

Lev 05-08-28a

As we continue our worship this Sunday morning, the 28th of August 2005, let's take a moment as we approach the Word of God in a formal way to clear our minds and prepare our hearts as we acknowledge and receive the ministry of God's Holy Spirit. Shall we pray? Father, it is a wonderful constant in a world of changing things to know that we are securely held in Your hands by Your grace. We are forever sealed into the Lord Jesus Christ.

We are certain of a bright future. We know in whom we have believed. We are persuaded that He is able to keep that which we have committed to Him against that day.

We know that our ultimate redemption is near. We know that the time that remains to us is important and in our fellowship and in our study of Your Word, we seek to be ready for those opportunities and challenges that lie ahead and for the great day of our redemption. We thank You for the country in which we live, the freedom that we enjoy, the great resources that are at our disposal to understand Your Word and to prepare ourselves for the fulfilling of Your plan and purpose.

We thank You for our problems. We thank You for the things that stretch us and challenge us and cause us to dig into the reservoir of truth that is stored in our souls. We know that we will never be challenged in the eternal future or in the millennial kingdom as we are challenged now.

And we recognize that this is the fire that heats us, allowing us to be hammered and forged into that which serves Your purpose and reflects Your glory. We pray that our study this morning and our fellowship together will contribute toward that goal and that in all things our Lord and Savior Jesus Christ will be glorified. We pray it in His name.

Amen. For our scripture reading this morning, I would like to return to our primary passage in our study of the Feasts of Israel, which is Leviticus chapter 23. Leviticus 23.

We are going to address two aspects of the fall feasts this morning. We've already seen that in the fall, in the seventh month, beginning on the first day of the month and concluding on the 21st or 22nd day of the month, we have the entire panoply of fall feasts, beginning with the Feast of Trumpets, Rosh Hashanah Yom Teruah, the Day of Trumpet Blowing, the Head of the Year, which had originally been the start of the New Year, but then when Passover was instituted, God said, change your calendar now, Aviv or Nisan is going to be your first month. And so you have two different New Years in the Israelite calendar.

I can't think of anybody else that has two different calendars starting seven months apart, except Israel. Why is that? Well, think about it. The beginning feasts, the spring feasts, start in the first month of the religious calendar.

In the fall, you have the fall feasts beginning in the first month of the civil calendar, the old

calendar. And in each case, you have a prefiguring of the advents of the Lord Jesus Christ. In the spring feasts, you have all of those elements and attributes and symbolic communication that deals with Jesus coming the first time.

You have two New Years. You have two beginnings of all things. You have two restorations and resets, especially in the earlier days of Windows, when you have a computer that starts to foul up.

And what do you do? If you can do a soft reset or a control-alt-delete, you just say, I give up. Let's just start fresh. Clear everything out.

Reload the operating system. Let me just start over. If it's really bad and your keyboard's locked up, you have to reach down and press the reset button, unless you have a Compaq.

Compaq is so arrogant, they think that their machine's never going to need a hard reset, and they don't put a reset button on the front of their machines. To this day, I have never seen a Compaq with a reset button. It's very annoying, because you have to press and hold the power button for five seconds and wait for it to die and then turn it back on.

But they just think, oh, our machines are so good, we don't need a reset button. Everybody needs a reset button. And I have wired my own reset buttons in when I couldn't find one on the case.

Well, Israel has two resets. They have two New Years, one in the spring and one in the fall. Why? Why? Because the Lord Jesus Christ comes twice.

The first advent is pictured in the spring. The second advent comes in the fall. If you don't remember anything else from our weeks of study of the feasts of Israel, you need to remember there are two groups of feasts, one in the spring, one in the fall.

The ones in the spring prefigure the first advent. That's the cross. That's the beginning of redemption.

The fall feasts picture the second advent, and that is the fulfillment of redemption. I mentioned just a little bit earlier that we, in talking about our memory verses, we have been saved and we are sealed into Christ. We have the baptism of the Holy Spirit.

We're regenerated. We're indwelt. We're filled.

We're sealed. We're gifted. We have all of these different ministries, but we are not yet fully redeemed.

We still carry around sin. We are corrupt. We are fallen, and we will be until our redemption is complete, and that's when the Lord Jesus comes back for us at the rapture of the church.

It's the same with Israel. The Lord Jesus Christ is the Messiah to Israel. He is the Lamb that

takes away the sin of the world.

He is the Son of David. He came the first time and inaugurated the fulfillment of God's covenant promises to Israel. He had to come and die on the cross before the covenant promises to Israel could be fulfilled.

That had to come first. You cannot fully redeem and fully bless a corrupt, fallen, sinful people. You have to take care of the sin problem.

Jesus came and did that. That portion of the work is done, but they are not yet fulfilled. They are not yet in the kingdom.

They are not yet enjoying all of the fulfillment of those covenant promises that God made to Abraham, to Isaac, to Jacob, and to David. You have the Davidic covenant. You have the Palestinian covenant.

You have the Abrahamic covenant. All of these Old Testament promises. Well, what's the story here? Look at the fall feasts.

You have Rosh Hashanah, Yom Teruah, the first day of that seventh month, which is New Year's Day. Blow the trumpet. It's a new and better time.

Ten days later, on the tenth, you have the Day of Atonement. Five days after the Day of Atonement, you have the Feast of Booths. You cannot dwell with God.

God cannot dwell with Israel. You cannot launch your journey into that return to the Garden, the real Garden, symbolized by these leafy boughs, branches of beautiful trees, palm branches, and so on. You can't get there unless the Day of Atonement comes first.

Atonement has to happen. Then there is the dwelling in this beatific, ideal situation. Why are they dwelling in these booths? It's not like we're all going to dwell in pup tents in the Kingdom.

It is a reminder, it's a symbolic reflection of the beginning when Adam and Eve were in the Garden, surrounded by every tree which was good for food, every tree which provided beauty, every tree that was their environment. Does it say that Adam built a house in the Garden? Did Adam pitch a tent in the Garden? Did Eve come up and say, you know Adam, what I'd really like is an entryway and I'd like a curving stairway up to the second level. I would like cut glass windows.

I would like this and that. And I would like these curtains. None of that.

Why? Don't need it. In the Garden it is a perfect environment. You can just be wherever you want to be and it's great.

Climate control is unnecessary. No thermostat in the Garden. No central air conditioning in the Garden.

No fans in the Garden. No clothing in the Garden. Why do we wear clothing aside from modesty? Temperature control, right? You go into a cold room, go into a hot room, you dress accordingly.

I will never forget being in Okinawa where it is blistering hot and there is no air conditioning in any of the, at least at that time, in the government buildings or in the BOQ or any of the places where I lived. So you acclimatize and you get used to the heat and you get used to the humidity. The only place that was air conditioned was the Commissary and the PX where you buy your groceries and where you get your 5 and 9 type of stuff.

And in there, it was air conditioned and I would freeze to death. I felt like I needed to go get my field jacket because I was acclimatized to the outside and the air conditioning was just miserably cold. It was too cold.

I couldn't stand to be in there for very long. Run in, grab a jug of milk and run back out because it's just too cold. And you look silly wearing your field jacket on a hot summer day.

But none of that is necessary in the Garden. That's what the Feast of Booths or Tabernacles is going to represent when we get to that. Well, notice, Day of Atonement on the 10th, beginning of the Feast of Booths on the 15th and then you have this 8 day, this week long feast that goes on.

What about that 5 day interval? What's up with that? Well, let's think about it for a moment. You have God speaking to Adam and Eve at the Fall in the Garden and saying, you've got to leave. See to the woman.

Bruise the head. Bruise the heel. You remember that whole discussion? And for the next 4,000 years, you have the Old Testament people of God struggling against the fallen world and the fallen nature without the type of filling and sealing and gifting ministry of God's Holy Spirit that you and I enjoy.

4,000 years. Then the Church Age comes at the Feast of Pentecost is when it begins and we have 2,000 years there. And then we have 1,000 years of the Millennial Kingdom.

What is the focus on in the Millennial Kingdom? Whose promises are fulfilled in the Millennial Kingdom? Israel. We, of course, are glorified. We, of course, are ruling and reigning with Christ.

Lord willing and we do the right thing. We will wear a robe of white. We will enjoy some of the Overcomer blessings.

We trust. We pray. We hope.

We want to make our decisions with that in mind. But, what's the total length of time where you have the earthly people of God in view? 5,000 years. 4,000 before Christ and 1,000 after.

Then you put in the 2,000 years of the Church Age and you have that 7,000 year week of human

history that is so often foreshadowed and pictured in Scripture. So, 5 days. From the Day of Atonement where provision is made in some form or fashion for a relationship with God, you have 5 days.

Then you have that Feast of Booths. And ultimately, that Feast of Tabernacles and Feast of Booths, while it foreshadows and portrays life in the Millennial Kingdom, ultimately looks forward to the Kingdom of the Father. That's when you are truly back and everyone is redeemed.

Israel doesn't fully experience redemption until the end of the Millennium. Because there is still death. There is still sin.

Jesus still rules with a rod of iron. There is still sacrifice. I used to always ask myself, why do they sacrifice in the Millennial Kingdom? I thought everything was cool.

I thought we were done with covering over and it must just be kind of a memorial thing. Well, if it's a memorial, how come there aren't sacrifices in the Kingdom of the Father? Because Israel's redemption is not complete until the end of the Millennial Kingdom. That's why there is a Millennial Temple.

That's why there are Millennial Sacrifices. That's why there is still death in the Millennium. That's why people still build houses in the Millennium.

And I can show you the passages where it says, they will build their houses. They will construct their dwellings. You don't need a dwelling when you get back to the Garden.

That's what the Feast of Booths pictures. This is what God has provided. These are the branches of the trees.

And you have the trees that line each bank of the River of Life that flows out from the Throne of God. So, what are we saying here? There is a message in the calendar of Israel. There is strong communication and information in the Feasts of Israel.

Spring Feasts, First Advent, Fall Feasts, Second Advent, and looking to the future. What happens when Jesus comes back and after? And you have ten days. You have the trumpet is blown on the first day of that seventh month.

But, it's ten days before you have the Day of Atonement. And I think that picture is the thousand years of the Millennial Kingdom before there is the ultimate redemption. And in that same picture, and from a different perspective, you have five days between the Day of Atonement and the fulfillment of what that promise entails.

If we are fully redeemed, if we are fully atoned for, if the work is done to reconcile people to God, there is an inception on that day and there is a fulfillment five days later that lasts for a perfect seven days after the beginning. You have that week, that total of eight days, but it

begins on the Feast of Booths and then you have that perfect week. And that picture is the eternal future.

So, there is a lot going on in that set of feasts. Now, when we go to Leviticus chapter 23, in studying the Fall Feast, we are looking at the Day of Atonement. We've already studied Rosh Hashanah in some detail, looking at the trumpet being blown and so on, the timing that is involved.

And in Leviticus chapter 23, when you get down to verse 26, here is the second feast. This is what occurs on the tenth of the month. The Lord spoke to Moses, On the tenth day of the seventh month shall be the Day of Atonement.

It shall be a holy convocation for you. You shall afflict your souls, offer an offering made by fire to the Lord. You shall do no work on that same day.

It is the Day of Atonement to make atonement for you before the Lord your God. Any person who is not afflicted in soul on that same day shall be cut off from his people. Any person who does any work on that same day, that person I will destroy from among his people.

Why is there affliction on that day? Well, think about the trumpet blowing at the beginning of the millennium. Think about the atonement and the ultimate resolution at the end. There is going to be the Day of Judgment, pictured in Jesus' teaching by the parable of the sheep and goats judgment.

I put the sheep on my right hand, I put the goats on the left, and there is an affliction of soul on that day, just as the judgment seat of Christ for us is going to be a sober day. Because all of us, even if we have qualified for rewards, even if we have earned a place in the roster of faithful servants, are going to find that there is the big flash bulb, the big wood hay and stubble bonfire, because we are all as an unclean thing, and there is a lot of our righteousness that is actually filthy rags, because it is done in the energy of the flesh. It is not done in faith.

It is done for selfish ends. It is done to impress people. It is done out of mixed motives, out of impure thinking, and we are just subject to that.

And we need to expect it. We need to brace for it. We need to dress for it.

We need to put on our heat-reflecting clothing so that when we get to the judgment seat of Christ, we will close our eyes and grit our teeth while God incinerates the waste of our life, and we hope that there is something left over when we paid attention and did what we were supposed to do in terms of righteousness by faith. Well, that same experience, a thousand and seven years later, is going to take place for Israel, and there is going to be a day of afflicting the soul, of self-analysis that takes place at that judgment, and there is going to be a reckoning based on works. That is what is pictured here, afflicting the soul.

Do no manner of works, statute forever throughout your generations and all your dwellings, a

Sabbath of solemn rest, afflict your souls, the ninth day of the month, that evening, from evening to evening, you shall celebrate your Sabbath. Well, if we go back, we get more detail by flipping a few chapters back to Leviticus chapter 16. Here is the detail of the day of atonement.

The Lord spoke to Moses after the death of the two sons of Aaron when they offered profane fire before the Lord and died. This is the context. You can't just come to God any old way.

And modern church worship leaders ought to come back and read Leviticus, ought to read Numbers, and reflect on approach to God. He is the same God. God the Father has not changed.

We talked about the one-time mutability of the Lord Jesus on Friday night. Well, God the Father has not changed. People say, oh, the God of the New Testament is different than the God of the Old Testament.

No, He is not. He is no different. He is just as holy.

He is just as demanding in terms of righteousness. His standards have not slipped. People sometimes think, well, you can become an old softy as you get older.

God does not become an old softy. He is every bit as righteous. The same God that slew the Israelites in judgment in the Old Testament is the God that we approach day by day.

How can we do that confidently? How can we do that boldly and come to the throne of grace, as it says over in Hebrews 10? It is on the basis of the work of Christ. But we need to be respectful, not casual. I have told you before how the whole business casual thing bugs me.

When I used to work at a company that we used to wear a shirt and tie when we went to work. And then they said, oh no, we are going to do business casual and open collared shirts and this kind of thing. And you see this now where people like senators and government officials and so on, you see them and they wear a jacket and an open collared shirt and they don't wear a tie.

And they get on the news and they are interviewed and they are sort of casual. And you think, well, what difference does it really make? Well, it is a personal choice when you are on your own time. But if you are occupying an office, if you are the President of the United States, if you are a senator or a congressman, if you are a judge, if you are a military officer, you don't say, well, I am going to be Patton and wear my pearl handled revolvers and make my own uniform that looks like the Green Lantern or the Green Hornet or something.

Patton took a lot of flack because he designed his own uniform. And I think he was wrong. He is a General in the Army.

He ought to wear a General's uniform in the Army and not walk around looking like something out of a comic book. But he thought that that was flair. And they taught that to me at the Academy as an example of flair.

And they said, well, that is Army flair. But in the Navy and in the Marine Corps, we don't goof around. If you want to have flair, go join the Army.

If you want to be correct, wear your uniform in a proper way. Make sure your ribbons are lined up, your insignia is at the right space. We saw a movie a long time ago where it just annoyed me to no end.

I don't even remember what the movie was about because they had a Marine Corps officer in it who was showing up for meetings. And every time you saw him in the scenes, his insignia was moving all up and down his epaulette. It was supposed to be one inch from the edge.

And one time he showed up and they were way up here next to the buttons. And I thought, they obviously did not have a Marine Corps advisor on this movie because the guy's uniform was just completely messed up. And I got so obsessed with looking at the rigging of the guy's uniform.

His belt buckle wasn't lined up with the seam. I mean, he was a train wreck. And he was supposed to be like a Brigadier General or something.

And his star was just moving all around. And I have no idea what the story was about. I lost all focus because he was just messed up.

And I thought they shouldn't let anybody wear a Marine Corps uniform if they don't have a Marine there to make sure it looks right. Well, there are certain things that are supposed to take place. You're supposed to know how things work.

And you're supposed to have respect for your position. It's not just you personally. It's the office.

It's the position that you hold. So I wore a tie this morning. I'm going to say all of this.

I shouldn't be standing there in an open colored shirt. So once in a while I do. But when you get to chapter 16, there is a right way to observe the Day of Atonement.

When you approach God, there is respect. You afflict your soul. You recognize that you're approaching the Holy God.

And it's the same God that you and I approach. And we ought to be respectful. It isn't so much in our spiritual life how we dress.

It's what is your attitude when you go to God. Are you sort of like a child throwing a tantrum? Well, God, where are your promises? I thought you said I was going to have peace. I thought you said I was going to have prosperity.

I thought you said this. I thought you said that. Sort of a banging the fist on the table approach to God.

And you think, my gracious, this is the God that opened up the earth and swallowed the priests that just lit their torch the wrong way, came for the wrong reason. This is the God that dropped many hundreds of thousands of people in the wilderness because they were grumbling and complaining. And we think, you know, modern praise and worship services where people are just boing and awing and saying all the wrong things and praying to the Holy Spirit and doing repetitive, boring, uninspired songs and trying to pump each other up on a wave of emotion.

Not respecting God. Not respecting His Son. Not realizing with whom we have to deal.

This is what the Day of Atonement was for Israel. More so than any other feast, this was the day where they were supposed to remember who their God is. Even the high priest is humbled on this day.

And he's got to take some special baths and wear some special clothes lest he die. And he's the high priest of Israel. And God says, I don't care who you are, you had better be humble and you better be paying attention or you're done.

And we'll run you off the field and run another guy on. So, look at this in chapter 16. The Lord spoke to Moses after the death of the two sons of Aaron.

This is included for a reason. God slew the sons of the high priest because they messed up. And you say, well, this certainly doesn't seem like the gentle Jesus and the God of the New Testament and so on.

It is. And the problem when people say, oh, there's a difference in the Old Testament and the New Testament is not that God changed, it's that people misunderstand the New Testament. They misunderstand the grace of God.

They misunderstand the compassion and the love of God expressed in Christ because they're looking at the first advent when He was the Lamb. And they ignore everything that the New Testament teaches about the second coming of Christ when He will come as the Lion. And it's short-sightedness and it's a partial view to think that the God of the New Testament is an old softy.

And that, well, you know, the Old Testament stuff, that's an aberration, that's over with. Or maybe it was just made up to scare people into being obedient. After the death of the two sons of Aaron when they offered profane fire before the Lord and died, the Lord said to Moses, Tell Aaron your brother not to come at just any time into the holy place inside the veil before the mercy seat which is on the ark lest he die.

You notice the word *just* is in italics there? I suggest you scratch that out. Tell Aaron your brother not to come at any time into the holy, into the holy of holies. Not to come at any time inside the veil before the mercy seat which is on the ark lest he die.

That's what it says. He is not to come at any time behind the veil lest he die. That's what God

said.

Then He'll make an exception. But the rule is you never come into the holy of holies or you will die. He is talking to the high priest of Israel, Aaron, the brother of Moses.

I will appear in the cloud above the mercy seat. Then He says, This is how Aaron will come into the holy place with a young bull as a sin offering and a ram as a burnt offering. He shall put the holy linen tunic and the linen trousers on his body.

He shall be girded with a linen sash and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water and put them on.

The normal Aaron never comes into the holy place. This is the point. Tell your brother Aaron he never comes in behind the veil.

I am in there enthroned between the cherubim. I am sitting on the mercy seat. If Aaron is going to come in, he's got to become a different person.

He's got to be over-clothed. He has to transform. How does he do it? First of all, you notice the blood of is in italics? Scratch it out.

People are trying to help us with stuff that's not even in there. If God wanted to say the blood of, He would say the blood of. It's not the blood of.

He will come into the holy place with or by means of. The prefix here is just a single letter. Beit.

It's the same. The name of the letter is the name that means house. And it looks like a little house with an open front.

It's the letter Beit. And it means in, by, or with. By means of.

He will come by means of a young bull as a sin offering and by means of a ram as a burnt offering. He has to put on this holy linen tunic. Now, we studied when we did the tabernacle the garments of the high priest.

You remember that? He's got the gold band. He's got the little sign that hangs down Holy to the Lord. He's got the epaulets.

He's got the breastplate. He's got the sash. And it's trimmed in gold.

And he's got the tassels. Remember that whole thing we went through? This is a different garment. It's not his regular high priestly garment.

He's got a special garment that he has to put on. And for this garment, unlike his regular high priestly garb, he has to take a complete bath before he puts it on. He's got to strip down, wash himself from head to toe.

You know who else has to do this kind of full head to toe bath in Scripture? I'll give you a clue. It's in Leviticus 14. What's Leviticus 14 about? This is one of those chapters you should know.

What's the love chapter? 1 Corinthians 13. What is the cleansing of the leper chapter? Leviticus 14. One of the most important chapters in the whole Pentateuch is Leviticus chapter 14.

That is the death to life chapter. That is the chapter that explains John 3.16. You do not understand Jesus talking to Nicodemus in John chapter 3 if you don't understand Leviticus chapter 14. Because Jesus tells Nicodemus, you must be born again.

And Nicodemus says, what? Have I got to find my mother and redo that whole birth thing? Jesus says, no. You have to be born again. He says, are you a teacher in Israel and you don't understand this? So teachers in Israel should have understood being born again.

Where is it in the Old Testament? Where is it in the law of Moses to be born again? Leviticus chapter 14. Because the leper, that is a living death. He was born once, but he contracted leprosy and now he is a walking dead man.

He is a night of the living dead guy. He is just a walking corpse. Outside the camp, disqualified from fellowship, from function, from worship.

Can't do anything except raise his arm over his face and cry, unclean, unclean, stay away. He is treated exactly the same as a corpse or a grave in Israel. All of the same restrictions apply.

He might as well be the mummy. Really. So, Leviticus 14 says, if he is cured of this leprosy, what does he have to do? He's got to go see the priest and go through this ritual and part of that ritual when you read it is to be washed from head to toe and shave off every hair on his body.

Why does he have to shave off his eyebrows and so on? All of the Israelites, as soon as their whiskers started coming in, they grew a beard because that was the sign of masculinity. It still is in the Near East. You look at all those guys over there, most of them have beards or at least mustaches.

That's their virility. That's their masculinity. That shows that they are not a boy.

Nobody to be trifled with. Well, as the Romans that shaved their faces and all that, in the ancient world, your beard showed how strong you were and so on. Well, here's this leper.

He's got to shave every hair off of his body. Why? It makes him look like a baby. Things happen on the eighth day just like a baby in Israel.

When do they circumcise a child and enter him into the communion and the covenant and the camp of Israel? Eighth day. Same thing with the leper. He's born again.

Washes himself from head to toe. Here's the high priest and before he puts on these special linen garments that are used once a year on the Day of Atonement, he's got to treat himself like

a leper. I am defiled.

I am unclean. If I go in, I will die. I am as dead as the leper unless I take this bath before I put on these holy garments.

So then he gets these holy linen trousers and tunic and linen sash and linen turban. This is the same hat, same shape of hat that he wears in his normal uniform but this is a special one. It's kind of like the Marines have got their dress blues.

You've got the blue trousers with the red stripe and you've got your dark blue jacket and you put on gold and silver insignia instead of the black ones that go on your greens and that sort of thing. You've got that full dress uniform but then for some occasions in the summertime, I don't know, they may have changed the regs. Every time we get a new commandant somebody changes their uniform regulations but it used to be in the summertime an alternate to full dress blues was the white uniform and you put on your whites.

I graduated from the Naval Academy in whites. You've got a white jacket and white trousers. There is no blood red stripe.

Everything is white and you use the same gold and silver insignia that you use on your blues but the whole thing is white. White shoes, white cover on your... everything is white. Well, that's what the high priest had to do on the Day of Atonement.

Everything is white linen. The things that are usually trimmed in gold and all that, it's not. Different sash, different turban.

It's all white linen. Pure white. Why? He's coming into the presence of God and how does the thing go at Christmas time? Gold and silver I can't bring.

There's nothing I can bring before God. There's no gift I can offer. There's no offering that's good enough.

The only thing that can help you survive in the holy presence of God is righteousness. And all our righteousness is like filthy rags. We fade like a leaf.

Our iniquities blow us away. Have to be overclothed with righteousness that qualifies in God's sight. And that's what this linen uniform represents.

From the hat all the way down. It's all pure white linen. These are holy garments.

He has to wash his body in water and put them on. He has to, in effect, be born again. What did Jesus tell Nicodemus in John 3? Except a man is born by water and the Spirit, he can't see the kingdom.

Why does he say born of water? Well, there's a double entendre there. There is, what do we say, what's the first thing that happens when a woman's about to give birth? Her water breaks. The

baby comes forth in this flood of water.

The amniotic fluid. Well, the same thing is true in spiritual birth. The water speaks of physical birth.

Being born of the Spirit speaks of spiritual birth. And so you have this idea of the washing of water. And that bath, in a way, says you are as clean and as pure as a newborn baby.

You're born again. Well, this is pictured in the high priest once a year. He comes before God and he's fully acceptable.

And he pictures the great high priest, the Lord Jesus Christ, who is born the only begotten Son of God. Why does the Bible stress begotten over and over again? He is uniquely born. And he has this birth through water, so to speak, that characterizes him.

And so the high priest is foreshadowing the Lord Jesus Christ, clothed in perfect righteousness that belongs uniquely and only to him. Nobody else wears those garments, do they? Only the high priest. Only on the day of atonement.

And he takes this full bath because it's foreshadowing the human, physical birth of the Lord Jesus Christ as a necessary precursor to coming before God and atoning for the sins of the entire nation and indeed the entire world. He takes from the congregation of the children of Israel two kids of the goats as a sin offering and one ram as a burn offering. Now, I was fascinated by this.

We have looked at the Levitical offerings. We've looked at the symbolic value of the bullock versus the ram versus the lamb or kid of the goats. But we haven't really fully, and of course you can never fully dig out all of the meaning and the significance of a lot of these things because it's like God himself.

It's just almost endless. But I was scratching my head over this this past week because it's hard to remember, well, this offering and this sacrifice, that offering and that sacrifice, this one says it should be a kid, this one says it should be a ram, this one says it should be a goat or a bullock. Why? And sometimes it's a combination.

Here's a bull for the sin offering and a ram for the peace offering. Why? Well, it's like a code. And next week, we're going to finish the feast this morning, but next week, I'm about halfway through deciphering all of these animals and why each one is associated with a different kind of sacrifice.

It's one of the most fascinating things I've ever studied. And if you can find it in a book, let me know because I've exhausted my library and nobody seems willing to speculate on why it's a bull here, why it's a ram there, why it's a lamb here, why it's a kid of the goats. There's just this resounding, deafening silence on the significance of the individual animals.

They just say, well, God said it and they did it and there it is. Well, as you well know, there's a reason for everything, isn't there? Well, let me give you just a hint here from what I have learned so far. He's going to take from the congregation of the children of Israel two kids of the goats as a sin offering.

What do we know about goats? Well, we know they're associated with the Day of Atonement because we've got the scapegoat thing coming up, right? And the goats are the rejected ones. He places the sheep on his right hand, the goats on his left. He says to the goats, depart into everlasting fire.

So, goats are not to be preferred, are they? The goats are the picture of those who depart. Well, of course, they didn't have that picture in the Old Testament, so how did they know what a goat meant? Well, the ram is a burnt offering and the kids of the goats are a sin offering. And what we're going to see, a little bit of what we're going to see next week is that the kid, the young of the animal, is offered, if you remember, when we studied the Levitical offerings, remember when it said an unintentional sin? And we decided, well, that isn't really unintentional.

It means it doesn't deal so much with intention as a sin of ignorance. He realized after the fact it wasn't with malice or forethought, but it was a fault. And then it comes to your knowledge.

And so there is a sort of mitigating circumstance or a type of innocence associated with that. Well, forgive them, Father, for they know not what they do. It's just as wrong, but there is a forgiveness based on ignorance and on fallibility.

And so the kid is offered because that's a universal symbol of innocence, so to speak. Well, a child, if they dirty their diaper or whatever, we forgive them. Well, it's a child.

He's not potty trained yet. And so we overlook that. We overlook yelling in the middle of a church service.

If you've ever been in a big group or whatever and people bring the little kids in and somebody is trying to say something or an opera singer is trying to sing or it's a concert and then some little kid just starts wailing the blue blazes and the mother is all mortified. Hopefully she's mortified and the stand-up try to take them out and get the noise out of the room. Well, anymore people are just shameless.

It's like, oh, well, it's my child and I'd rather hear that than the opera singer any day. It's a whole different thing. But normally we overlook and we make allowances for those who are too young to be responsible.

Well, this is what the kid represents. There is this I-can't-help-it idea involved. It's because of my status that I commit this sin.

I am corrupt. We are all as an unclean thing. And so the kid of the goats recognizes that there are things beyond our control that contribute to our sinfulness.

And that's why you have two kids of the goats as a sin offering. Why two kids of the goats? Because there is the identity of the priest as a member of the nation of Israel and then there is his office of high priest. And there is one goat for each of those.

He may have fouled up as an individual, off-duty, so to speak. He may have fouled up in the execution of his duties as a high priest. One kid of the goats for each of those.

Because the sin offering, this is a substitutionary blood sacrifice. I am deserving of this penalty, but this is my stand-in. This is my substitute, right? Then it says one ram as a burnt offering.

This is the olah. That's the first offering we studied in Leviticus chapter 1. What is the significance of the olah? Do you remember? Dedication of self. I don't dedicate myself to God.

You don't find a kid of the goats being the olah. It wouldn't make any sense, would it? I'm going to dedicate myself to God as a wandering toddler who doesn't know what he's doing. No.

It's a bullock. I dedicate my strength. I dedicate my ability to do useful work to God.

But here, for the high priest, it is a ram. What we're going to see, and I'll have to continue it after our break, is the ram is uniquely associated with representative identity and uniquely with priesthood. This is something we need to look at in a little more detail, but just to give you something to ponder during the break, one of the first sacrifices that we see in detail in Scripture is back in the book of Genesis, when Abraham takes Isaac up.

And what is it that has its horns caught in the thicket? Abraham said, God will provide himself a lamb, but what is it that gets sacrificed? It's a ram. And why is that? Well, there is the idea of representation. Abraham is the unique representative of all of God's people who descend from him.

And there is a special identity as priest. And this is what the ram is going to signify. We're going to pause here and take our break.

When we come back, we're going to look at some of the passages where rams are identified as part of the sacrifice, and we'll bear this out. I'm doing some of this now because I'm afraid we won't have time to finish next week, and I really want to, so I'm going to give part of next week's lesson this morning in connection with these feasts. Let's pause here and take our break.

When we come back, we'll continue.