

Lev 05-09-04a

This is Sunday, the 4th of September, 2005. We continue this morning our study in the Book of Leviticus. We are looking at the Feasts of Israel, specifically the Fall Feasts, and within those having covered the Day of Renewal, the Head of the Year, the Feast of Trumpets, and then ten days later the Day of Atonement, followed five days later by the Feast of Booths, we are looking at the latter of those Feasts.

We'll begin by taking a moment, as is our custom, to go to the Lord and ensure that we have cleared our minds and prepared our hearts and put ourselves in position to receive the ministry of God's Holy Spirit. Shall we pray? Father, we are grateful for this morning. We are grateful for the ways that you provide for us and protect us.

We thank you for the sustaining grace that enables us to gather and fellowship through the study of your word. We pray for those who are displaced, for those who are afflicted, for those who have found their lives radically changed, not only in our country but throughout the world. There is upheaval, there is challenge, there is physical danger, and we know that amongst the populations that are so affected, there are many believers, many fellow brothers and sisters in Christ, and we pray especially for them, that your hand will be on them, that the power of your word, resident in their souls, will sustain them, will give them peace, and give them perspective to understand that everything that comes to us in life is a part of your plan, and for those who love you, it will work together for good.

We pray that you will bless us as we study your word this morning, give us insight, help us to be prepared and thoroughly furnished for every good work. We ask it in Jesus' name, amen. For our scripture reading this morning, let's look at Psalm 83, Psalm 83.

This is subtitled in your New King James, Prayer to Frustrate Conspiracy Against Israel. Prayer to Frustrate Conspiracy Against Israel. You don't ordinarily think of prayer as a means of frustrating something.

We think of prayer as an appeal, we think of prayer as a recourse to hopefully bring God's attention to some problem that we perceive. This is a song, a Psalm of Asaph, and that of course is verse 1 in the Hebrew text. This is always a challenge when you're doing more in-depth study, and if you check various commentaries, you always have to figure out, well, when they refer to a verse in this Psalm, is it the English versification or the Hebrew, because nearly always it's off by one, because the superscript is the first verse in the Hebrew text.

If you look over the page at Psalm 84, where it says, To the chief musician on an instrument of Gath, a Psalm of the sons of Korah, that is verse 1, and how lovely is your tabernacle is verse 2. So here, this is a Psalm of Asaph, meaning it is not a Psalm of David. This is part of the collection of additional Psalms and Psalms that were added. David created the original corpus of worship music, hymns, and words of praise in Israel, and then others came in and added to it, including

Solomon.

There has been some discussion about which of the names of the other Psalmists might refer to Solomon, and which are actually other individuals who were members of the Korahites, and those who were in charge of the music in Israel. But this is a great Psalm, it is inspired, it is a part of the Word of God, and it addresses a principle that is pertinent, so let's take a look at it. Do not keep silent, O God, do not hold your peace, and do not be still, O God.

For behold, your enemies make a tumult, and those who hate you have lifted up their head. They have taken crafty counsel against your people, and consulted together against your sheltered ones. They have said, Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.

For they have consulted together with one consent. They form a confederacy against you, the tents of Edom and the Ishmaelites, Moab and the Hagrites, Gebel, Ammon, and Amalek, Philistia with the inhabitants of Tyre, Assyria also has joined with them. They have helped the children of Lot.

Deal with them as with Midian, as with Sisera, as with Jabin at the brook Tishon, who perished at Endor, who became as refuse on the earth. Make their nobles like Oreb and like Zeab, yes, all their princes like Zeba and Zalmunah, who said, Let us take for ourselves the pastures of God for a possession. O my God, make them like the whorling dust, like the chaff before the wind.

As the fire burns the woods, and as the flame sets the mountains on fire, so pursue them with your tempest, and frighten them with your storm. Fill their faces with shame, that they may seek your name, O Lord. Let them be confounded and dismayed forever, yes, let them be put to shame and perish, that they may know that you, whose name alone is the Lord, are the most high over all the earth.

If you have been following along in our Ezekiel study, this is a familiar theme, isn't it? We have just seen in the songs to Egypt a comparison of Pharaoh and the Egyptians who are under condemnation and who are receiving these seven woe songs worth of prophetic gloom and doom from God. We have seen God compare them to the Assyrians who also swelled up and became large and then were popped like a balloon. In the same way, we see many of those same nations, Moab, Ammon, Edom, Philippi, and Galistia, Tyre, Sidon, and Egypt are the seven that are addressed in Ezekiel 25-32.

And you see many of those same players listed here. And the fact that it says Assyria also has joined with them tells us that this is one of the later psalms. This is one of the psalms written to address a specific need.

This psalm might have been current in the time of Hezekiah and Isaiah. But it begins by saying, Do not keep silent, O God. Do not hold your peace and do not be still, O God.

Now it seems a little presumptuous to tell God what to do to me. Maybe this is something that

you engage in all the time. I doubt it.

I certainly think you have to approach this subject with some caution. God do this or God do that. Of course, we have a lot of Christians today who just order God around like He's the genie of the lamp and they've got three wishes coming and they're going to get it no matter what.

But what is the principle expressed here? Do not keep silent, O God. Do not hold your peace and do not be still. You have to have a basis for calling upon God in this way.

You can't just say, I think it would be a good idea if Uncle Joe got over his prostate cancer so, O God, heal him. I think it would be great if the hurricane would take a 180 degree turn and go down and hit those godless pagan savages in South America and not hit the Gulf Coast. So, O God, turn the storm around.

You have to have leverage. This is like a courtroom. If a lawyer is going to make his case, he has to have a foundation.

He has to have a foundation in law, case law, precedent. Here is what the letter of the law says. This is the status of my client, therefore, and you have a solid case.

If you've taken geometry in high school, I guess they still teach this, geometric proofs. A equals B. B equals C. Therefore, A equals C. It's got a foundation. It has a justification.

In the same way, you don't just come to God and say, O God, do this for me. What is the justification for these first three lines? Do not keep silent. Do not hold your peace.

Do not keep still. We'll look at the next verse. He says, look, behold, sounds very classy and old fashioned and quaint to us now, but behold is what in our modern vernacular we would say, look, look.

It's exactly what it means in Hebrew, look, pay attention, direct your gaze at this. The psalmist here says, look, O Lord, your enemies make a tumult. Those who hate you have lifted up their head.

Now, this is already an interesting approach, because what are these people, these enemies doing? They have taken crafty counsel against your people. They have consulted together against your protected ones, your sheltered ones, those with whom you have a covenant of peace. So, the psalmist somewhat cleverly has said, this is your problem, because your people are under attack.

They're not attacking God. They're attacking Israel. They're attacking probably Judah, in particular here.

But the psalmist says, Lord, you must act. People have come out as your enemies. So it's sort of, my enemy is your enemy.

Why? The covenant. This is an appeal to covenant promise. It doesn't look like it yet, but it is.

If someone goes and breaks into my brother Matt's house, is that a problem for me? Well, at first blush, you might say no, but if you know that he's my brother, then you say, well, yes, he's my brother, he's my neighbor, and I am concerned. I take that as an affront to my family. Same thing here.

It is an appeal to relationship with God. This is the way we need to view our lives and our challenges and our opposition. This isn't just somebody coming after me.

This isn't just a problem for me. Because I have relationship with God, because I'm a member of the family of God, God is involved. God has a concern.

God has a stake in the outcome of this because we belong to Him. This is a perspective, and it's an easy one to lose. We can begin to think, oh, look at my flat tire, look at my washed away home, look at my having to cope with this problem or this disaster or this challenge, and we think, well, it's all up to me.

I wonder if I can get God to help. Maybe He'll come in just because I ask Him to. That's not the way to look at it.

I belong to God. I am an integral part of His plan. I am trying to walk the narrow road through the straight gate.

God has a stake. God is involved. God knows about this.

This is a part of God's plan for me. This is a part of God's larger plan for whatever the larger context is, the community, the church, the family, the nation, whatever it may be. I have a basis for God being interested in this.

I just need to make the case. That's what the psalmist does. He says, look, your enemies make a tumult.

These people are opposed to you, and they're attacking your people. Those who hate you have lifted up their head. They have taken crafty counsel against your people and consulted together against your sheltered ones.

Notice, there is a threefold appeal to God. What is the number related to God? It's the number three. He's the triune God, holy, holy, holy.

The number three, you make a triangle. It's the strongest geometric form. It bears the most weight when you build a bridge.

It's all triangles. If you look on the underside of the base of your computer monitor, you will see ridges, and they're almost always in some sort of a triangular shape. It's powerful.

It's the number of divine things. Now, look at what's going on on the land, down on the earth. Your enemies make a tumult, have lifted up their head, counsel against your people, and consult together against your sheltered ones.

Four is the number of what goes on on earth, north, east, south, west. Four dimensions, length, breadth, depth, and height. It goes that way, it goes that way, it goes that way, and it goes that way.

This is what happens on the earth. This is what they have done, and then they have said, come and let us cut them off from being a nation that the name of Israel may be remembered no more. This is what the four previous things all add up to.

When they make a tumult, and lift up their head, and counsel, and consult against God's people, what is their objective? If you sum all of that up, what are they doing? They want to snuff Israel out. Now, this has a lot of pertinence to things that are going on in our news at the current time, whether it's people down on the Gulf Coast, whether it's the settlers being expunged from Gaza, whether it is loss of employment, whether it is loss of goodwill and relationship in a family, whether it is loss of a job. We always have these situations sooner or later where we suffer loss.

Sometimes it seems to be an act of God or an act of nature. Other times it is the action of people. But we look and see that this is a threat.

We're being cut off. This is going to interfere with our ability to be who we need to be. Let us cut them off from being a nation so that the name of Israel may be remembered no more.

This is the satanic agenda. We saw in Ezekiel 25-32 that these nations reflect different aspects of the policy and the procedure and the efforts of Satan against the people of God universally, from the garden to the end of the millennium. This is Satan's plan and purpose.

This is how he operates. It reminds me of a fan that's folded up tight, and if you want to see what's in the fan, you fan it out. You look at the different leaves.

They used to paint pictures on fans. You may have seen these Japanese fans where you open them up and there's a beautiful little Japanese picture on there. You open up the fan, this seven-fold fan of Satan's agenda, and you've got the Moab stick and the Ammon stick and the Edom stick and the Philistia stick and the Tyre stick and the Sidon stick and the Egypt stick.

Then Egypt is like its own little fan, and you unfold that and you've got seven more. So you have this double unfolding and this double revelation, not from what Satan says. Satan's not fanning out his cards and showing them to you.

This is God showing us how he operates and what he does. They say, aha, when you're in trouble. They come in and take your stuff when you can't protect it.

If you want a parable of human nature, just look at the news this past week where as soon as the lid, as soon as the control of law enforcement and a presence is lifted, people run amok. Oh, there's nobody to stop me, so I will do the following. You have this criminal element.

You have others who refuse to help themselves and are indignant that others are not helping them or not helping them enough or not helping them fast enough. It's a shame because there are hundreds of thousands of wonderful people down in that area, but you see this element and you see this taint and this pollution in the human race that comes into the camera and shakes its fist and says, what about me? What are you going to do for me instead of can you help me do something for myself? It's an ugly side of human nature, but it is a side that we all have. You see what happens when the control is lifted, when the discipline and the enforcement is taken away from that.

It just mushrooms out like an overflowing toilet. We look at that and we are disgusted by looters and rapists and things that run amok in a situation like that, but look at our own soul. Our own soul is just like the city of New Orleans.

And without the control of God's Word and the Holy Spirit, we can overflow and gush the same kind of human pollution that you see down there. It's just like a little modern parable. Well here we are talking about that which comes from the outside, people who have let that aspect of their soul run amok and now they are going to come and cause problems for the people of God.

Let us cut them off that they may be remembered no more. They have conspired together with one consent. They form a confederacy against you.

You may have heard that, I'm going to extend my comparison a little bit, but down in the Superdome and in the Convention Center when they came in and they had to come in and secure it because there was all of this crime. Last night they were saying, well we've got the ground floor secured, but we don't know what's going on on the second floor. We haven't done anything.

We've heard that gangs have formed up there and these individual criminals have banded together to resist and oppose law enforcement. They've got stuff that they've stolen up there. They don't want to be taken.

They don't want to leave. They want to pilfer and pillage and plunder and shoot things and just run amok because it's a free for all. It's like the degenerate Mardi Gras mentality.

They have conspired together with one consent. They form a confederacy, notice he says, against you. My issues are God's issues, therefore God must take an interest when someone resists me.

This is a great thing. Think about this. This is one of the big benefits, one of the advantages.

You get a checking account and they say, this is the benefit of our bank. We've got ATMs. We've got free checking.

We have no fees. We have this, that and the other. We'll send you a toaster.

We'll do all of this for you. I got an email from my new internet service provider for the stuff I do at work. They said, oh, you've hit your three month anniversary.

Congratulations. Here's a little token of our appreciation. I don't remember what it was, some kind of a discount or something.

They said, after a year, part of our customer appreciation program is that after a year, we will pick up the renewal of your domain name. We'll pay the fee for the renewal of your domain name, which is not bad. It's however many dollars, \$25, \$30 a year.

They said, after you've been with us a year, we'll pay that. After two years, we'll do this. After three, after four, after five years, we'll send you and a guest on a four day vacation to Aruba or something.

This is customer, it's one of the benefits of being with this particular internet service provider is that they have these additional things. Well, listen, part of the benefit of being a child of God who is trying to live the life that God calls us to, who is seeking to walk in the light and be cleansed and purified through the blood of Jesus Christ, seeking to please God and fulfill his purpose. One of the benefits is if you hit human opposition, you have an appeal.

This is like 24 hour free phone support that comes with some software. This is like a return to the store if anything goes wrong with your new chair because you have a relationship. This is part of the package.

Part of being an obedient believer is if you hit human opposition, your enemies are God's enemies because you're a child of God and you're obedient and you're fulfilling his plan. You qualify for divine support. So how could we miss this? How could we waste this opportunity? By not being obedient, by collecting enemies that aren't really God's enemies because we are not really obedient and we're running amok and doing silly things, saying the wrong thing, doing the wrong thing, being in the wrong place at the wrong time, engaging in relationships we should not engage in, whether they are personal or business, making liaisons, going for help and going for support and going for associations that aren't a part of the plan and purpose of God.

And then it goes haywire. Well, now can you go to God and make this kind of appeal? You can't. Because what does he say? They form a confederacy against you.

This is only true if you are the people of God and you're doing what you're supposed to do. They form a confederacy against you. The tents of Edom and the Ishmaelites, Moab and the, what do you think a Hagrite is? Put an extra A in there.

Hagarites, the Ishmaelites, the Hagarites, this is another reference to the sons of Ishmael, but it's referring to them by their mother's name. And if you remember from the Gospels, when people would call Jesus the son of Mary, it was a little bit of a dig, a little bit of an insult. Well, when you call the Ishmaelites the Hagarites, what's the matter with them? Well, your mother was an Egyptian.

God insults his own people and says your mother was an Egyptian in another place in Scripture. He says you disobedient people, your mother was an Egyptian. Well, it's like calling them Hagarites.

Well, where do the Edomites come from? I mean, the Edomites are lumped in with the Ishmaelites. Esau, this is a son of Isaac. But the Edomites are lumped in with the Ishmaelites, Moab and the Hagarites, Gebel, Ammon and Amalek, Philistia with the inhabitants of Tyre.

Many of these are the same players we saw over in Ezekiel. Assyria has joined with them. They have helped the children of Lot.

Who are the children of Lot? Moab and Ammon. But these are just different facets. You've got a conglomeration of enemies here.

And God, through the psalmist here, is hearing about these different faces. These are like the ugly faces on this confederacy. Well, the children of Lot, that's Moab and Ammon.

The Hagarites, that's all of the sons of Ishmael, Amalek, Gebel and so forth. Philistia, the Philistines. So, first of all, know your enemy.

Are they an enemy of God? Are they opposing you legitimately? In other words, is this a legitimate problem because you are trying to please God? Because you are a child of God, is this in fact an enemy of God that is an enemy of yours? They have consulted together with one consent. They form a confederacy and so on. What is the appeal? Once again, he said, do not keep silent.

Do not hold your peace and do not be still. Deal with them as with Midian. Now, Midian had started out being friends with Israel.

There are some pretty close ties. Initially, Moses marries a daughter of Midian, right? You can't get much closer than that. But in a way, this is kind of like Solomon marrying an Egyptian princess.

It doesn't mean that everything is going to be okay with Egypt ever after. Deal with them as with Midian. This is not the Midian of Moses' day.

This is the Midian in the days of the judges. And the Midianites who come up and attack Israel in the days of Deborah are the ones that are in view. Deal with them as with Midian, as with Sisera, as with Jabin at the brook Kishon, who perished at Endor, who became as refuse on the

earth.

And you remember that story when you go back and pound a tent peg through their head. Give them a glass of milk and then pin them to the earth. Make their nobles like Oreb and like Zeab, all their princes like Zeba and Zalmuna, who said, let us take for ourselves the pasture of God as a possession.

Zeba and Zalmuna are not quite as well known, perhaps, as Sisera. This is a reference back to Judges chapter 8, where you have the battles that Gideon fought. Zeba and Zalmuna fled.

Gideon pursues them. He takes the two kings of Midian, Zeba and Zalmuna, and routed the whole army. Gideon returned from battle.

He caught them. And you can read that whole story back in Judges chapter 8. But this is another defeat. This is another flight.

This is a route and an embarrassing defeat. You know, it's embarrassing for a woman to pound your head into the earth with a tent stake. And if you read the story of Zeba and Zalmuna in Judges chapter 8, there is an issue of justification associated with Gideon there, where the men of Sukkot had been giving Gideon some grief and said he wasn't going to be able to catch them.

Well, he caught them and he said, look, here's Zeba and Zalmuna about whom you ridiculed me. Are the hands of Zeba and Zalmuna now in your hand that we should give bread to your weary men? Then he takes the elders of the city and Thorns and Briars and with them he taught the men of Sukkot. You need to read that.

It's a good story. But that's the idea. Midian gets routed in the days of Deborah.

They're routed in the days of Gideon. There is an initial defeat and then there is a subsequent defeat. Oh, my God, make them like the whirling dust, like the chaff before the wind, as the fire burns the woods and as the flame sets the mountains on fire.

So pursue them with your tempest and frighten them with your storm. Fill their faces with shame that they may seek your name, oh, Lord. Now, this is an interesting turn.

He doesn't just say wipe them off the face of the earth, send them down to Sheol, obliterate them that their memory will never return and so on. What does he say? Fill their faces with shame so that they may seek your name, oh, Lord. What is the ground of his appeal here? Burn them up, blow them away so that they may seek your name, oh, Lord.

He says, make an issue of your divine presence, of your divine power, of your divine protection in this resolution of the problem. When you come in against these enemies that have taken counsel against your people and consulted together against your sheltered ones, glorify your name in routing them, in shaming them, in confuting them and confounding them. Glorify your

name.

He says, it's not that I just want relief. Please give me relief. Glorify your name.

So you see that at the beginning and at the end, there is a conscious effort to justify this request based on God's interest. God has an interest in his people. God has an interest in his name.

And that is the reason that these enemies need to be stopped. Do not be still. Do not keep silent.

Do not hold your peace. These are your enemies. And here's an opportunity to glorify your name so that they may seek your name.

Let them be confounded and dismayed forever. Let them be put to shame and perish so that they may know that you, whose name alone is the Lord, are the most high over the earth. Glorify yourself.

Make yourself manifest. When all is said and done, people ought not to be saying, boy, look at that Israel. They're really something.

They ought to be saying, look at the God of Israel. He is really something. This is what we want.

He doesn't say, vindicate me, O Lord. Make me look good. Show them that I'm not really what they think I am.

That I am worthy and I'm not to be despised. And I want to strut around and put my nose in the air after you dismiss all of my enemies. He says that the Lord may be glorified.

That the Lord may be known and lifted up. And they may seek his name. You get the idea.

You don't really think there's much chance of it. But somebody may wake up and say, that really is God, like Rahab, like the Uriah the Hittite and like others who saw the glory of God and responded. There may be a few in there.

Well, this is particularly relevant because it is a reminder to us that in times of difficulty, in times of attack, we need to maintain perspective. It's easy to look at it from human viewpoint. We have the opportunity to look at it from divine viewpoint.

That's what this psalm does. It takes a disaster. It takes a pressure.

It takes a seemingly impossible situation. Here's a confederacy of enemies that surround the people of God. They've all got the same mind.

They're all going to come in and do this. And look at it from God's point of view. Convince God that this is some place where he ought to act because of his interests, not because of ours.

Well, let's return now back to Leviticus chapter 23, because there is a foundation upon which requests like this are based. You can't just be living your own life, your own agenda, pursuing your own goals, hit a bunch of trouble and then turn to God and say, God, how could you let this happen and what are you going to do about it? The foundation and the ground of being able to avail ourselves of this grace of God is ongoing relationship with God. And that's what the feasts of Israel were to accomplish.

They were to remind the people of God periodically and regularly that they belong to God. It's very inconvenient to have to travel to Jerusalem three times a year when you've got a thriving business up and I have a hard time shaking loose to make a trip anywhere. And it's nothing compared to the difficulty of travel in those days.

But God said, you will come and assemble three times a year before me. Why? Because it is a reminder. You are not your own.

You belong to God. You serve God. God says, come, you come.

That's the reminder. So as we come down to the fall feasts in Leviticus 23, 23, we've already seen the blowing of trumpets in the holy convocation on the first day of the seventh month, then the day of atonement on the 10th day of the seventh month. And we went back over to chapter 16 to look at the details of the day of atonement.

We saw the significance of the various animals that are brought, whether it is the bull of the sin offering that the priest comes and offers, what the significance of the ram is, why there are goats involved in the taking away of sin, the scapegoat. And we worked our way down to about chapter 16, verse 15 of Leviticus, having offered the offerings, having cleansed himself, put on the proper garments, offered the incense inside the veil and taken the blood of the bull and sprinkled it with his finger on the mercy seat, then he shall kill 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 and sprinkle it on the mercy seat and before the mercy seat. So 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.

And 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 and for all the assembly of Israel. And he shall go out to the altar that is before the Lord and make atonement for it, and 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 finger seven times, cleanse it and consecrate it from the uncleanness of the children of Israel. Now here's my question. If people offer sacrifices when they commit sins, then why do they have to be atoned for again? I thought individuals brought their sin offering and individuals brought their trespass offering.

So if people have been doing that, I mean, is this double indemnity? Is this having to pay twice? Is this double jeopardy? And it takes more than one sacrifice to cover over these sins? What is in view here? If we're doing the day of atonement, why do we have to do these other individual sacrifices for sin? Well, there are two quick answers for this and they both reflect on you and me. The first is, remember in 1 John 1.9, if we acknowledge our sins, if we homo logeo, to say homo the same, we say the same thing, we acknowledge, God sees it as a sin, we see it as a sin, we agree that was a sin and we make acknowledgement of that in sort of a verbal way. We say it, it's not homo nutheteo, it's not homo genosco and we both know the same thing, it's homo logeo, we say it.

There's a difference between thinking a thing and saying a thing. There's a difference between, you've seen a lot of, I've seen some appeals recently where, in fact, there was a scene where these women are all in the women's powder room there and the sink is running and one of them comes up and says, look, somebody left that faucet on. And another one comes up and says, oh my goodness, that's not right.

And a third one comes up and says, that's just not cool. And they're all just standing there watching this water running and running and running and then this other guy just walks up and turns it off and walks away. And the message of the thing is, it's one thing to see a problem, it's something else to do something about it.

They're saying, get involved, volunteer, be active. You can realize that something is wrong, but what are you doing about it? Well, we can recognize that we have done wrong, but what do we do? Homo logeo implies some action. We go to God in prayer and we name our sins.

We don't just say, oh boy, you know, I know I screwed up a lot of times today and we just kind of push it out of our mind. That would be homo genosco. We, I know what God knows.

That's not, that's not it. We say what God says. God says that is a sin.

We say that was a sin. We acknowledge it verbally. And this is, you have this principle throughout the scriptures.

If you will confess with your mouth, the Lord Jesus, and believe in your heart that God has raised him from the dead, you are delivered. So we make that acknowledgement. He is faithful and just to forgive us our sins and our sins and our sins are parallel.

We homo logeo our sins. He is faithful and just to forgive us our sins. Well, that's a one for one.

That those are the ones that we confess, but it goes on to say and to cleanse us from all unrighteousness, unknown sins, forgotten sins, ones that we missed, ones that we didn't adequately acknowledge because of our immaturity, you know, how people can do a thing and not even know they've done it. Uh, they can insult, they can give offense, they can hurt and not even know it. All of us do this.

Some of us more than others. But the principle of the day of atonement is that when the priest goes in and offers this and sprinkles the blood seven times, remember in Psalm 83, we were looking at the fact that an offense, an attack against the people of God is an attack against God himself. Well, the sin in the camp is not just a problem for the sinner.

It's a problem for God remaining in the camp. The sin is an attack on the person, so to speak. It's a problem for the person who commits the sin.

And when he brings his sin offering, he is addressing his part, bringing himself back to the table with God. But for God to stay at the table, sacrifice has to be made. There is a God word aspect, and this goes to the whole idea of the cross that's summed up in those three general principles of redemption, reconciliation, and propitiation.

The work of Christ on the cross goes three directions, toward God, toward man, and toward sin. Man is reconciled. God is propitiated.

The penalty for sin is paid through redemption. Redemption, sinward. Reconciliation, manward.

Propitiation, Godward. The day of atonement is a propitiatory day. You have to sprinkle the mercy seat.

You have to sprinkle the altar. Otherwise, God can't be there. It's not enough that you yourself have been purged and covered over and so on.

The camp itself, the mechanism itself has to be cleansed. This is an emphasis on the God word side. Notice the people are not sprinkled.

These are the appurtenances and the equipment and the physical altar, the physical mercy seat. This is where God looks. This is where God dwells.

For him to maintain a presence, these sacrifices have to be made. And the sin has to be carried out of the camp. The sin is there.

Even though the people have been cleansed through their sin offerings, there is still sin in the camp that has to be put on the scapegoat and carried out. This is the redemptive aspect. You can see the threefold aspect in the regular sin offerings, the day of atonement offering for God and the scapegoat offering where the sin itself is addressed.

The sin itself is carried out of the camp by the scapegoat. And you have the blood of one goat applied to the other goat and he carries the sin off into the wilderness to be dealt with at a later time. That's the sin word aspect.

Sin itself is marched out of the camp on four legs. So very important if you remember the work of Christ on the cross as redemption towards sin, reconciliation toward man, propitiation toward God, it goes a long way toward explaining why these elements of ritual are given to the people of Israel. Well, we'll pause here and take our break.

We'll come back. We'll finish up our look at the day of atonement and go through the Feast of Booths.