

Lev 05-08-28b

Let's pick up our study now. We're looking at the sacrifices on the Day of Atonement. I expect that probably across the United States, in churches and auditoriums, hither and yon, with all the different congregations that are meeting, there are probably not that many that are getting the chance to look at the things that we are looking at this morning.

It's a fascinating study. It is one that requires a little bit of diligence in analyzing what Scripture has to say. We need to look at a couple of different passages.

But, here's the point. It has significance. It has application for you and for me.

Why? Well, I'll try to wrap it up at the end, but I'll tell you at the beginning. This is all about the work of the Lord Jesus Christ. What exactly did He do? You say, well, He died on the cross for me, and now I'm not going to hell.

I'm going to go to heaven, or I'm going to have an eternal future, and that's great. But what exactly takes place? The High Priest on the Day of Atonement is a picture of the Lord Jesus Christ Himself. So, everything we see about the High Priest is going to picture, and once again, we have these multiple levels of communication, just like we have in Ezekiel, where you have things that pertain to Israel and look forward.

You have things that pertain to Christ, which is sort of the everlasting present. And then you have prophetic future application, things that are going to take place historically in the future that haven't happened yet. And much of the Word of God, and I'm beginning to think all of the Word of God, communicates in the was, is, and about to be mode.

The more we look, the more we find out that there is an immediate application for the initial hearers. There is an application that pertains to the work of the Lord Jesus Christ at the pinnacle of human history at the cross. And then there is an ultimate fulfillment that takes place in the denouement, or the resolution of all things, in the millennial kingdom and the kingdom of the Father.

And this makes sense because God's Word is multidimensional. It's not flat. It's not stale.

It's not tired. It's not boring. There is not a word.

If you think what we have seen in the past in some of these passages is interesting, you ought to see what there is in, for example, Numbers chapter 7. I was looking at Numbers chapter 7 this past week and it's what we're going to look at next week. If you read this, if you're reading through the Bible on a plan and you got to Numbers chapter 7, if you're a normal human being, you would be slapping yourself awake after about the first 25 or 30 verses. Let me just test and see if you can persevere, see if you can endure.

Leviticus, Numbers, we'll go to chapter 7 because this pertains to our study. We're talking about

the animals that are offered as the sacrifices, right? Well, once Moses got the tabernacle completed, and we studied this, chapter 7 of Numbers, it came to pass when Moses had finished setting up the tabernacle that he anointed it and consecrated it and all its furnishings and the altar and all its utensils, so he anointed them and consecrated them. Then the leaders of Israel, the heads of their fathers' houses, who were the leaders of the tribes and over those who were numbered, made an offering.

The rest of the chapter is going to detail this offering. They brought their offering before the Lord, six covered carts and twelve oxen, a cart for every two of the leaders, and for each one an ox, and they presented them before the tabernacle. The Lord spoke to Moses, saying, Accept them from these men, etc.

Verse 6, Moses took the carts and the oxen and gave them to the Levites, etc. Verse 10, the leaders offered the dedication offering for the altar when it was anointed, so the leaders offered their offering before the altar. For the Lord said to Moses, They shall each offer their offering, one liter each day, for the dedication of the altar.

And the one who offered his offering on the first day was Nashon, the son of Amenadab, from the tribe of Judah. His offering was one silver platter, the weight of which was one hundred thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil, as a grain offering, one gold pan of ten shekels, full of incense, one young bull, one ram, one male lamb in his first year as a burnt offering, one kid of the goats as a sin offering, for the sacrifice of the peace offering, two oxen, five rams, five male goats, five male lambs in their first year. This was the offering of Nashon, the son of Amenadab.

Now, multiply that eleven more times, and that's what this chapter has. Each liter on each day comes, and the details are given of the sacrifice. They bring a pan, they bring a bull, they bring the lambs, they bring the rams, they bring the kids, they bring all of these things.

Why does God spend this entire chapter giving all that information? Why? Because it's important. It's important to see why is there a bull, why is there a platter, why is there one male lamb in his first year as a burnt offering, why is there one kid of the goats as a sin offering, why for the sacrifice of the peace offering are there two oxen, five rams, five male goats, and five male lambs in their first year. More so than that, why do the leaders of the tribes come in this order? The first one is the tribe of Judah.

You say, well, of course. Judah, that's the leadership tribe. What's his birth order? He's number four.

Reuben, Simeon, Levi, Judah. Why does Judah come first? You say, okay, well, let's see. Who's the next son after Judah? Well, on the second day, Nethanel, the son of Zuar, leader of Issachar, comes.

Issachar? Since when does Issachar come after Judah? Why does he come and bring his pans

and bulls and flour and lambs and rams and all the rest of it? And why does it give the same detail? Why doesn't it say, and behold, he offered the same offering as Nashon? Then you get down to the third day. Eliab, the son of Helan, leader of the children of Zebulun, brings his offering. I wonder what Helan brought.

Well, his offering was one silver platter, the weight of which was 130 shekels, one silver bowl of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering, one gold pan of 10 shekels full of incense, one young bull, one ram, one male lamb in his first year as a burnt offering, one kid of the goats as a sin offering for the sacrifice of peace offering, two oxen, five rams, five male goats, five male lambs in their first year. This was the offering of Eliab, the son of Helan. Well, it's starting to sound like the 12 days of Christmas, isn't it? Why is it in here? Well, that's what we're going to look at next week.

And I promise you, you will not fall asleep because it's interesting as all get up. Every single detail means something. Each one of these animals and the number of the animals means something.

The order of the tribes means something. And it doesn't just mean something to Israel. It means something relative to the work of Christ and it means something in terms of the eternal future.

And so, we're going to get the chance. And hopefully, along with learning what this particular chapter has to say, we will also come to an appreciation of the symbolic significance of each of these animals in a way that we didn't even when we looked at the Levitical offerings. Ever after, when you see somebody in the Old Testament bringing an animal, you're going to say, now, what did he bring? Did he bring a lamb? Did he bring a ram? Did he bring a bull? Was it a kid in his first year? What did he bring? Because we're going to know what the meaning of the animal is.

Why a ram? Why a bullock? Why a lamb or a kid or whatever? And after we go through this 12 times next week, it ought to pretty well sink in, haven't it? Why do you think God repeats this 12 times? Because it's important. We consider something important if God mentions it two times or three times. Well, here, He puts this sacrifice in 12 times and dedicates the words to it, preserved it down through the centuries.

How many hundreds of years ago was this chapter written? Moses wrote it in 14-something B.C., 3,400 plus years ago. This was set down, and God has preserved every word of it for decade after decade after century after century just so you and I could hold it in our hands and look at it and learn what it means. I think it's great.

I'm looking forward to studying it in detail next week. So, if you fail to show up, I'm going to know that you thought it was boring when I read it this time, and you're afraid. Shame on you.

You need to be here. Okay, so Leviticus chapter 16 is where we're looking at the details of the

Day of Atonement sacrifice, and we're just going to take one of these animals because I am particularly interested in the ram because when Aaron puts on his super fancy, all-white, high priest, once-a-year outfit... Anytime I used to put on my uniform and Patty would say, Oh, that's such a great-looking outfit. I would say, Outfit? It's a uniform.

It's not an outfit. Long, long time ago when the Smothers Brothers had their TV show on, they sang this little song, I see by your outfit that you are a cowboy. And the other guy said, I see by your outfit that you are one too.

And they sang together, We see by our outfits that we are both cowboys. If you get an outfit, then you'll be one too. And that was their whole thing.

It was all about the garb that you wear that identifies you as a dime store cowboy. Well, here the high priest, Aaron, has his outfit, his Day of Atonement uniform that's all white linen, pure white linen. And he takes from the congregation of the Children of Israel two kids of the goats.

Now, why does he take them from the congregation of the Children of Israel? Do the Levites have any of their own flocks? They've got no land. They have no place to raise them. So he has to go out, and so here's Amenadab, and here's Abihu, and here's all these other guys around there with their flocks and herds.

And here comes one of the Levites kind of looking over the fences. The guy's saying, I hope he doesn't come to my flock because I've got to give away a free ram or a couple of free kids of the goats or whatever. And so here comes the Levite, and everybody's kind of dreading, well, I wonder if he's going to come to this part of the camp.

Oh no, he's looking at our flock. And the little kids are going, Daddy, Daddy, the Levite's down there looking at your flock. He's leading away two of the goats.

He's leading away a ram. And you wonder what's going through the mind of the guy. It's like, well, that's the Levites for you.

Just come and take the stuff. But it comes from the congregation of the Children of Israel. How does he get it? He just goes and takes it.

And somebody makes a sacrifice out of their flock so that this Day of Atonement thing can take place. Now, on the one hand, they might be dreading it. On the other hand, it might be something that they looked at as a sign of favor and blessing.

It's my privilege. This is going to be the animal that is going to be used as a part of the high priestly sacrifice on the Day of Atonement. I think God will look down on me and smile and bless me and make up for whatever the loss was.

See, it all depends on attitude, doesn't it? Is it a bad thing or is it a good thing? It depends on your view of God. Is God faithful? Is God loving? Does God pay attention to the details? Does

God know when a divot was taken out of my flock and herd, out of my holdings, so to speak? Will God make sure that I don't suffer or go hungry because of that? Oh, wait a minute. Come back.

Not that ram. That's the one I'm banking on for all of my flocks next year. I've got him all lined up.

I've got a schedule. I've even sold his services to my neighbors. I've got payment coming due.

Don't take that one. Do you have faith? Do you trust that God is going to allow and provide and compensate and that there will actually be blessing as a result of having this? It's all in how you look at it. It's all in what you believe about God.

So, He shall take from the congregation of the children of Israel two kids of the goats as a sin offering, one ram as a burn offering. What do we remember about these offerings? Leviticus 1-5, 1-6, you remember that? Chapter 1 is the olah, the whole burnt offering. What is the significance of that offering? I dedicate myself.

This animal represents me. It all goes up in smoke as a sweet-smelling savor to God. What about the sin offering? I lay my hand on the head of the animal.

I acknowledge transgression. You lay your hand on the head of the olah, but that's identification. You lay your hand on the head of the sin offering, that's transfer.

I pollute you with my sin and now you're going to pay the penalty there. Sin offering. But you reach out and lay hold of the offering and the transference takes place.

We reach out and lay hold of the Lord Jesus Christ. The ram is the burnt offering, the olah. This is a picture of the high priest himself.

And he is representative. He represents the house of Levi and he is standing in for the entire nation of Israel. The entire camp of the saints is summed up and represented in the high priest.

He puts on his special garments and he offers this whole burnt offering of a ram. What's unique about a ram? What's the first thing you notice? What do they put on the trucks as an insignia? Big, curly horns. What do horns symbolize in Scripture? Strength, dominance, rulership, leadership.

I am the strongest thing on the block. You see these rams butting their heads together when they're in combat and they knock their horns together. That's the strength.

And it's not just the horns of an ox because an ox represents strength, represents plowing. You don't have oxen fighting and waging war. You don't have the leader of the herd is the big ox and he stands on a prominent thing and watches out for the rest.

You don't have any of that. The ram is a symbol of leadership, strength in the domesticated

animal world. How is that different from the lion? The lion is the leader and the king of beasts in the undomesticated animal world.

So why would we not have lions involved in the sacrificial system? We're not looking at a universal animal kingdom symbol. We're looking at a domesticated animal. What's the difference in domesticated and undomesticated symbolically? Domesticated are ones who are under authority, who have come into covenant relationship with God.

And so the ox and the ram and the lambs and the kids and all the rest of these, these are from the subordinate, from the domesticated. And this speaks of the house of Israel specifically, those who are saved, those who have submitted themselves under the mighty hand of God that He can exalt them in due time. Lion is universal.

The lion pictures, the lion of the tribe of Judah is not just going to rule Israel. Otherwise he might be the ram of the tribe of Judah. The lion of the tribe of Judah is going to dominate not only the domesticated animals from which a lion can pick pretty much at his choice, but the world.

All of the nations of the earth will be subject to the lion of the tribe of Judah. But when it comes to inside the camp and spiritual life and subordination to the plan and purpose of God, the domesticated animals are the symbols. And so who is the symbol of dominance and strength? The ram.

And he is representative in the same way that the king can represent the people. We've seen in the Gospels how Herod, even though he's kind of a strange monarch in terms of coming to the throne and being half Jewish in one thing or another, but his treatment of John the Baptist, he represents the people of Israel. Sitting on the fence, he has him captive and he likes to listen to him, but he won't commit to his message.

He won't believe. Sits on the fence and then when push comes to shove, he has John executed. That's a foreshadowing of what the nation of Israel is going to do with the Messiah himself.

They're going to listen to him. They're captivated by him. They don't want to turn loose of him, but they don't want to believe him either.

And when push comes to shove, they're going to execute him. So the king is representative. The ruler is representative.

The ram pictures the high priest in his representative role. Anytime you see rams as sacrifices, there is a leadership and representative role in view. The first time is Genesis chapter 22.

Abraham lifted his eyes and looked and behold, behind him a ram caught in a thicket by its horns. So Abraham went and took the ram and offered it up for a burnt offering instead of his son. The ram instead of his son.

Who is going to be the channel through which all nations of the earth will be blessed? Abraham. Where will Abraham's seed come from? Isaac only. In Isaac shall thy seed be called.

How can Isaac be redeemed from this necessary God-ordained sacrifice? There has to be a substitute that is similar in some way and qualified to be a substitute in some way for Isaac. Well, it's not Isaac in the sense of innocent guilt, so to speak. That's kind of an oxymoron, isn't it? But the lamb that is sacrificed as a part of the sin offering, because it's something that in some sense is a part of my nature.

I came to an awareness of what I did wrong after the fact and this sort of thing. The guilelessness and the innocence, so to speak, of the lamb who nevertheless becomes guilty in his sacrifice, that's not what's in view. When Abraham is going up the mountain, he says God will provide himself a lamb.

But when it comes time for the sacrifice, it's not a lamb, it's a ram. We've seen in Revelation where John looks toward the throne and he sees that somebody needs to open the scroll. And he's weeping because no one can open it.

And one of the elders says, look, stop your crying. The lion of the tribe of Judah, the root of David, he will open the scroll. And when he looks, it's not a lion, it's a lamb as it had been slain.

And you have this juxtaposition and this identification of the lion which is the leader and the ruler of all of the beasts, and yet it is identified with the lamb. And here in Genesis 22, you have the lamb and the ram identified. But here with Abraham, we're not talking about the whole world.

In Isaac shall thy seed be called. Not in Abraham will all the nations of the earth be blessed. So specifically, this sacrifice on the mountain is talking about redemption for Abraham's seed, not the redemption of the whole world which is pictured in other ways and other times with other symbols.

So, that's the first time we see the ram as a sacrifice, Genesis 22. Exodus 29, you have the burnt offering that is specified as a part of the dedication of Aaron and his sons. You go to Exodus 29, for Aaron and his sons, you shall bring to the door the tabernacle of meeting.

This is after the tabernacle is complete. You're commissioning the priesthood for the first time. Wash them with water.

Take garments. Put the tunic on Aaron. Put the robe of the ephod, the ephod, the breastplate.

Gird him with the woven band of the ephod. That's got all the colors of the tabernacle in it. It's not pure white.

This is his regular uniform. Put the turban on his head. Put the holy crown on the turban.

That's made of gold. You shall bring his sons. Put tunics on them.

Gird them with sashes, Aaron and his sons. Put hats on them. Priesthood shall be theirs for perpetual statute.

Consecrate Aaron and his sons. Have a bull brought before the tabernacle of meeting. Aaron and his sons shall put their hands on the head of the bull.

Kill the bull before the Lord by the door of the tabernacle of meeting. Take some of the blood of the bull. Put it on the horns of the altar with your finger.

Pour all the blood beside the base of the altar. Take all the fat and so on, the flesh. Take outside the camp.

It is a sin offering. Their sin is covered over. Their sin is accounted for by the bull.

Then, verse 15 of Exodus 29, take one ram. Aaron and his sons shall put their hands on the head of the ram. You shall kill the ram and take its blood and sprinkle it all around the altar.

Cut it in pieces, entrails and legs. Put pieces in the head. Burn the whole ram on the altar.

It is an ola to the Lord. It is a sweet aroma, an offering made by fire to the Lord. You sanctify them through the sin offering.

Sin is no longer an issue. They are qualified to come and approach God and to do their job. What is their dedication offering? It is the ram.

They are going to do a representative priestly function for Israel. We will see more of these next time. In Leviticus chapter 5, in Leviticus chapter 8, Leviticus chapter 9, all through, you are going to find over and over again, that when you have sacrifices associated with the priests, it is the ram with those giant horns.

They represent Israel before the Lord. Who is our representative before God? The Lord Jesus Christ, High Priest, after the order of Melchizedek. We are a kingdom of priests, a holy nation to the Lord, and this is a reminder of the priestly function that the Lord Jesus Christ is going to execute not only for Israel, but also for the church.

But Israel is in view, and the ram here is in view. Our priesthood is of a higher order, and you don't see a ram associated with the Melchizedekian priesthood in the New Testament. Why? It is an order of magnitude greater.

Abraham represents all of his offspring when he goes to Melchizedek and shares bread and wine with him after the defeat of the kings. Back in the earlier chapters of Genesis, when he rescues Lot, rescues all the people of Sodom and Gomorrah, brings them back, and then he goes, and there is Melchizedek. And the New Testament makes a point of the fact that all of the offspring of Abraham were in Abraham's loins, and thus, any priesthood coming from Abraham is subordinate to the Melchizedekian priesthood.

Now, why do we care about this? Because our priesthood is of a higher order. It doesn't mean it's better. It doesn't mean that everybody in the Old Testament age or the Levites are inferior, but it's different.

It is pitched at a different level. It communicates a higher level of truth. So, the ram is associated with Abraham and is associated with the Levitical priesthood.

You don't see the ram in the New Testament associated with Christ or the Melchizedekian priesthood because we don't have that given to us in symbolic terms other than Melchizedek himself. Melchizedek is the symbol. Melchizedek is the picture.

And Abraham offering sacrifice and sharing bread and wine and giving a tithe to Melchizedek, that's the picture. Melchizedek is the symbol, the king-priest, rather than the ram, the domesticated animal for Israel. It's the difference between the heavenly people of God and the earthly people of God.

And it's on a whole different channel. Well, we'll look at a little bit more of this next time. But, when you get back to Leviticus chapter 16, Aaron offers the bull as a sin offering for himself to make atonement for himself and for his house.

Put you in mind of the sacrifices before the Levitical priesthood was in place where the family priest would offer a sacrifice on behalf of himself and his house. Job did this for his sons. Abraham did it for his household.

All of the patriarchs offered these patriarchal priesthood sacrifices on behalf of their household. And that same principle carries forward to the high priest. Then, he has this ram as a burnt offering.

This is the dedication of himself. He says, I am the representative. When the high priest brings this ram offering, he recognizes this is the dedication of himself, specifically with his role as representative before God on behalf of the people, on behalf of the Levites, on behalf of the nation of Israel.

He's not just saying, well, I'm just dedicating myself to God like you do in a praise and worship service. Oh, Lord, lift me up, use me, bless me. He's saying, I know what my role is.

This burnt offering is a ram. I am a representative. I am a leader.

I represent the strength, those horns, and I represent the people in the same way that Abraham represents them as the father of the nation. I represent them as the spiritual head of the nation. So, there's thought and there's content in this olah, this whole burnt offering.

Then, in verse 7, it says, He shall take the two goats and present them before the Lord at the door of the tabernacle of meeting. Now, the goats are not mullocks and they are not rams, are they? You've seen little goats. They're kind of spindly-legged, not too... When people paint

pictures, you know, we have a picture up here of this little girl with a sheep and a lamb in her arms.

When the guy sat down to paint that, he didn't say, I think I'll use goats. I think I'll have a nanny goat and a little baby goat. They're not very picturesque.

They're not very attractive. Goat's milk is useful. Goat cheese is useful in the ancient world, but it's not great.

It's kind of like having to subsist on barley instead of wheat. You want cow's milk, not goat's milk, unless you have an allergy or something. But goats are sort of the second-class citizens of the ancient world.

They don't eat goat meat. People will eat lamb and eat sheep, but goat's meat is kind of getting down to the lowest rung of the domesticated animal meat that you can eat and survive. You don't go to a fine, fancy restaurant and order goat, do you? Why? They're just... It's nastier than any of the other... It's not like mutton or lamb, and it's not like beef.

So goats sort of look at the dark side, the less attractive side, the problematic side of the domesticated animals. So you take these two goats, present them before the Lord at the door of the tabernacle of meeting. Aaron shall cast lots for the two goats, one lot for the Lord, the other lot for the scapegoat.

Aaron shall bring the goat on which the Lord's lot fell and offer it as a sin offering. This is the case where if you're the goat, you don't want to win the lottery on the Lord's offering. Because if you get the Lord's lot, you're offered as a sin offering.

Now, why are these lots cast? He doesn't just say, pick one to be the Lord's offering, pick the other to be the scapegoat. You throw a lot and let God decide. What does this tell us? These two goats are indiscernible.

They're identified. It's essentially two copies of the same goat. It's a matter of God's choice, which one's going to be the scapegoat and which one's going to be the offering because they're identified.

They're identical. And anytime you see two animals that are identified in this way, Leviticus 14, it's the two doves. One is split apart and its blood goes into a bowl of water.

The other bird is dipped in that and set free. It's a mini scapegoat picture. Anytime you see that identification, it is a picture of the death and resurrection of the Lord Jesus Christ.

So right away when we see these two goats and we see that one is taken and the other is released, one is offered and the other is dipped in the blood and then released, this is a picture of the death and continuing life of the Lord Jesus Christ. Aaron cast lots, one for the Lord, one for the scapegoat. Bring the scapegoat.

Offer it as a sin offering. Now, the goat is a mature goat. It's not a kid of the goats.

So you don't have the idea of my unconscious sin or sin I'm not aware of or sin that's just a part of my nature. This is mature, knowledgeable, willful. This is more the idea of sin for which I am accountable and have no excuse.

The goat on which the lot fell to be the scapegoat shall be presented alive before the Lord to make atonement upon it and let it go as the scapegoat into the wilderness. Aaron shall bring the bull of the sin offering which is for himself and make atonement for himself and for his house, shall kill the bull as the sin offering which is for himself. Then he shall take a censer full of burning coals of fire from the altar before the Lord with his hands full of sweet incense beaten fine and bring it inside the veil.

He shall put the incense on the fire before the Lord that the cloud of incense may cover the mercy seat that is on the testimony lest he die. This is not the golden altar of incense. Remember the tabernacle layout? You've got the golden candlestick, the table of showbread, the golden altar of incense that is before the veil.

Aaron has got a censer of burning coals of fire in one hand and he's got his other hand full of sweet incense beaten fine. And he's going to go in through the veil and he's going to take that incense, put it on the fire and create a cloud of incense as he comes in. Even though he's got the white robes on with the special hat and the special sash, even though he's taken his bath, even though he's already offered his sin offering, yet he comes in sort of full of trepidation and the golden altar of incense is ever burning and there's already a cloud of incense that has risen up.

We've seen that A-frame shape and the gap at the top. The cloud already goes in and presents a pleasing aroma to God. But yet, when Aaron comes in, it's like, I need extra perfume.

This is why they bring flowers to a funeral. In the old days, there was no embalming. Everybody brings flowers.

If we're going to get together and say goodbye to the dear departed, we need lots of flowers because we don't know how long he'll keep. And this is the whole tradition of flowers. Well, Aaron, in a sense, inside the white robes and after the bath and after the sacrifice and everything else, Aaron is still in need of a little extra perfumery to come before God.

And it just is a reminder of the absolute holiness of God and the distance between God and man. So, if I'm going to go behind the veil, I better have that fire and I better have that incense. How is it that we approach the throne of God? Remember in Hebrews chapter 10, we spent a lot of time in that chapter.

We've referred to it many times. We can come boldly before the throne of grace. Our hearts having been sprinkled from an evil conscience.

Our bodies washed with pure water, just like the priest did. But we also come before the throne with prayer. Incense, the sweet-smelling aroma, pictures of the prayers of the saints all through the Bible, even in Revelation.

The elders that have the bowls that are the prayers of the saints and so on. And we should approach respectfully, reverently, ensuring that we have been sprinkled and that we have been cleansed and that we are wearing our robe of righteousness. This is why typically, if you're going to come before God in prayer, it's a good idea to get your confession of sin out of the way first.

I was always taught as a little boy, start out with thanksgiving, model it on the Lord's Prayer, acknowledge praise, thanksgiving, and then you get around to confessing your sins where Jesus said, forgive us our sins. But I take no chances. I put mine up at the front.

The very first thing I do is name my sins. Then I feel like there's no... God's not drumming His fingers on His arm waiting for me to get to the part where I can come before Him having been washed, having been sprinkled, and qualified to exercise my priestly function. That needs to be gotten out of the way first, in my view.

So, Aaron brings the goat, offers it as a sin offering. The other one is let go as a scapegoat into the wilderness. Then he brings the bull.

He puts the incense on the fire in verse 13, that the cloud of incense may cover the mercy seat that is on the testimony lest he die. And you have the idea here that even though the sacrifice has taken place, that didn't fix it. You've already killed the bull.

You've already killed one of the two goats. You've already washed and put on the robes. You've brought in the incense and everything, but it's still not complete.

You still have to have the incense to come before God. If all of the rest of that completely took away sin and took away God's problem with Israel and problems with the high priest, why would He still need the cloud of incense? Why would He still need the fire? The fire that is from the altar, by the way. The only thing that activates those prayers and makes them worthwhile is God's fire on the altar, not just any old fire.

Then, verse 14, He takes some of the blood of the bull and sprinkles it with His finger on the mercy seat on the east side. Why on the east side? What side is He facing as soon as He comes through the veil? The east side. That's the side closest to Aaron.

And it is as though, just by walking in there, sort of a radiating defilement has still come out from Aaron, and this is the holy presence of God. This is the golden ark, the mercy seat, the presence of God. And the first thing He's got to do is He puts a cloud of incense smoke out, and then He takes that bull's blood and sprinkles the altar.

Don't strike me dead. Here's the blood of the sacrifice. I mean, it's a fearful thing to come into

the presence of the living God, isn't it? Do we have that sense of reverence? Do we have that sense of holy awe and recognition of the vast... Remember the song at Calvary? I always think of the words, Oh, the mighty gulf that God did span.

At Calvary, it is a mighty gulf. We are so far removed from God and His holiness and His righteousness. And on His best day, with His best clothes, with all of these sacrifices, you get the idea that the high priest in entering the Holy of Holies is still in mortal danger of his life.

Only with the incense, only with the special clothes, only with the blood of the bull can he even approach. And the first thing He's got to do is sprinkle that mercy seat, lest he die. Seven times He sprinkles the blood.

Perfect atonement. Just like Naaman the leper. And you always have these ties back to death and to the living death of leprosy.

Naaman, how many times did he have to dip himself in the Jordan? Seven times. It's only coming up the seventh time that he is clean. Then, he goes back out and he kills the goat of the sin offering, which is for the people.

Bring its blood inside the veil. Do with that blood as he did with the blood of the bull. The first is for himself.

And he is a Levite, he is a priest, and the bull represents him. The goat represents the people because that's a mixed multitude out there. As he did with the blood of the bull, sprinkles it on the mercy seat, before the mercy seat.

He shall make atonement for the holy place because of the uncleanness of the children of Israel and because of their transgressions for all their sins. So he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. There shall be no man in the tabernacle of meeting when he goes in to make atonement in the holy place until he comes out that he may make atonement for himself, for his household, all the assembly of Israel.

He shall go out to the altar that is before the Lord and make atonement for it. He shall take some of the blood of the bull and some of the blood of the goat and put it on the horns of the altar all around. Then he shall sprinkle some of the blood on it with his fingers seven times, cleanse it, consecrate it from the uncleanness of the children of Israel.

And in the same way that his presence in the holy of holies seems to radiate contamination that has to be atoned for, the presence of the children of Israel surrounding the tabernacle compound radiates a defilement that has to be cleansed by the blood on the altar. Just people drawing near, there is a sort of emanation of defilement. And isn't it a wonderful thing that because of the work of Christ, we no longer emanate that defilement.

He is our perfect sacrifice. We can come boldly before the throne to find grace to help in time of

need because of the Lord Jesus Christ. But this is the gulf, this is the level of difficulty of the work of Christ on our behalf.

Verse 20, when he's made an end of atoning for the holy place, the tabernacle meeting and the altar, now he brings the live goat. Aaron lays both his hands on the head of the live goat, confesses over it all the iniquities of the children of Israel, all their transgressions, all their sins, putting them on the head of the goat and sends it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all their iniquities to an uninhabited land.

He shall release the goat into the wilderness." You know what this tells us? In a nutshell, those sins are set aside, but they're not gone. Somewhere out in the wilderness, those sins are still roaming around. When is that going to finally be taken care of? End of the millennial kingdom.

Final redemption of Israel. Until that time, there is still going to be this unfinished business. And in the immediate application, it tells Israel that the Levitical system cannot take away sin.

It is kaphar. It is the day of covering. It is the day of atonement.

They're covered over. In the ultimate sense, Christ has accomplished redemption on the cross, but it will not be completed until Israel is finally glorified at the end of the millennial kingdom. So there is that unfinished business aspect represented by that goat.

Well, we have a lot more to talk about here, and we have those animal identifications to make next time, and that's where we'll pick up. Let's close in a word of prayer. Father, thank You for communicating so clearly to us the work of the Lord Jesus Christ on our behalf, the pictures that we find in the nation of Israel and the Levitical system so clearly tell us what our obligations, what our opportunities, and what our standing is before You because of the Lord Jesus Christ.

We pray that God the Holy Spirit will minister to our hearts in the days ahead. We ask it in Jesus' name. Amen.