

Christ in the Sacrifices 16-01-10a

This is Sunday, the 10th of January, 2016. We continue our study of Christ in the Sacrifices. We have spent a great deal of time now in the first six and a half chapters of Leviticus, and subsequent to the holidays we've done a quick review of these Levitical offerings, beginning with the Olah in Chapter 1, the Minkah in Chapter 2, the Shalem in Chapter 3, and we've come now to the Sin and Trespass Offerings, as they are known, in Leviticus Chapter 4 and 5, and extending into Chapter 6. We'll take a moment to prepare our hearts, go before the Lord in prayer, dedicate our time and our concentration to the cultivation of our relationship with God and the ministry of God's Holy Spirit as we fellowship together in what you can think of as a spiritual communal meal.

Shall we pray? Father, we're grateful for this opportunity to spend time together. We thank you for your many graces and provisions in sustaining us and blessing us and encouraging us in growth and in service, in developing our spiritual awareness and finding that wisdom that we will service not just in this life but throughout the ages to come. We pray that as we continue our study in this portion of your Word that God the Holy Spirit will minister it to each one of us in a meaningful and helpful way that will be a source of motivation and challenge to us to do better in the places where we are lacking, where we may fail.

We pray that we can, by your grace, reflect the image of the Lord Jesus Christ who is the consummation and the perfection of all of these offerings. We pray it in Jesus' name. Amen.

We have, as I said, reviewed the first three sacrifices in great detail. There are so many different ways to compare and contrast them. One of the things you can remember that we didn't necessarily bring to the fore in our detailed study is what is the priest left with, what goes to God, and what part does the offerer play? We have a lot of details here.

We have a lot of little parts and pieces of sacrifices. Heads go here and entrails go there and skins go here and fat goes there. Who does what? Who gets what? Who ends up with what? What lasts? What's gone in smoke? Lots of ways to look at it.

But let's just think about the priest. We know that the priest, in many ways, reflects the Lord Jesus Christ. What's the name of our study? Christ in the sacrifices.

So we, of course, have an interest being reflected in the offerer, in most cases. The Lord Jesus is anticipated in the priestly function as well as in the details of the sacrifice itself. So in chapter one, in the Olah, what remains after the sacrifice is complete? What tangible leftover was there? Remember? What is the offering made of? It's a bull, let's say.

And after the parts and pieces and the head and everything is all stacked up and incinerated, what's left? The skin. Who gets it? The priest. He's got the proof that an unblemished sacrifice has been offered.

He owns it. It's his. At any future time, if someone challenges whether or not that sacrifice was perfect and whether or not it was offered, the priest has the evidence.

It's in the evidence locker. He's got it and he can say, look, what does the Lord Jesus do for us now if, say, Satan goes and stands before God and accuses us and says, well, I know you say Job is a righteous man, but he's really not. I can turn him.

The priest can say, this man is wholly dedicated. He has offered the Olah, reflecting his understanding of his redemption, his understanding of God's atonement on his behalf, and his consequent wholehearted dedication, though he slay me, yet will I trust him. We receive good things from God.

Why should we not also take on the tests? That's Job. You remember Job offered sacrifices on behalf of his children? What do you call that if you offer sacrifice on behalf of someone else? Well, in the modern day, when we offer the sacrifice of prayer, sending incense before God, we call it intercession. We call it making requests on behalf of others.

If you are presiding over a sacrifice, you are performing what kind of function? Is it a kingly function? Is it a prophetic function? It is a priestly function. So Job officiates as a family priest. Now, last week I offered you a question related to Samuel presiding over sacrifice.

Today I have another question for you regarding Job presiding over sacrifice. Because he not only, it's such a beautiful book. Those of you that we slugged through all 40 odd chapters of Job some years ago, and when I say slugged through, it was simply hoping to do justice to the beauty of that great book and the wonderful, intricate, interweaving of ideas and of themes.

It's just the greatest book. You feel like it humbled me to even try to go through it. But part of the symmetry of that book, you remember at the beginning, how many sons and daughters does he have? He's got 10 total, 7 sons, 3 daughters.

When he is restored back all of the things that he loses to the Sabaeans and the fire storms and all the rest of it, he has twice as many cattle, he has twice as many camels, he has twice as many she-donkeys, twice of all of that, and he has 7 new sons and 3 new daughters. Right? The same number again. Why? Because as Job knows, one day I will stand in resurrected life and see my Redeemer, and I'm also going to see the first set of children.

So I've got double of them just as I have of the things that I can only see on this earth. They are just as real, they are just not as visible. Beautiful symmetry.

Well, there's another symmetry in the book of Job, and it has to do with presiding over sacrifices. Job at the beginning is offering sacrifices for his sons and daughters. For whom does he offer sacrifices at the end? Zophar, Bildad, Eliphaz.

You know there's one guy that's not mentioned that he doesn't seem to offer sacrifices for at the end. Who is that? The fourth man in the fire, Elihu, the fourth friend, the mysterious one

that comes in and speaks out of the redness of his neck. Well, you know, that's Job.

Anyway, my question here is, I can understand in the days of the patriarchal system, the family priesthood, Abraham offering sacrifice on behalf of his son Isaac and probably Ishmael and others. You get that whole familial patriarchal priesthood going. How does it work when Job offers sacrifices on behalf of a Temanite and a Shuhite and a Naamathite? Thank you.

How does that work? He's not their father. Remember what we were talking about in the case of somebody that is exceptionally faithful? God often just lays the rule book aside and says, look, you know, the rule book has its purpose and has its function, but you've got somebody here that so understands the system, I don't have to entrap them within the system. That's the way the Lord Jesus was.

That's why his disciples could harvest grain on the Sabbath. That's why they could eat with unwashed hands. They are the sons of the kingdom.

They're not entrapped within the regulations of the kingdom that are for the people who need those to learn. We impose rules on our children that we don't apply to ourselves. Bedtime is 9 o'clock for you, not for me.

You're a kid. You need to learn to manage your time. You need to learn to get enough rest.

I'm above and beyond that. God does this with specific individuals such as those we mentioned last time, and that includes Job. And Job has demonstrated that he has so internalized the righteousness of God that it's not a matter of trying to teach him through ritual what he already knows so well through faith and experience.

And so he becomes a priest on the behalf of these men who need a priest because they're not yet at the place where they can do that for themselves. And honestly, it's a blessing for them. It's a provision for them because they do have that potential.

God's not going to waste his time on someone who can't grow. He would just say, be gone. Leave this righteous man alone.

But he says, let Job offer sacrifices on your behalf. And they accept this and they do it because they are in fact men of faith, but they are not on the level of Job. So keep in mind that things which are seen are not always made of things which do appear.

There is an invisible reality. This isn't us excusing ourselves from the rules. This is God declaring a man or a woman to be at a place where he is going to deal with them directly and not mediated through a ritual system.

So I find that fascinating as we look at these offerings that you have Samuel presiding on behalf of others. You have Job presiding on behalf of others and it makes a point. It talks about the Lord Jesus Christ who is from the tribe of what? Judah? So his priesthood isn't going to be a

Levitical priesthood by definition.

And we're taught in the book of Hebrews that this is a transcendent priesthood. When Abraham worships in the presence of Melchizedek, the point is made that all of the Levites are in a sense in view with a subordinate priesthood to that of Melchizedek. And the Lord Jesus is a priest after the order of Melchizedek.

And by the way, so are you. You may be a woman. You may be a Gentile.

In fact, a goodly number of you are both. But when you are in the presence of Abraham, we are Gentiles. We are not in the physical line of Abraham.

We are in the line of Abraham by faith. And our priesthood is under that of the Lord Jesus who is our high priest. And it would be a mistake to try to somehow put ourselves under a system of ritual that partakes of earlier and more limited days.

And that has ramifications and implications in terms of formal church worship that continue to this day. Back to Leviticus chapter 4, the sin offering. Do you remember in the book of Romans Paul saying a very curious thing when you get to Romans chapter 6? He has talked about Father Abraham, quote unquote, in chapter 4 of Romans.

He talks about faith and the free gift of the Lord Jesus in chapter 5 that is not like the offense. There is death in Adam. In Adam all die and Christ shall all be made alive.

In chapter 6, he says, what shall we say then? Shall we continue in sin that grace may abound? What are we looking at in Leviticus chapter 4? The sin offering. Certainly not. How shall we who have died to sin live any longer in it? Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? What kind of baptism is he talking about here? Are you not in Christ Jesus until someone dunks you in water? What did John the Baptist say about the Lord Jesus? The one who comes after me is greater than I. When He comes, He will baptize you with what? The Holy Spirit.

We are baptized into Christ by the Holy Spirit. It is an operation of the Lord Jesus Himself. We are buried with Him through baptism into death just as Christ was raised from the dead by the glory of the Father.

Even so, we also should walk in newness of life. That is what water baptism was an early picture of, is a graphic depiction of this spiritual truth. Verse 10, the death He died, He died to sin once for all.

Now that He lives, He lives to God. Likewise, you also reckon yourselves dead indeed to sin, but alive to God in Christ Jesus our Lord. Now we are not actually in our resurrection bodies and eternally alive yet, but we are to reckon ourselves that way.

In the same way that Job said, you know, worms may eat through the skin of this flesh, but I

know that in the last day I will stand and with my own two eyes I will see my Redeemer. I know that He lives and I will see Him because I will live and it doesn't matter what happens to the body of this flesh. Job was a tremendously advanced man in terms of his understanding.

Therefore, verse 12, do not let sin reign in your mortal body because you are reckoning yourself as having already died in your mortal body. So don't waste time getting occupied with this mortal body and the pleasures of the flesh, the lusts of the flesh. When lust is conceived, it bringeth forth sin.

Sin when it is consummated brings forth death. Do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead and your members as instruments of righteousness to God. Reckon yourself.

We are not actually resurrected. We are not actually eternally alive yet. God says you think and act as though you are and treat this mortal body, start operating in this mortal body the way you intend to operate in your resurrection body.

You start practicing now. Yes, in matter of fact this body is going to drop and decay into dust, but you reckon yourself already resurrected. Think ahead.

Plan ahead. There have been times, those of us that have been in the military service where they say, well, we're going to be getting a new piece of gear in and we don't have it yet, but we're going to change our procedures and we're going to start our field exercises as though we have this. Maybe we've only got simulations.

Maybe we've only got, I remember when I was a, some of us that were midshipmen, they were teaching us personal defense. I've told you before, they don't hand you a real knife. They don't give you a K bar and say, okay, here's how you defend yourself against the, you know, the forward parry and thrust.

They gave us, they literally gave us the centers out of a paper towel rolls. We had these cardboard tubes. It was embarrassing.

It was humiliating. I'm teaching, you're teaching me to knife fight with a cardboard tube, but they said, reckon yourself to have a genuine, nice, sharp fighting knife in your hand, practice and learn how to defend yourself down here where it doesn't have any serious implications. Nobody showed up at sick bay.

Sorry, but somebody's going to have to extract this cardboard tube from my abdomen. I was stabbed in, in self-defense class, reckon yourself, act as though, get used to operating in the light of having this life. This is what the sacrifices are really about.

If you step back and look at this sacrificial system and you're going to come and bring the Ola, you're going to bring the Minka, you're going to bring the Shalem. You're reckoning yourself to be in fellowship with God, qualified to be in his presence, to sit down and eat a meal at the table

where the Lord Jesus has girded himself and is serving the manna. You're reckoning yourself.

You are spiritually minded in that way. That's what he's talking about. So then in verse 15 of Romans 6, what shall we say? Shall we sin because we're not under law but under grace? This was the, one of the philosophical positions taken by people back in the days of the Greek philosophers who said, well, the invisible ethereal realm is good and matter is evil.

So it doesn't matter what I do with my, my material body. Matter doesn't matter. I can do all kinds of heinous things because this is all just material and it doesn't really touch my innermost self that's invisible and ethereal and untouchable and they're not linked.

It's not what Paul is saying anymore at all. In fact, he's saying quite the opposite. Shall we sin because we're not under law but under grace? Certainly not.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey. It's either sin leading to death or obedience leading to righteousness. Notice the odd parallel there.

You're either serving sin resulting in death or you are obedient leading to, you would think the parallel would be life, right? But it's righteousness because righteousness is life. Life and righteousness in God's eyes are synonymous. You can't live unless you are righteous.

In the day you eat thereof, you die because you're no longer righteous. You're disobedient and disobedience and a state of sinfulness is death. In the day that Adam and Eve ate the fruit, they did die.

The physical consequence took several hundred more years. God be thanked that though you were slaves of sin, you obeyed from the heart that form of doctrine to which you were delivered. You were dumped right in front of the doctrine.

It was put in front of you and you were put in front of it. And that is an opportunity for obedience. You see it and you hear it.

It's been put right in front of you. It's not up in heaven that you've got to fly. It's not down in Hades that you've got to dig.

It's near. It's in your heart. It's on your lips.

All you have to do is respond in a positive way. Having been set free from sin, you became slaves of righteousness. Not slaves in the sense that well righteousness talks and I'm just a robotic responder.

It means servants of. We live in service to righteousness. We represent it.

We serve it. We accomplish its goals. I speak in human terms because of the weakness of your flesh.

Now skip down to chapter 7. He says in verse 1, I speak to those who know the law. The law has dominion over a man while he lives. This is the ritual system, the teaching system.

Verse 4, My brethren, you have become dead to the law through the body of Christ that you may be married to another, to him that was raised from the dead that we should bear fruit to God. Now think about your syllogism here, your equivalence here, the logical construct here. Remember if A equals B and B equals C, then A equals C. Had that in school? This thing equals this and this equals this, then all three of them are equal.

Well, if righteousness is life, then all three of them are equal. And if bearing fruit to God is life, then bearing fruit is righteousness. Righteousness is bearing fruit.

Righteousness and bearing fruit are life. That's what life is. It's not am I breathing? Can they detect electrical activity in my brain most parts? Life is the bearing fruit.

It is righteousness before God. That's why Adam and Eve died in the day that they no longer were producing righteousness. You died the day you partook.

Verse 7, What shall we say then? Is the law sin? Certainly not. On the contrary, I would not have known sin except through the law. I would not have known covetous unless the law said, You shall not covet.

Sin, taking opportunity by the commandment, produced in me all manner of desire. Apart from the law, sin was dead. I was alive once apart from the law, but when the commandment came, sin revived and I died.

Now, this gets convoluted. We spent a lot of time on this when we went through Romans. But let me just point something out because back in Leviticus, back in Leviticus, first six chapters, we have studied chapter 1, chapter 2, and chapter 3, and we're now going into chapter 4 and chapter 5 and the first part of chapter 6. But think about what Paul says here.

When the commandment came, sin revived and I died. The commandment, which was supposed to bring life, I found to bring death. The commandment is supposed to tell me how to live a righteous life, but what I found is I'm constantly breaking the commandment.

God says, Do this and thou shalt live. Here's the law. You do this, you will live.

Well, all these I have kept for my youth. Remember the rich young ruler? Do this and live. Well, Lord, I've done that since I was a kid.

One thing you lack. Leave all the materiality behind and come follow me. Well, it's too much to give up.

I'm too much in this world. I'm not actually ready to consider myself dead to this world and to this materiality and alive to the future. What's going to happen to this young man when he goes to glory and starts experiencing his eternal life? So you can look back on all of his

experiences spending his shekels and his denarii or would he be prepared for that life in the eternal future by spending... What would you do, seriously, if you heard my front door open, the Lord Jesus Christ walked in and said, Pack a little knapsack and come with me.

I'm going to do some stuff for a couple of years here. Just come with me. Forget the job, forget the house, forget the car, forget whatever it is you've got going on.

Just come with me. That's what he said to this young man. I mean, can you imagine? I think about it.

I think, you know, what would most of us not give if the Lord Jesus said, You know, I'd really like you to spend every day with me as I walk around Galilee and go to Nazareth and down to Jerusalem, as I sit by the seaside, as I perform miracles and heal the sick and teach the truth of God, answer any question you have, sit down and break bread, eat a meal, watch the Lord Jesus and listen to Him as He prays to His Father. No, you know, I've got a lot of stuff. I've got camels.

I've got a real sumptuous couch I sit on with silk. I've got entertainers that come in and, you know, dance and juggle. I saw a guy on a six-foot unicycle juggling lit torches the other night.

You know, he's got that kind of stuff. He can buy it at his whim. It's a choice.

Reckon yourself disconnected from all of this stuff and alive. You're living in the future. Not to be heavenly-minded and no earthly good.

But isn't this a great thing to help make decisions? I'm at a decision point here. Am I going to tell Monty I want door number one, door number two, or door number three? How do I choose? There may be an all-expense vacation and a convertible behind door number one. There may be a billy goat and a bale of hay behind door number two.

How do I know what to choose when I'm facing these options? Reckon yourself dead to sin and alive to God. There's a fresh piece of input for decisions that says, what is going to put me in a position to be wise and of use to God as a servant of righteousness, bearing fruit unto God now and in the ages to come? Where will I learn the most and develop the most in my spiritual being that is already alive? I'm already resurrected. I'm in the kingdom.

I'm looking back. I'm beyond the kingdom. I'm in the kingdom of the Father.

I'm looking back thinking, you know what I really am glad that I did back when I was alive on the earth? I didn't sit there devoting my time and energy and investing myself in these material things. I chose a path that has stood me in such good stead now as I serve, as I exercise my authority that God has assigned me over some small part of his kingdom. He has asked me to do things and I'm ready because I saw the light.

I listened to the word of God. The Holy Spirit impressed it on me and I chose based on this future life. Now I look back on it and say, I am so glad I didn't fritter away my opportunities and

now it's such a glorious thing to be this close to the Father, this close to the Lord Jesus, this close to others who are serving and functioning and accomplishing the purposes of God, bearing fruit to God.

I'm so grateful that the Holy Spirit made it clear to me back then and I responded and I obeyed. I considered myself alive to God. It doesn't mean we can never do fun things or have nice things.

What it means is it's always in the context of service to God, bearing fruit to God. Listen, Joseph of Arimathea could not have provided a tomb for the Lord Jesus if he wasn't a wealthy man. It's not a bad thing to have stuff, but look at what Joseph of Arimathea risked in using his wealth to accommodate the slain body of the Lord Jesus.

He took a big risk. He was no doubt ostracized and the target of pejoratives and all kinds of derisive talk because he sided with the Lord Jesus when he was, at that point, the talk of the day, trending on Facebook and Twitter. And Joseph stood up to be counted and used his wealth and his property in service to the Lord.

Nothing wrong with having stuff, but what do you think of while you have it and what do you do with it? Do you stand up and get counted or do you hunker down and invest in this life? That's the idea. That's the idea in these sacrifices. Why would you bring a sacrifice and lose material goods? It costs you something to come worship the Lord.

A bull was not a cheap thing and there's a lot of the future riding on these rams and these sheep and these things that people bring. Poor people, even to get the doves, was costly. Took time, took preparation, took a trip to the holy precincts of the tabernacle or the temple.

Well, you know, I just don't have time. I've got these other things going on. How am I going to possibly shake loose and go through this rigmarole? God knows that I love him.

I don't have to go through the motions. Here's the main thing. Where there is no law, Paul says, sin isn't a big issue.

It's when you have the law that sin becomes to the fore, becomes more prominent. So what's he really saying here? He summed this up earlier in Romans chapter 5 verse 13. Death reigned from Adam to Moses, even over those who had not sinned according to the likeness of transgression of Adam, who was a type of him who was to come.

Look at verse 13. For until the law, sin was in the world, but sin is not imputed where there is no law. So before the law of Moses, God didn't think anybody sinned? Is that what it's saying? We have a good light shined on this statement by Paul.

Sin is not imputed where there is no law in our passage. And here's the point as we go to the break. The Olah is a known sacrifice.

Goes back to all the early chapters of Genesis, right? What kind of sacrifice did Abraham take up to Mount Moriah? The Olah. What kind of sacrifice did Noah offer after he got off the ark? The Olah. The Minkah is a known, and by the way, it's a dedication and commitment offering, right? You don't say, oh, I sinned, I've got to go do an Olah.

The Minkah is a known offering. We've seen this before. It's as early as Genesis chapter 4. Cain and Abel, they're bringing a Minkah to the Lord.

The Shalem, the peace offering, is a known offering all through the chapters of Genesis and up to the time that Israel goes to Sinai. These are named sacrifices. They're known sacrifices.

And so when they're named in Leviticus 1, 2, and 3, when someone comes to offer a Shalem, this is how he will do it. Everybody knows what that is. They know what a Minkah is.

They know what an Olah is. Guess what's new? Chapter 4 and chapter 5. These aren't named sacrifices. They're not known sacrifices.

They are new sacrifices and they target specific sins. If a ruler commits a sin and it becomes known. If a priest commits a sin and it becomes known.

If the congregation as a whole sins and it becomes known. If someone bears false witness, it's a transgression. If someone bears false witness, it's a transgression.

If someone bears false witness, it's a transgression. Before the law, this type of sin was not held to account. You would go before God, and it's kind of like if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

You would come before God with a contrite heart and a repentant spirit and offer an Olah or a Minkah or a Shalem and God would overlook all of your sins. Not so with the coming of the law. That's what Romans 5.13 I think means.

Before the law, the specific sins were not held to account and put on a book and God's not sitting there waiting saying, where is your sin offering? Where is your offering for transgression? Every time I sin, I must offer a sacrifice. It is still not compulsory, but when it becomes known, this is what ought to be done. This is what the faithful person is going to do.

Sin is not imputed where there is no law. These sin and trespass offerings that we're going to look at now by way of review and detail in 4 and 5 and the first part of 6 are new. New at Sinai in terms of the sacrifice.

Abraham, Isaac and Jacob never offered these sacrifices. Noah, the patriarchs, the antediluvian folks, Methuselah, Enoch didn't offer these. They are new and why do they come in at this point? The unfolding revelation of God.

The longer things go, the more we're expected to know, the more refined and detailed our knowledge. Why is it that dispensationalism wasn't known until recent years? The same reason

these sin offerings weren't known until the latter part of that Old Testament time. God's progress, His unfolding of the details and the purposes and the things to be accomplished in His plan.

Well, bottom line, we make a decision, don't we? If you think about this study and think, what's up with that whole Christ and the sacrifices study? We're challenged. We are faced with a decision of life and death. The sacrifices are all about death with a view toward life.

This animal dies so that I can live, right? It's life and death. What's our decision day by day? Am I going to reckon myself dead to sin like the sacrifice so that I can be alive to God for service? Why should God let me continue? Why should He accept this sacrifice and make me accepted? If you do well, will you not be accepted? It will be an atonement for Him and will be accepted. We are made accepted in the Beloved, capital B. It's about acceptance.

Why should God let me continue to live? If I reckon myself dead to sin and alive to God, then I will bear fruit. I will reflect righteousness. There is no point to your life if it does not bear fruit and reflect righteousness.

Why are you here? You have no purpose. You have no justification for breathing air and taking up space. As a believer, if you are not bearing fruit and concentrating on righteousness, Christ died so we could live.

Just for the sake of living? No, to bear fruit. Righteousness equals life equals bearing fruit. Equal, equal.

Let's pause here and take our break.