

## Christ in the Sacrifices 16-01-10b

We resume our study now, we're in Leviticus chapter 4 and following, looking at the sin and trespass offerings. And we have addressed both last week and this week the somewhat exceptional occasions where someone presides over offering that isn't the right guy. In terms of being a Levite and being at the tabernacle and so on.

Do you remember who we talked about last week? The prophet Samuel, remember Saul waits like seven days and the prophet doesn't show, doesn't show, doesn't show. His army is all disintegrating away, you know, not by might nor by power but by my spirit saith the Lord. But Saul's saying, well, you know, your spirit's not going to have anybody to indwell if we wait much longer because my army is vanishing into the thickets and the hillsides.

Every night more of them go and I wake up in the morning and he's just down to a handful and the Philistines are ranged against him. And he's looking at the physical situation saying, I've got to take physical steps here or all is lost. And the fact that Samuel said, wait till I get there.

The fact that Samuel said, I will offer a sacrifice to the Lord on your behalf. I know that, but look, I'm a pragmatic kind of guy here and we've got to get this thing done. So he takes it upon himself as a member of what tribe? King Saul? Benjamin.

The left-handed son of the right hand, you remember that? All those left-handed warriors from the son of the right-hand tribe. So he's a Benjamite and he offers it. And he's the king and you say, well, it's good to be the king, I ought to be able to do the sacrifice.

And no sooner, in typical fashion, no sooner does he do it, here comes Samuel boiling over the hill there. I see the smoke of sacrifice, what's going on? And Samuel is from what tribe? Ephraim. Do you happen to recall what Ephraim as a Hebrew name means? Because we talked about the fact that Samuel is an Ephraimite and yet it seems that the sacrifice is only acceptable if he offers it.

He grew up as a Levite, but he was sort of an adopted guy. And why is it acceptable for him to offer sacrifice in Israel and particularly at the national level for Saul? It's another one of those transcendent cases where the legitimate Levitical priesthood essentially ended with the death of Hophni and Phinehas and Eli falling over backward like Humpty. There's nobody left.

And so Samuel fills in. There's no godly, faithful men in Israel to lead the army, so Deborah steps in. There's no godly leadership capable of delivering the nation in the days of the Persian dominance.

And so Esther is the means of deliverance. There are times when God will get it done with whoever is a person of faith, and it transcends the normal thing. Well, Samuel, we said, is from the tribe of Ephraim.

What does Ephraim mean? It means fruitful. What was our equals equals statement at the end of the first session? Life equals righteousness equals bearing fruit. Life, righteousness, bearing fruit.

We talked about the two sons of Joseph. Joseph being such an extended foreshadowing and anticipation of the Lord Jesus Christ. His coat of many colors, being slain by his brethren, being considered dead by his father, but coming to new life as a deliverer and the means of salvation.

And everyone eats as a result of his life. Everyone lives. Everyone survives.

And he is second in command. There is only one authority greater than him, just as there is in the Trinity. So you could go on and on.

The visions, the sun and the moon and the stars bowing down, the sheaves, sheaves speaking of the grain, the minkah. It's so extensive, particularly his own receiving him not. When they realize what his destiny is, they hate him for it.

So when you come to his sons, speaking of the future, as I said last week, you get Ephraim and Manasseh. Manasseh is the elder, Ephraim is the younger. Manasseh gets his name because when Joseph marries... Now, how did it work when Abraham got married? Did he marry within his people or outside his people? Abraham.

Married his half-sister, right? So I would say that's within his own people. Isaac. Where did they get the bride for Isaac? Send the servant back, go to my people, Laban, Rebekah, right? Jacob.

What does his mother say? What does Rebekah say to Jacob? You got to get out of here and get you a wife from among my brother's people. Go up there and marry within. Why was his brother Esau, who was the firstborn by the way, so much of an anathema to his parents? Where did Esau get his wife? From the surrounding folks.

Not good. So, Abraham in his people. Isaac in his people.

Jacob in his people. Joseph... Where does Joseph get his wife? She's an Egyptian lady. Well, I guess that's anathema and it's over for him.

And yet he's a picture in so many ways of the Lord Jesus. Well, where does the Lord Jesus get his bride? Yeah. Gentiles.

So, picture after picture after picture. And the fruit of that union, the fruitfulness is Manasseh followed by Ephraim. Manasseh is born and Joseph names him with a good solid Hebrew name that means making one forget.

We say forgive and forget. All of the past. Hardship, imprisonment, betrayal, ill-treatment, injustice.

The consummation of this marriage and the birth of my firstborn son. It just makes me forget

all that. Forgetting those things which are behind, I'm now going to press toward the mark because God has blessed me.

This is the capstone in the arch of God's plan and purpose for me. I've got a future. Here's my firstborn son.

Manasseh. Nasa is a word that has a number of different meanings. It's a really interesting word in its own right.

But another secondary meaning of it has to do with owing a debt. Nasa means to owe a debt. Really, you can see sometimes how the etymology works.

Because if you owe a debt, there's something lacking. You had to borrow a thing and use it. Now you need to pay back.

There is something that needs to be returned. In the same way, something that has left your memory is forgotten. We tend to think forget means, well, I erased it.

Something happened and it's gone. But in Hebrew, when God says, I will forget your sins and remember them no more. It's not, well, where did I put those sins? I could have sworn like your keys.

God pushes it away. It is a conscious removal and sort of renunciation of that thing. I push it away and it's gone.

But it is, of course, God knows in his omniscience every sin we've ever committed. But he says, for the purposes of instruction, for the purposes of justice, for the purposes of anything functional here, I have pushed that away and aside. In the same way that Joseph cannot help but remember his early years and the way his brothers treated him.

But he has pushed it away and consciously chosen to not regard it, not consider it, not factor it into anything. That's what Nasa means. And so it also can have the meaning, when you put an M in front of a verb in Hebrew, it turns it into a noun and it typically means from.

So you say Nasa, it means from the result of having forgotten. I have forgotten. I have no, I take no account of that.

I take no thought for it anymore. And if there is a debt owed to me, if there was an injustice done, it's not there anymore. So Nasa, but making to forget is his firstborn son's name.

And he says, you know, I'm all about the future now. That's my firstborn son. I'm looking ahead.

Then his second son comes along and he names him Ephraim. Ephraim, which means fruitful, fruitfulness. So forgetting those things which are behind, I press toward the mark.

I forget and now I'm interested in fruitfulness. Like Paul says, laying aside the sin and the

weight that so easily besets us, let us run with patience the race that is set before us. Forgetting those things which are behind.

I count everything in the past as loss for the sake of Christ. I want to be fruitful. So these are the two names.

And when Jacob, under the inspiration and ministry of the Holy Spirit, reaches out to bless those two boys and crosses his hands and says prophetically, guess what? The righteousness has to come first. The bearing fruit and the life has to come first before we can have the forgetfulness and the moving on ahead. Joseph thinks logically, well, it's all about the forgetting and everything that's happened to me and then I can go on and bear fruit.

It kind of reminds me of the difference between life and fruitfulness. God says the fruitfulness, the righteousness is the major issue and comes first. The ability to be alive, the ability to produce fruit and be fruitful, that comes first, then you can have the forgetting those things which are behind and going on into the future.

The human mind says, well, I want to be sure the future is secure, then I'll worry about bearing fruit. And you see that in the modern emphasis in evangelism, where we're all over as a Christian world and as an evangelical community, we're all interested in, well, you've got to get the future solved first. It's life and death, lake of fire or heaven, and we've got to be sure that you're not going to the lake of fire and that you're getting into heaven.

That's the first priority. And so let's get you saved and then we'll teach you about holy living and all the rest of it, but the main thing is, oh my gosh, you might be going to the lake of fire. We've got to get that fixed.

It makes perfect sense to us, doesn't it? Get your salvation squared away, then worry about holy living. God crosses the hands and says, look, what counts is your understanding of sin and righteousness and the necessary judgment on those things. Ephraim has to come before Manasseh.

That's why when the Holy Spirit comes, He doesn't convince the world of heaven and hell. Is that not surprising? Jesus tells the disciples in the upper room, I've got to go, I'm going to send you another comforter. When He comes, He's going to convince the world of heaven and hell, fire and glory, eternal death and eternal life.

He doesn't say any of that. It's shocking when you look at it. God is not going to send an angel.

He's not going to send a series of anointed Nazarite prophets. He's going to send His own spirit. The third member of the Trinity is going to come personally and confront every single human being, the world, about sin versus righteousness, not heaven versus hell.

Ephraim, not Manasseh. It's the work of Jesus Christ on the cross. Does the Bible ever associate the work of Christ on the cross with deliverance from hell? It says God sent His Son that we

should not perish but have life.

What's our equivalence? Life equals righteousness equals bearing fruit. It doesn't say life equals not going to the lake of fire, equals not being in eternal conscious torment, not perish, not be dead while you walk, not be dead like Adam and Eve after eating the fruit, not be dead in trespasses and sins. You hath He made alive who were dead in trespasses and sins.

Nobody actually went to the grave. It's fruitfulness. It is righteousness.

You were unrighteous. You were fruitless in trespasses and sins. And you He has enabled to be righteous and to bear fruit.

That's what that is talking about. Well, that's what these sacrifices in the purest sense represent. And the reason Samuel, the Ephraimite, is presiding over the sacrifice is there is an issue of righteousness.

It's not a matter of life and death. The Philistines are going to destroy the nation if we don't do something. It's a matter of if you transgress the commandment of the Lord, and Saul had a specific commandment here, to wait for the prophet.

Word of God, wait for the prophet. Well, sorry, but my circumstances don't permit waiting for the prophet. I'm going to make an exception for myself because I'm a great man of faith in the sense that I trust my army and I trust my numbers, and if I can keep enough of them, I can win.

It doesn't work that way. The Lord Jesus didn't come to bring in the kingdom, ultimately, the first time. He would love to have done that.

He presented it to the people who received Him not and rejected Him. They wanted to make Him king for all the wrong reasons. But it's not Manasseh, let's move on into the glories and the prosperities now that we have life and a future.

Ephraim comes first. The Lord Jesus had to settle the sin and righteousness issue and the bearing fruit issue. Bearing fruit to God, and He did it by sacrifice.

Sacrifice. Christ in the sacrifices. What is really going on here? You can get into all the forensics of what's the difference between redemption, reconciliation, propitiation, atonement, and all the rest.

But what's really going on? Why are the first three sacrifices, those known sacrifices, olam shalom, why are they first? And sin is not in view. Because the issue is righteousness and fruitfulness. Before the law came, sin was not accounted.

Imputed is not really the best word there. We know what imputation means. We have imputed righteousness from Christ.

This is a different thing. God didn't make an issue out of individual sins prior to that. A lot of

guys make grievous mistakes.

God doesn't say, how come you haven't sacrificed for lying to Pharaoh and saying your wife is your sister? How come you didn't sacrifice when you did this, that, or the other thing? It's about righteousness. And sin is detailed later. Well, in the same way, the Lord Jesus came in the Ephraim mode first.

The first advent is the Ephraim advent. And sin and righteousness and judgment are handled. The second advent is going to be the Manasseh.

Forgetting those things which are behind, I'm going to press forward. This is my future. So, a little bit of elaboration on that.

Based on the meaning of those names, everything is significant. So, back to our Levitical offerings now. In terms of the sin offering, this is the chatat.

C-H-A-T or T-T-A-T. There's lots of ways to translate it into Hebrew, but it's chatat. This we find in Leviticus chapter 4. If a person sins unintentionally against any of the commandments of the Lord, or we talked about that word unintentionally, anything which ought not to be done, transgressing the commandments of the Lord.

Is there any reference made to the commandments of the Lord in chapters 1 through 3? Olam min kashalem. No. This is transgression.

The commandments of the Lord. And we mentioned before, the standard of what is right and wrong, the standard of what counts as righteousness and what constitutes sin, is what God says it is. You may think, well, having fantasy thoughts about somebody in my periphery is no big deal.

God says it's a sin, that makes it a sin. Doesn't matter what you think. Doesn't matter what I think.

The standard is the commandment of the Lord. If He says it's sin, it's a sin. If He told the Jews that eating clams was a sin, for them it's a sin.

If He tells us all things are good for food, then guess what? Eating clams is not a sin. I wouldn't eat one if you handed it to me on the shell. But there's people that like them.

There's people that like clam chowder. There's people that grew up on that stuff off on the East Coast. It's great.

I have never developed the capacity to appreciate squishy things like that. That smell of places where you launch boats. It's not my cup of tea.

Nothing wrong with it. In this age, what God has called clean let no man call common. The sheet was let down.

Arise, Peter, kill and eat. By the way, He didn't say, Arise, Peter, cultivate and grind and make yourself some flour. God is an enthusiastic carnivore.

And so am I. But arise, Peter, kill and eat. Like the leaven in the household, yes, wouldn't it be great if nothing died so that we could eat and get along? But it's just like leaven. It's necessary.

It is a part of life. And it is something that God Himself will solve. We're never going to solve it.

God will solve it. Have you ever seen the painting The Peaceful Lion Will Lay Down on the Land? The animals are not going to have to suffer on our behalf anymore. We will have transcendent ways of getting our nourishment in the future.

But it is a reminder and a helpful one that our very presence and existence partakes of and is a part of the fallenness and the sinfulness of the world. And every time you stick your fork into a piece of sausage or bite into a drumstick, it's a reminder that there are better things coming. This is temporary.

We are a part of it. We are enmeshed and entangled and inevitably in it. And so we ask God to sanctify and bless our meal.

We take it with thanksgiving. And we look forward to the day when this sort of crude means of sustenance won't be necessary. But it's good for our humility.

It's good to remember that others died so that we might live. We don't have any trouble appreciating the death of people that have died in the defense of our country. We appreciate it.

We realize it's necessary. We send more to do the same thing. We pay our taxes and pay them to go put themselves in harm's way and potentially die on our behalf.

It's a necessary evil. Would I love it if nobody ever died because there was no war? There shall be wars and rumors of war until the Lord comes back. Get used to it.

You can't extricate yourself from it. And what's worse, death of a human or death of an animal? So the commandments of the Lord tell us what is right and what is wrong. Transgressing against those commandments, doing what you should not do, now it devolves on who did it.

And one thing you can see by way of summary, we've looked at the details of this, but if it is a sin of a priest, if it is the sin of a ruler who represents the entire nation, one thing is done. If it is someone else, a different thing is done. And what do I mean by that? The blood goes one of two places.

Do you remember this? If the anointed priest sins, the animal is brought to the doorway of the tent of meeting, in all cases, hand is laid on the head of the animal, the animal is slain. If the priest sinned, the priest slays the animal. If the people sinned, then the elders slay the animal.

If a leader sins, the leader slays the animal. If an individual sins, the individual slays the animal.

Whoever is responsible takes the life of the animal.

This is at God's command. Is taking the life of an animal a sin in God's book? Evidently not, since He commands it in this case. Now, what happens to the disposition of the sacrifice? For the priest who represents all the people or the entire leadership, the entire nation sinning, that blood is taken and sprinkled seven times before the veil.

It's in the holy place. Why? The sin of the anointed priest or the sin of the entire nation, this endangers all communication with God. This goes all the way up to and through the burnt offering altar, the laver, the candlestick, the table of showbread, the altar of incense.

Everything is defiled all the way up to the curtain. You see the comprehensive nature of it. To the extent that you're responsible and representative, you bear a greater responsibility.

And the priest and the corporate leadership of the nation bear a higher responsibility. And when they screw up, it infects and corrupts and defiles much more. So the blood goes all the way to the curtain because God doesn't want to look at anything outside that veil after this sin.

And to make that right, the blood has got to come that far. He says it's not enough to put some incense on the prayer altar. It's not enough to change out the bread.

It's not enough to freshen the oil in the candlestick, the lampstand. It's not enough to slay the animal just outside the door of the holy place. It's not enough to sprinkle it around the altar of burnt offering.

You better come right up here because all of it is offline until you do. That's the idea. But for this same offering, if it's an individual leader, he's not representative of the nation.

He went off kind of squirrely and ricocheting off in a spiral fashion of his own accord. The animal changes. Now it's a ram because these rams are... Is it right to say a ram is bullheaded? But they're stubborn and they're very independent-minded.

And he's kind of gone off on his own. And so the animal changes and the place where the blood is put changes. If it's an individual leader or an individual Israelite, now the blood is put on the altar of burnt offering and the rest of the blood is poured out at the base of the altar of burnt offering because he has not contaminated, defiled, and corrupted the entire nation, just his part.

And so it is enough to get to the altar of burnt offering and he is more or less restoring his own personal arena. Whatever he's accountable and responsible for as an individual or as an individual leader, that's how much he's got to fix. But he doesn't have enough juice to defile the holy place.

The anointed priest and the corporate leadership of the entire nation, they do. So that's why the point of application... People think this was all made up by goat herds. If you look at how

specific and how detailed and how accurate and proper all of these different procedural points are, smart people have to look at it for weeks to even begin to figure it out.

It's not the offhand concoction of a bunch of nomadic sheep chasers. And anybody that thinks that obviously, obviously has never sat down and taken time to even begin to try to understand it. Very, very specific, very, very apropos.

The fat of this animal in all cases is sent to God. It's the glory. It's what ensures that the whole thing gets there.

That grease. For the anointed priest and for the corporate leadership, the remainder of the bull is burned in a clean place outside the camp. Right? Outside the camp.

Where was Jesus crucified? Outside the camp. Paul makes a point of this. Why? Because what was necessary applied to everyone.

It was the whole nation. It was the leadership on down, the atonement required coming all the way up to the veil, and then remember when it is complete, it not only solves the problem, but it rips the veil from top to bottom. That's how great the outside the camp sin offering of the Lord Jesus was.

It not only gets you back to square zero, it removes the need to have the whole system at all. Because now we can come boldly before the throne of grace to find help in time of need. Hebrews 10.

But it was outside the camp. And that one little detail outside the camp tells you what kind of sin had been committed, and what kind of sacrifice was required. The entirety of the people of God needed this.

Detail, precise. The manufacturer's tolerances on this are so fine that only God could do it. Notice if it's an individual leader or an individual in the nation, the priest who offered that sin offering eats the animal inside the camp.

The priest benefits by the contrition and the petition and the sacrifice of that individual. The priest has offered it, the priest benefits. What happens when we follow in the Lord's footsteps in terms of offering ourselves as a living sacrifice, in terms of coming and acknowledging our sins and the blood of Jesus Christ cleansing us, it reflects the glory of the Lord Jesus.

It, quote, benefits Him. He is our priest. And He, in effect, partakes of and benefits from that attitude of recognition and desire for sanctification and cleansing.

The priest eats it in the court of the tent of meeting, eats it, as it were, in the presence of his own father, in that place that is still sanctified because of him and because of his presence. So, this sin offering is a big deal, but not so much because of sin. It's not like, well, I have sinned, I've got to fix the sin.

The problem is not the sin. The problem is the loss of life. Life equals what? Righteousness.

So, it is a loss of what? Righteousness. And what does righteousness equal? Bearing fruit. Your sin is a loss of bearing fruit.

You are taken out of the place where you can benefit your priest, where you can glorify God, where you can bear fruit. The reason for which we were saved is not, well, lookie there, he's not going to hell. That's not why we were saved.

We are saved in order to be fruit bearers. And anything that kills the fruit bearing is death, and it is not righteousness. This is a restorative.

You see a tree or a plant, you know, women are forever fussing over these things when they get aphids or blight or spots and all the rest of it. You know, the Texas gardening guy says, well, as near as I can tell, his solution to everything is beer and dish soap. You ever seen that guy? Hear him on the radio on Saturdays? And sometimes I'm working, I just turn the radio on.

He's got this real interesting thing about how to garden in Texas and what lives and what doesn't. But when your plants are unhealthy, almost always his solution is get a can of beer and get some dish soap. And dish soap puts off all the insects and the beer disinfects all of the little microscopic fungi and whatever else.

So that's my gardening in a nutshell, beer and dish soap. Dilute it, apply it, you're good to go. But there is this idea that your plants are there for one of two purposes.

They are either ornamental or they are fruitful. When they are ornamental, they reflect the glory of your being there. It's not a vacant house, it's not an empty house, it's not a dump, it's not an abused rental, it's a place where you dwell and you reflect your presence by the beauty and the ornamentation, the reflected glory there that shows discipline, that shows taste, that shows effort, that shows quality, that shows appreciation for aesthetic beauty.

All of those things are reflected and it's a beautiful and wonderful thing when people garden and they grow their roses and they trim their bushes and they make sure that their yard and all of that is a reflection of those things. It's no sin if you don't, but that's what it means when someone does. The other reason to cultivate is to actually get strawberries, to get peaches, to get apples, to get those things that you can eat and can.

You grow a garden, you grow those things. And the more necessary and vital part of cultivation is to sustain life, to bear fruit, to accomplish the purpose for which a thing was planted and brought into being in the first place. And it is a great thing when a field will yield 60-fold or 100-fold from where it was planted.

It's a great thing when you get a bumper crop of tomatoes or whatever out of your garden. It's a great thing when your roses bloom and bear their fruit, which is a fruit to beauty. But that's the reason you have them.

Nobody wants the Tim Burton world of bare, burnt sticks. Who wants that? Like the poem said we heard the other night, you're injecting Halloween into Christmas. The death and skulls, where were they supposed to be? Holly and berries and sleigh rides and jingle bells.

It's all macabre, shroud-wrapped corpses and ghouls and all the rest of it. So think about it. Think about it.

The sacrifices, even these sacrifices in fore and following are not about I've got to fix the sin. It's all about the sin. Shovel something over the sin.

No, it is the interruption of life. It is the disruption of fruit bearing. It is the loss of righteousness that is at issue.

That's why the blood goes where it goes. That's why the meat goes where it goes. That's why the glory and the fat go where they go.

Restoration of connection to God because that connection is life. Disconnected from God. If your sins separate between you and your God, it doesn't say now you're going to hell.

He can't hear you. He can't bless you. He can't energize you.

He can't guide you. You can't bear fruit separated from God. And it's the only purpose for our life.

There is no other reason to be here except to bear fruit. That's what these sacrifices do is restore the opportunity for fruitfulness. And that's why when we present ourselves to God, Romans 12, as a living sacrifice, holy and acceptable to God, it is our reasonable service and as a result we are not conformed to this world.

We are transformed by the renewing of our minds to know what is that good and acceptable and perfect will of God, fruitfulness. That's why we're doing this study. That's why God put it before us so that we can remember how important it is that our life reflect God's glory and bear fruit before Him that is acceptable in His sight.

Let's close here in a word of prayer. Father, thank You for these things. Thank You for the beautiful and memorable way that they have been expressed for us.

We pray that God, the Holy Spirit, will recall them to our minds, convict us of the presence of sin, of the need for righteousness, and of the consequences if we forget that opportunity and that responsibility. We pray that as a result the Lord Jesus Christ will be reflected and glorified in our lives and we ask it in His name. Amen.