this by its theme, by its focus, by its content, by its emphasis.

And so they just sort of arbitrarily say, oh, well, he's talking about this. That's the Deuteronomist. And he has read this back in.

And almost the entire book of Deuteronomy and some of it got shoehorned back into Leviticus and so on. And then after that, during the captivity, when they said, why did we lose our land? Why were we destroyed? We need to, as we return to the land now, we need to really get people on a religious roadmap. We need a program.

We need this, that and the other. So you have the priestly emphasis and the priests say, we've got to get back to rituals. We'll rebuild the temple and we'll make sure idolatry doesn't happen

anymore.

And so you have the priestly code. So it's J E D and P or J E P D, just depending on who's talking and how late they think one or another is. This is the documentary hypothesis.

Just so you know, you will see this cropping up everywhere. I mentioned before that if you read commentaries and things, you will often find somebody talking about the scripture you're looking at in the old Testament, especially if it is the Pentateuch, the books of Moses, aren't the books of Moses. They're the books of J E P N D. And they began to quote scientifically divide sections, you know, decimate it up, take it out of its context.

Well, this is the, I was talking, well, this is the, I was talking, these don't really relate. So we'll split it up. And it's, you know, wrongly dividing the word of truth in a nutshell.

So the part that we're in here now is called the, it was written captivity or post-captivity according to them. Well, suppose you buy into this, this theory, what, why would you pay any attention to it? If it is a historically motivated, circumstantially engineered set of procedures that somebody had for political and domestic purposes back in, you know, five something BC, four something BC, three something BC. Well, what do we need to look at it for? We wouldn't, right? So in, in harmony with what I have been saying and, and pointing out recently about the lack of old Testament knowledge in, and among Christians today, do you want to know why? It's, it's twofold.

You know, people don't go where they don't want to go. The Eagles know that, but they can also be led, you know, the, we the willing led by the knowing and so on. There's, there's two components.

There's the leadership taking people in a direction and there are people who are willing to follow and there's responsibility on both sides. The scriptures condemn both the sheep that go astray and the shepherds who lead them there. Well, the shepherds have been trained for the last hundred and fifty years in the documentary hypothesis, especially in the last hundred years.

And so the importance and the value of Old Testament scripture has been greatly diminished by explaining it away as the product of, of people writing a lie, making God a liar. What God said to Moses, He didn't say to Moses. What God gave to Israel at Sinai, He didn't give to Israel at Sinai.

It was all made up later by guys who had an agenda. Well, why would you concentrate on any of that? Why would you teach it? Why do you think that there's almost universal ignorance of Levitical offerings now? Pastors and by extension their congregations, Christians in general, have bought into the lie that it isn't the Word of God. It's the Word of Man.

If it were the Word of Man, there would be no point in studying it. But it is the Word of God. And one of the ways we know it's the Word of God, it's a fair question, how do you know

something's the Word of God? I heard Jack Van Impey talking and he said, 26 of the 27 books of the New Testament declare that Jesus is the only way to God.

And the one that doesn't is Philemon. That's the letter Paul writes to the owner of the runaway slave, take him back, he's come to faith, treat him as a brother, do it as a favor to me, and so on. And there's not a lot of Christology in that particular letter.

And so you say, well, should Philemon even be in the Bible? How do we know it's the Word of God? I mean, just because a bunch of old Catholics got together centuries ago and decided this is the Bible, maybe it is and maybe it isn't. Well, one of the ways we know and recognize Scripture is what we talked about this morning in the first session at the beginning. How do you know what's truth? How do you know what is light? How do you know what is righteousness? In our fallen, corrupt, mortal flesh, we could easily be fooled.

We could easily be misled. We could easily be deceived. So how do we know? Where does that knowledge come from? How do you know that what we learn here is the truth and what you might learn off a YouTube video from some guy who's raising holy hands of healing and telling you to send in a little bit of money and he'll send you back a little piece of rope and when you hold on to it, it's a piece of a bigger rope that everybody's got a piece of and it's a giant prayer chain and the combined prayers of everybody holding on to these little pieces of rope will influence heaven to bring you a new car or whatever.

This happens all the time. Well, how do you know that's not the truth? Maybe that's the way God works. Maybe he's basically a new, he's like a car dealership and a new appliance guy.

How do you know what is true? How can we know? We're easily misled. We're easily deceived. Maybe the JEDP thing is all the real deal.

How do we know? What did Jesus say about the Holy Spirit? I'm going away, but I will send you another comforter and he will do what? What's the first thing Jesus said about the Holy Spirit to the disciples? He will lead you into all truth. You can't know. We can't know.

We can be fooled. We can be led down a primrose path, except that God has given us his Spirit. We can't know.

We can't see. The compass, the gauge, the indicator. I told you before when I was little I used to wish I had a ring that would just tell me truth from error, right from wrong.

It would just glow. It would be like a secret decoder ring and it would be green for go and red for stop. And if I was doing something wrong it would glow red.

If I was doing something right it would glow green. If I was hearing something wrong it would glow red. If I was hearing something right it would glow green.

If somebody's up there on the political stage claiming they ought to be the next president, it

would glow red. And no matter who was talking, it would always glow red. None of them.

None of the above. That's the option I want. None of the above.

Well, it dawned on me a few years later we actually do have that. And better than that. Because it's not an it, it's a he.

And it's God the Holy Spirit. This is why it is so important to cultivate the presence and power of the Holy Spirit in our lives because that's how you know. Do you wonder if Leviticus is the Word of God or not? Go to God.

Read Leviticus. Ensure that there is no iniquity separating between us and our God and the Spirit witnesses with our Spirit that we are children of God. The Spirit witnesses with our Spirit.

When we are attached to the truth, when we are looking at the truth, when we are hearing the truth, you will know. Jesus told the disciples, you will know the truth. How could He say that? Because He just gave them the Holy Spirit.

You will know the truth. And that truth will set you free for service. Set you free to exploit opportunities.

Because you've laid aside the weight and the sin that so easily besets. You're in the light. You're in the truth.

You're in righteousness. It is because of, entirely made possible by the presence and power of God's Holy Spirit. There is no other way.

You can't learn the Bible without the Holy Spirit and get anywhere. You're going to wind up being one of these guys that is a, has been Christian, writing books. Lots of knowledge, no Holy Spirit.

In the same way that faith without works is dead, knowledge puffs up. Love builds up. Where does love come from? Romans 5.5. The love of God is shed abroad in our hearts.

How? By knowledge of Scripture? That's not what 5.5 says. Love of God is shed abroad in your heart and in my heart by God the Holy Spirit. It is a supernatural way of life.

It is resourced. It is powered by two supernatural things. The truth of God's Word and the light and presence of God's Holy Spirit.

That's how it works and in no other way. You wonder why there's so many goofy expressions of Christianity? One or both of those things are missing. They're either cultivating the Spirit and they don't know the Word, or they're trying to understand the Word without the Spirit, or they don't have either one.

And that's largely the case now. People don't understand the Spirit and they haven't got the

Word because they think the Old Testament was for Israel. And they take two or three things that Jesus said and that's their entire Christian faith.

Well, God the Holy Spirit has got no voice. If you take 95% of Scripture out of His mouth, how is He going to speak? He takes of the things of me and conveys them to you. That's what this sacrificial system is.

And I'm here to tell you this was written by Moses. What does the Word of God say? The Lord spoke to Moses saying speak to the people. That's the truth.

Not God spoke to Ezra or God spoke to some nameless, faceless Deuteronomy somewhere. God spoke to some collection of priests and they concocted it all. The Word of God says the Lord spoke to Moses saying speak to the children of Israel saying.

It's either true or it's not. How do you know? Look in your heart. Ask, seek and knock.

Why would you even bother? Well, it may be true or it may be not. Not really concerned with it. Yes, you are concerned because you are either in the truth or you are in error.

You are either in light or you are in darkness. You are either righteous or you are sinful. And if you are sinful you are under judgment.

Judgment now and judgment at the judgment seat of Christ. Didn't Jesus die for our sins? Hasn't all consequence been taken away? No. Did you notice that there are multiple sacrifices here? Multiple animals, multiple ways that they are offered.

You know why? Sin has multiple consequences that have to be dealt with in multiple ways. And the blood of Jesus Christ His Son cleanses us from all sin under certain conditions. Not always and not everywhere.

You can't just sin promiscuously and not worry about it because Jesus died on the cross. Even if you believe that, even if you have taken it to heart and made it the object of your faith, your sin is hydra-headed. It is multi-faceted.

I keep talking about the hydra this morning because it's a very effective picture. What was the gal's hair made of? The hydra. Snakes.

And every one of them has got fangs and every one of them can bite. You can chop off some of them but if any of them are left you are still in danger. The Lord Jesus did a lot on the cross, but it is not universally applied and it is not the solution to every consequence of sin.

When we sin today, despite the fact that the Lord Jesus died for us, despite the fact that He is our Savior, and despite the fact that we are headed for glory, light or dim edges wherever we may be, sin still has a cost. That's what the sacrifices convey and the reason there are so many different kinds of sacrifices. You know there were eleven public sacrifices that were the routine sacrifices, not just these five.

We are looking at the five main ones, but there were eleven public sacrifices in the Levitical system. Why so many? Sin is multi-faceted. It affects our relationship with God.

If our relationship with God is healthy, you've got Leviticus 1, the whole burnt offering. It affects what we do. That's Leviticus 2, the grain offering.

So how is the Lord Jesus reflected in these? Our study is Christ in the sacrifices. So let's just review the three that we've studied so far. Number one, burnt offerings.

It is a daily offering. Not only do individuals bring it voluntarily in an unprescribed way, but the priests are required to offer burnt offerings every day. It is a daily offering on behalf of the nation.

There is always a burnt offering on the altar. Some of these other offerings cannot happen if you don't have a burnt offering on the altar because pieces are put on the burnt offering that's already there. It is dependent upon.

There is a necessary concomitant of the burnt offering. So it's daily. Why? When it is brought by an individual, it is an expression of individual dedication.

When it is offered by the priests as a national function, as a daily offering, it is a reminder that the whole nation is dedicated. Kingdom of priests is one description. A holy nation, a holy people.

And it is a reminder even if you're not the one that brought it, you are part of something bigger than yourself and that thing that you are a part of is also dedicated to God. When you listen to arguments in debate, there is a common fallacy. There's actually a pair of fallacies that are perpetrated.

And my suggestion to you, especially those of you that are in school and still learning stuff, if you don't get a course in logic, then get yourself a textbook on logic and study it. You will be amazed at the light that is shed on things that you hear people say and arguments that you hear people make when you can play spot the fallacy. I will share with you, because it's pertinent to our study, two fallacies right now.

And this is, I won't give you the Latin, all of them have Latin names, but just think of it this way. It is the fallacy of putting, there's a fallacy of composition and there's a fallacy of division, composition and division. One of them says, if this component is a part of something big, then what is true of what is big is true of what is small.

So for example, let's say you've got a big shiny red car and your car has a muffler. Someone says, well, you said your car is red, so your muffler is red. Muffler is a part of the car, car is red, muffler is red.

That's a fallacy. Just because one component is a part of something large, doesn't mean that it

shares all of the characteristics of the large thing. Well, Christians are hypocrites.

You're a Christian, you're a hypocrite. Hypocrisy may be true of a lot of Christians. Greed and self-centeredness may be characteristic of a lot of Americans, and you're an American.

That doesn't mean because you're a Christian and because you're an American, you are a hypocritical, greedy, selfish person. That's a fallacy, to argue from a large thing that has characteristics, here's a part of it, therefore what is true of the whole is true of the part. The opposite of that, remember now this is fallacy of composition, fallacy of division.

The reason I'm not telling you which is which is I never can remember. But these, one of them is division and one of them is composition. The other one is what is true of a small thing is true of the whole.

Your muffler, you've been driving for two hours, your muffler is red hot, therefore your whole car is red hot. The seats, the steering wheel, radio knobs, hey the muffler is hot, the whole car is hot. Here is a Christian woman who cut off her daughter's arms in the bathtub because she was hearing angelic voices telling her to do it.

You know what kind of angels those were. But she's a Christian. All you Christians are crazy, violent people.

Here's Christians that go to the funerals of service members and make a huge stench of themselves. Well you're a Christian, you're just like them. Taking one component and saying what is true of that one thing is true of them all.

You will hear these two fallacies flogged every single day. It's a cheap shot, it's a quick way to dismiss something that people disagree with, oh you're one of those. Fallacies, things that are not true, but they can be perpetrated on people who do not understand the difference between truth and error, who do not understand the difference between light and darkness, who do not understand the difference between sin and evil.

Don't be fooled. Analyze what you hear and check it for fallacies. One of my favorite ones is, and this is the Latin for it, *post hoc ergo propter hoc*.

Some of you know what that is, *post hoc*. The *post hoc* fallacy means it happened afterward, therefore it was caused by. I prayed and the sun came up.

I saw a bird fly over and then my mom chose chicken for dinner. Saying that because something happened beforehand it somehow caused what happened afterward. Just because something happens ahead doesn't establish that it is the cause.

You need other ways to establish that. Truth versus error. There are simple tests for examining things for fallacy.

Well, the Lord Jesus Christ is reflected in these sacrifices and the Old Testament is confirmed

and it is referenced in the New Testament. If you say, well I know the New Testament is for the church, I'm not real sure where the Old Testament fits, read your New Testament. The New Testament will tell you that the Old Testament is valid and should be studied.

When the Lord Jesus was walking on the road to Emmaus with those two disciples, I was talking the other day about the fact that I am just endlessly fascinated with that scene. I can hardly get it out of my mind. Jesus had just spent three and a half years with the twelve.

Peter, James, John, Andrew, Philip, kind of the top five guys. We have a hard time remembering the other seven. It's Peter, Andrew, James, and John, Philip, Andrew, Bartholomew, Thaddeus, Simon the Less, other Judas and these guys just kind of lost in the background.

The Lord Jesus has just accomplished the single greatest thing in the history of history and He's going to give a Bible class on it from the Old Testament Scriptures. He opens up the Scriptures and explains and what are the Scriptures in that day. There is not one word of the New Testament written.

When He opens the Scriptures, He tells two guys, Cleopas and some other guy, the Lord Jesus is resurrected. He has appeared to Mary Magdalene in the garden. Has He appeared to Peter? No.

John? No. James? No. Philip? No.

Andrew? No. Peter, Andrew, James, John, Philip, Andrew, Simon the Less, Judas the Less, all these other guys? No. Thomas the twin? No.

Two non-twelve guys leaving Jerusalem, going to Emmaus, twelve or thirteen miles away, Jesus appears to those guys. Why? And when He does, He says, you guys look like you're troubled. What's going on? Where have you been? Have you not heard what has just happened in Jerusalem? Jesus, we thought He was the Messiah and He's been crucified and killed.

And the Lord Jesus doesn't tell them who He is. He says, well, you know, the Scriptures tell us, don't they, that the Messiah would come and have to die? And He gives them a Bible class. He walks with them for a couple of hours.

These two guys, why those two? Well, the answer to that question is exactly the same as why the angels at the birth of the Lord Jesus appeared to the shepherds. These guys are thinking and asking questions. They're asking each other, why did this happen? They're not traumatized.

They're not vapor-locked. The twelve are vapor-locked. They're in hiding.

They're afraid they're going to be arrested. Everything they know has flown out the window of their mind. Jesus couldn't give them a Bible class if He wanted to, and He probably did.

Here are two guys who are thinking their way through the problem. And the Lord Jesus says, I can answer those questions for you because you are asking and you are seeking and you are conversing. You care about the truth.

You're trying to get a handle on your beliefs. They were thinking. And Jesus appears to them ahead of who you would think.

Same thing with the shepherds. Those shepherds, those guys that prepared the sacrifices and still understood what the sacrifices meant out on the hillside, had plenty of time to think about those lambs and those oxen and those goats and different things that were sacrificed. It was their profession.

And these particular shepherds gave it some thought. They didn't just do what they did because it got them a paycheck. They thought about it.

They cared about it. And Jesus didn't send the angels. God, talking about the birth of Jesus, didn't send the angels to the Pharisees, to the Sadducees, to the high priests, to the elders, to the Sanhedrin, to Gamaliel.

Who does He send them to? Guys who could understand it, who would appreciate it, and who would respond and go to the light, go to the star. The star is the light. The angels have spoken the truth.

And there is the Son of Righteousness there in the manger. Light, truth, and righteousness. And people who are tuned into those things are ready to avail themselves of it.

So the New Testament confirms and fulfills these Old Testament pictures and it is a set of complementary teachings. One without the other doesn't work. The New Testament makes no sense without the Old.

So we find, for example, in the burnt offering, just look at John 6, verse 38. Leviticus 1, the whole burnt offering. What does Jesus say in John 6? If you remember the context of the Gospel of John, Jesus has just delivered a great sermon talking about John the Baptist.

In verse 32 of chapter 5, there is another who bears witness of Me, and I know that the witness which he witnesses of Me is true. Who is he talking about? John the Baptist. You have sent to John, and he has borne witness to the truth.

Yet I do not receive testimony from men, but I say these things that you may be saved. He was the burning and shining lamp, and you were willing for a time to rejoice in His light. But I have a greater witness than John's for the works which the Father has given Me to finish.

The very works that I do bear witness of Me that the Father has sent Me. Why would Jesus' works bear witness of Him? How would you know? Because they were written and prophesied and detailed in the Old Testament. How do you know that Jesus' works bear witness? Anybody could pull off a magic trick.

Pharaoh's magicians could turn a rod into a snake. How do you know He is from God? Because you know the Old Testament. The Father Himself who sent Me has testified of Me.

You have neither heard His voice at any time nor seen His form, but you do not have His Word abiding in you, because whom He sent, Him you do not believe. If you had His Word abiding in you, you would believe, Jesus says. If His Word abides, you can recognize new truth.

If you have the truth, you recognize the truth. If you are of the truth, you are familiar with the truth. The truth rings true.

It is a familiar friend. It is a known quantity. You know the people that play with different artificial sweeteners and you've got your saccharine and your stevia and your aspartame and Splenda and all of these different things.

And there are people who, because they have to avoid sugar at all costs, get to where they can recognize. You can give them something with one of those sweeteners and they can tell you which one it is. Oh, that's Splenda.

Oh, that's aspartame. Oh, that's stevia. That's whatever the other ones are.

Monk fruit crystals or whatever it is. And people can tell you. I can't tell you.

I totally don't know. Why? Not familiar. I haven't tasted.

I haven't tested. I haven't had experience with it. Same thing with truth.

When you regularly not only listen to Bible class, but think through the truth, pray over the truth, meditate on the truth, you know truth. It has a look and a feel and a taste. And that's God the Holy Spirit witnessing with our spirit.

We come to know the truth, just like Jesus said. And you will have an instinct. And it's not just a feeling.

It's not some combination of emotions. It is the prompting of God's Holy Spirit. You'll know the taste.

Hey, wait a minute. This isn't sugar. This is aspartame.

I was trying to use, you know, this guava sweetener and I got something else. Doesn't taste right. I don't know.

Maybe this is something new. I don't know what it is, but it's not what I know. Truth is important because that's how we stay in the light.

That's how we stand at the judgment. Stand therefore, having girded your waist with truth. Having done all things, you're still standing.

Stand. Waist is girded with truth. Everything comes on beyond that.

Well, in John chapter 6, having delivered this message to those who won't recognize the truth

and don't look at the truth. Chapter 6, if you remember, this is the feeding of the 5,000. And then Jesus walks on the sea, talks about the bread from heaven.

In chapter 26, Jesus says, Assuredly, verily, verily, I say to you, you seek me not because you saw the signs, but because you ate of the loaves and were filled. Do not labor for the food which perishes, but for the food which endures with a view toward everlasting life. You're going to labor regardless.

We're here by the sweat of our brow to live. But when you labor, have your eyes on the eternal, on the everlasting. The Son of Man will give it to you because God the Father has set His seal on Him.

Was there a visible seal on the Lord Jesus? How could they spot Him? God the Father set His seal on the Son, and these people are supposed to be able to spot it. How? Have to know the truth. It is the work of God, in verse 29, that you believe in Him whom God sent.

They go on to say, Well, give us a sign. What sign will you give us? Give us a sign and we'll believe. You don't need a sign if you know the truth.

This is why this age with the completed canon of Scripture is not characterized by signs. We shouldn't need them. Signs are for babies.

Signs are for the ones who don't have information because maybe it hasn't been given yet, or because they don't know it. Look at verse 38. This is Jesus.

I have come down from heaven not to do my own will, but to do the will of Him who sent me. That's Leviticus chapter 1. I'm not operating on my own recognizance here. I'm not perpetrating my own plan.

I'm not pursuing my own goals. I'm here to do the will of the Father, and that in a nutshell is Leviticus chapter 1. One of the ways people could recognize the Lord Jesus is His constant reference to His Father. He wasn't trying to set up the logistics of a kingdom.

He wasn't trying to recruit. He wasn't trying to get a treasury going where He could finance an overthrow of the Romans. What did Jesus say from beginning to end? I'm here to do the will of the Father.

Anyone who knew the Levitical offerings would know that Jesus was unique among all of the pretender Messiahs, and there were many in those days. They knew about Daniel's prediction of the weeks, and that Messiah should come after 69 weeks, and they knew the time was right. So many pretenders and false messiahs cropped up, just as they will in the end days.

How could they spot the Lord Jesus? If they knew Leviticus, they would know Him. I have come to do the will of the Father. Flip back a few pages to John 4.34. The disciples said, Rabbi, eat.

He said to them in verse 32, I have food to eat of which you do not know. The disciples said to

one another, has anyone brought Him anything to eat? Jesus said to them, My food is to do the will of Him who sent Me and to finish His work. Leviticus chapter 2, the meal offering.

My purpose, my dedication is to fulfill the will of the Father. My work is My food. My food is doing the work and the will of the Father.

Anyone who knew Leviticus would recognize in these words, this is the Messiah. He is the one that those sacrifices foreshadowed. And later on of course, the great apostle Paul interprets these things.

You go to Ephesians chapter 5. Therefore be imitators of God as dear children and walk in love as Christ also has loved us and given Himself for us an offering and a sacrifice for a sweet smelling aroma to God. A sweet savor sacrifice. Did the apostle Paul understand that Leviticus 1, 2 and 3 communicated the sweet savor offerings? Did he understand that the Lord Jesus Christ fulfilled every portion of each of those sacrifices? Christ loved us and gave Himself for us, Leviticus chapter 1, as a sweet savor offering.

1, 2 and 3. Look at the next verse, but fornication and all uncleanness or covetousness let it not even be named among you as is fitting for sanctified ones. You can't have holiness and unholiness dwelling together. I'll close with this final thought.

Remember how there was to be no leaven in the meal offering of Leviticus chapter 2? In fact, in practically none of the offerings, no leaven. Think about leaven. If I have a jar of leaven, what is it doing? It's just sitting there.

It doesn't activate. It doesn't proliferate. All of its action is potential.

When does leaven make a difference? What does leaven require to really show what it can do? It has to be in the dough. You take unleavened dough. The dough is the flour and the oil.

Sin that is out in the world, sin that is not a part of our thoughts and a part of our soul is powerless. When we take it in and we mix it with the dough of our thoughts and the dough of our lives, that's when it has its power. A little leaven leavens the whole.

The leaven doesn't just jump out of the jar and go to the dough. You can't just put them in the same room. Watch this.

Across the room, the leaven is going to leap over there and pretty soon that bread is going to be rising. It's like leaven that a woman puts into three measures of meal. Remember Jesus' little parable? A woman takes it and puts it in.

We take the leaven and we add it to the dough. That's when it corrupts. That's when it bloats.

That's when it produces those gases that cause bread to rise. We choose to leaven the lump. God says, no leaven.

Don't add it. If you find it, purge it out. At Passover, what were they supposed to do? Go through the whole house, make sure there's no leaven anywhere in the house.

That way nobody even has the option of putting leaven in the unleavened bread that is a part of the Passover celebration. You go through ahead of time and sweep clean. Anything that defiles, all leaven, out of the house.

Leaven is a necessary reflection of life as we know it, but when it comes to approach to God, it's not there. Leaven only has power when it's in the dough, and we are the ones that put it there. That's how it works.

Choice, that's freedom. If there's one thing that these sacrifices tell us, when we choose to do that, there's no undoing it. Once you leaven the bread, you can't unleaven it.

You get to start over, start fresh. We have a fresh start. God's mercies are renewed.

The blood of Jesus Christ supernaturally cleanses us from sin, but all sin has a cost. We need to count that cost and not be casual, not be indifferent to its presence and its power. It can get away from us in the blink of an eye.

You can't take fire into your bosom and not be burned. That's one of the main things we see out of this study. Well, we're going to do a quick review.

I have a chart for you next time that will summarize the elements of these sacrifices, the three that we've looked at in detail, the two that we're about to look at. We will translate, because the purpose of our study is to see the Lord Jesus in these sacrifices. We will see the New Testament fulfillment right alongside these details.

It's taken me a while to get the thing compiled, but I think it will be a good reminder for us after we leave this study. We can go back and revisit it and realize what an enormous portion of God's Word is taken up in these pictures of the Lord Jesus and how important it is for us. Let's close here in a word of prayer.

Father, thank you for the truth of your Word. Thank you for the presence and power of your Spirit that lifts us out of the dust and the clay from which we are made and enables us to function and to lay up treasure and receive an inheritance in the invisible realms of that we can enter and partake of through the Lord Jesus Christ, who has bridged the gap between our mortal frame and this temporary life to eternal life with you. We pray that as we go forward into the week that these things will live and breathe fire into our souls to motivate us and encourage us and strengthen us to minimize the downtime that we have from sin to maximize the time of service and ministry and priestly function as we seek to live our lives in a way that pleases you and glorifies the Lord Jesus.

We pray these things in His name. Amen.