

Sermon to the Saints of God assembled at Topeka, KS: Sunday, April 10, 2016

**Reconciliation to God through Christ
As seen in the types and shadows of Leviticus: Part 1**

Over the last two weeks, our brother Jon has labored for us, providing a stark, sorrowful analysis of the depravity bound up in the sin-filled, curse-laden hearts of our flesh. A quick review of this depravity – the consequence of the sin of our first parents, in the Garden of Eden:

“[M]an is not now as God made him. He has lost the crown and glory of his creation, and has plunged himself into an awful pit of sin and misery. By his own perversity he has wrecked himself and placed a consequence of woe on his posterity. He is a ruined creature as the result of his apostasy from God ... Abominable indeed is sin, fearful are the wages it earns, and dreadful are the effects it has produced. In sin’s consequences we are shown the holy One’s estimate of sin, the severity of His punishment expressing His hatred of it.

[Our souls, having fallen in sin, are now naked] – *“unfit for the presence of the holy One. The nakedness of Adam and Eve was the loss of the image of God, the inherent righteousness and holiness in which He created them. Such is the awful condition in which all of their descendants are born.*

[Having been banished from the Garden of Eden], *man is an outcast from God, estranged from His favor and fellowship, banished from the place of delight, sent forth a fugitive into the world.”*

My beloved friends – such is our condition in this flesh. These are the awful truths that God taught Moses atop Mount Sinai, when he delivered the law. These are the terrible truths that are present in our hearts from the womb, and that the very creation around us continually reaffirms! **(Romans 1:18-20)**. There must be an answer for sin! Herein lies the Holiness and Justice of a Righteous God! Which brings me now to the topic that I would like to discuss with you dear friends over the next two weeks: seeing our hopeless, depraved condition, by the grace of God, our hearts cry out within us: “what must I do to be saved?!” Thankfully, that work has been done for us: God has reconciled us to Himself through the Lord Jesus Christ, and has caused us to believe on Him! I would like to focus specifically on the powerful, intricate ways that God chose to teach such wondrous salvation in the book of Leviticus.

One might wonder: “If you want to teach reconciliation through Christ, then why would you look to the Old Testament to do it?” To that point, I recently came across the following exchange on Twitter:



We are dealing with a world of nominal “Christians”, who have changed the glory of the incorruptible God into an image made like to corruptible man. The Holy Spirit has not taught their hearts the fear of the Lord, but instead, they bring forth a fleshly, corrupted, satanic version of Christ that doesn’t resemble the Christ of the Bible! Part of how they turn that little trick is to claim that the Jesus Christ of the New Testament is a wholly different God than the

Jehovah of the Old Testament. The Old Testament God is a mean, hateful bully, and the New Testament Christ is a love-you-as-you-are; born-this-way sissy; and never the twain shall meet! Satan himself is the father of that lie, and uses it to great effect in the work that he is condemned to perform, in pickling depraved men in their sins. By the grace of God, we know better! Which brings me back to the question I posed – why teach Christ from the Old Testament? Simply put, because JESUS CHRIST HIMSELF taught Christ from the Old Testament!

Luke 24:27 “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

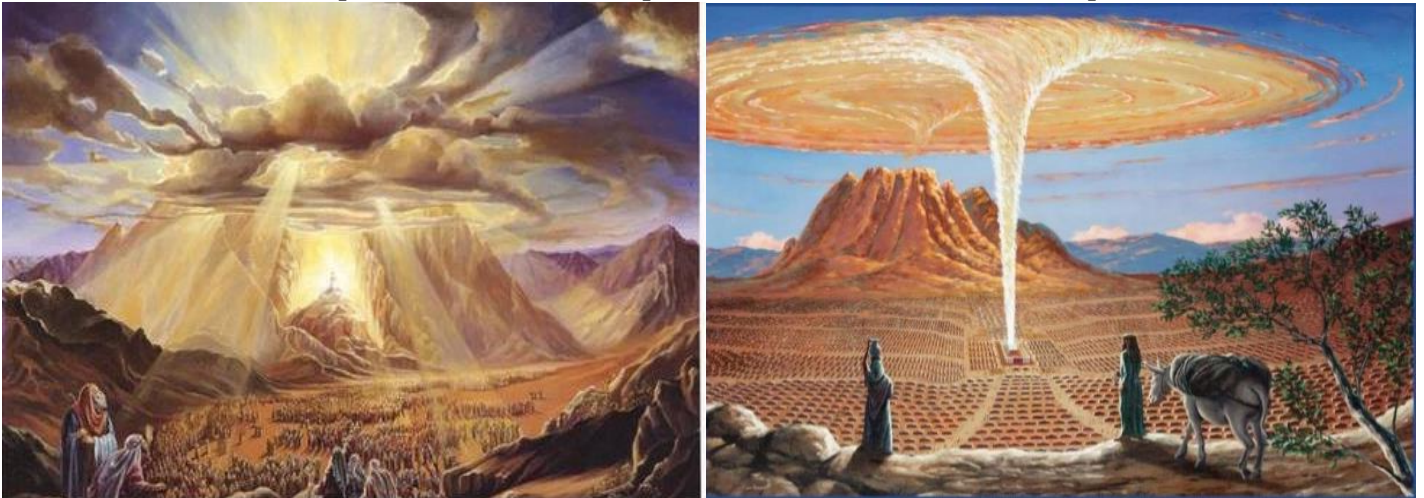
Jesus Christ preached the entire sum and substance of Jesus Christ and His Gospel STRAIGHT OUT OF THE OLD TESTAMENT. In a very small, and specific way, we will endeavor to do just that over the next two weeks, focusing particularly on Leviticus 1, 2 and 3, which contains the detailed instructions for three of the specific sacrifices that the Israelites were to perform: The burnt offering, the meat offering, and the peace offering.

Leviticus 1:1,2(a) “1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2(a) Speak unto the children of Israel, and say unto them, ...”

- There is no other book in the Bible that contains more of the direct words of God than Leviticus – God is the direct speaker, on nearly every page (the phrase “And the LORD spake” is used 36 times). This ought to make us particularly interested to understand, as much as the Holy Spirit will show us of these blessed words.
 - To underscore that point: in the original Hebrew, the first word in this book is “Vayikra”, meaning “He called”; hence the Jews refer to this book as “He Called”, or “The Lord Spake”. Using “Leviticus” as a title began much later, in the Latin translation, which was then carried forward into our English translation – it

was called Leviticus, because so much of this book deals with matters that pertain to the Levitical Priesthood.

- Here's the context of this book:
 - The Lord thundered the Law from Mt Sinai over the course of 3 days (Exodus 19).
 - The Lord didn't take long (comparatively) to deliver the condemnation of the Law. The matter is plain! It is written upon our hearts, and we are already convicted within ourselves, as Adam and Eve were when they hustled around trying to sew some fig leaves together. We see it in our own hearts; we see it in our neighbors; we see it in our children, and weep! Consider just how young a child is when you see the first signs of willful rebellion, and it only gets worse as they grow! Absent the grace of God, there is no hope, and no help.
 - He then took 40 days to deliver the instructions of the Tabernacle and its furniture, among other things, to Moses. Those intricate instructions were executed – every socket and bar; every knob and flower, until that curious and cunning work was completed - by the end of the book of Exodus. That topic is certainly worthy of careful examination and analysis, given that it is full of marvelous types and shadows pointing to Christ, and his bride, the Church.
 - Upon the obedient completion of the Tabernacle, the Lord's presence in the pillar of cloud, and pillar of fire moved to rest upon it.



- Exodus 40:34-38 “34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter into the tent of the congregation, because the cloud *abode thereon*, and the glory of the LORD filled the tabernacle. 36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up. 38 For the cloud of the LORD was upon the tabernacle by day, and

fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.”

- The Jews use the extra-scriptural term “Shechinah Glory” to describe this presence of God. “Shechinah” is a transliteration of a Hebrew word that comes from the same root as **shakan**, and **mishkan** (highlighted above).
- Whatever word we use, the concept is powerful: This is the physical manifestation of Jehovah. The presence of God had been before them in the form of a pillar of cloud and fire ever since he brought them out of Egypt (including when it settled upon Mount Sinai). His powerful presence now moved to rest within the Tabernacle: specifically, resting atop the Ark, upon the Mercy Seat, between the Cherubim, within the Veil that separated the Holy of Holies from the rest of the Tabernacle. The brightness of His power filled the entire Tabernacle, and emanated from it – covering it. Consider the wondrous and terrifying nature of that sight – both to the Israelites, and any who would oppose them! Moses wasn’t even able to enter into the Tabernacle, because of the Lord’s glory!
- Here it is, at the beginning of Leviticus, that we find God calling unto Moses – he stood at the door, heard, and recorded what the Lord would have him say to the people. Here we see Moses as a type of Christ, and herein we are taught our need for a Mediator to the Father.
 - **Hebrews 1:1, 2** “**1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”**
 - The book of Leviticus - this process of the Lord speaking, and Moses recording, repeating to the people, and executing these things - takes place over the span of 30 days (**Exodus 40:17, Numbers 1:1**).
 - *Henry: “The moral law was given with terror from a burning mountain in thunder and lightning; but the remedial law of sacrifice was given more gently from the mercy-seat, because that was typical of the grace of the gospel, which is the ministration of life and peace.”*
- What did the Lord speak for those 30 days?
 - Generally speaking, the Lord delivered the intricate details of ceremonies and processes for the Israelites to follow. All of which made them distinct in the world (as God’s people). More importantly, these oracles taught them about their God, their sin, and their Messiah – Jesus Christ.
 - Each element of these ceremonies, processes, and laws are used to illustrate a lesson. They are types and shadows of things to come – which is to say symbols, and foreshadowing.
 - A “type” is a person, or thing that is used as a symbol to illustrate, or represent something else.
 - An “antitype” is the person or thing that the “type” represents.

- A simple example: God instructed Adam and Eve by giving them an animal's skin as a covering, which represents Jesus Christ and His Righteousness. In that instance, the sacrificed animal, and its skin is the "type"; Jesus Christ (including his sacrifice, and righteousness) is the "antitype".
- These relationships are not accidental! There is nothing accidental about the symbolism that the Lord chose in the bread and wine of the Lord's Supper, and we labor continually to search out and understand all of the lessons contained in those types. It is the same with these Levitical types, which were "**a shadow of good things to come**" (Hebrews 10:1), and we must hold to that principle, so that we will be edified by these words spoken directly from the mouth of God.
- If we are to read this book with distinction, looking for these types, it is a daunting task. We must look to the Holy Spirit to make those efforts to prosper. He has preserved for us the scriptures, and the record of our Lord Jesus, when he walked this earth in the flesh: we have the privilege of that knowledge, and can bring that perspective to bear on these matters. God has given us the unveiled Christ, such that we can better understand the lessons of the veiled Christ. The only limitation is our finite minds, and imperfect understanding. My intention is to give you my best understanding at this hour, but to not at all limit what the Lord is teaching here. Lord willing, our understanding of these blessed things will be increased in this life; **certainly** we will understand it perfectly, when we behold our Savior, and his heavenly Tabernacle.
 - *Bonar: "Many Levitical rites appear to us unmeaning; but they would not do so if presented in a new relation. As it is said of the rigid features of a marble statue, that they may be made to move and vary their expression so as even to smile, when a skilful hand knows how to move a bright light before it; so may it be with these apparently lifeless figures, in the light of that bright millennial day. At all events, it is probably then that this much neglected book of Leviticus shall be fully appreciated. Israel the good olive tree shall again yield its fatness to the nations round (Romans 11:17). Their ancient ritual may then be more fully understood, and blessed truth found beaming forth from long obscurity. When Jesus, the High Priest, comes forth from the Holiest, there may be here fountains of living water to which he shall lead us Himself seen to be the glorious Antitype, the Alpha and the Omega!"*
 - Furthermore, when we labor in these often neglected, and ignored parts of the Bible, we add to our faith knowledge. These blessed scriptures are often ridiculed as just another piece of human fiction, alongside every other pseudo-religious text. But one of the

many proofs of the Bible's authenticity can be found in the amazing, intricate weaving together of the scriptures, as they were put together over the space of thousands of years; the internal consistency, and the specific and miraculous fulfillment of the types and prophecies found therein. When we consider these things, our faith is enlightened, and thereby it is made stronger.

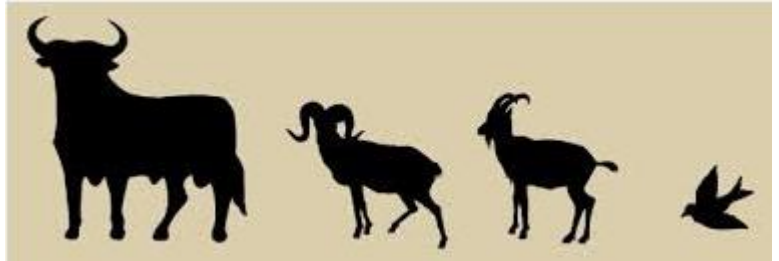
- Why did the Lord use types to teach us these things, rather than saying them more directly?
 - Our human minds retain, and understand things better, when we can link them to other things, and compare them to our own experience in this life. You can tell me a concept, and I might generally grasp it, but I'll definitely understand it better, if you can illustrate it, and compare it to something else. God Almighty knows how our minds are framed – He framed them! In great love, He condescends to the way that our minds function, in order to make himself known to us.
 - *Tyndale: "There is not a better, more vehement, or mightier thing to make a man understand, than an allegory. For allegories make a man quickwitted, and print wisdom in him, and make it to abide, when bare words go but in at the one ear and out at the other."*
 - Furthermore, Jesus Christ was asked this same question, as to why he spoke in parables. His answer: 1) so that his people will understand, and understand well, and 2) so that the wicked will NOT understand. While God knows how to accommodate our minds, he also knows how to use them to pickle a person in their sin.

Leviticus 1:2(b) "If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock."

- Even as God was delivering the Law to Moses on Mount Sinai, the Israelites were AT THAT MOMENT proving out the condemnation of the Law, with the dark apostasy of the golden calf. Any of them that had a heart to know their God were thus freshly convicted, and convinced that they have a great need for a Redeemer, to pay the penalty that they owe, and thereby reconcile them to God. Here now, God is teaching them about their Redeemer, and His boundless love and mercy, in giving His own Son as a sacrifice in order to reconcile His chosen people unto Himself!
- We see here the lesson of substitution – Christ is substituted for us, in receiving our penalty. Consider how the Lord taught this same lesson to Abraham atop Mount Moriah. He stopped Abraham from offering his son Isaac, and instead provided a substitute: **"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son..."** (Genesis 22:13, 14). My friends: **"Behold the Lamb of God!"** (John 1:36)

- He begins this lesson with the burnt offering (also called the whole burnt offering), which is to be wholly consumed. Every bit from horn to hoof was to be burnt up (with one exception, which we will discuss later). This total incineration teaches that the price of sin must be fully paid, to satisfy God's holiness and justice. In short, this offering shows forth atonement: the ransom (repayment) that was paid by Jesus Christ, for the debt of sin that we owe, in fulfilment of the Covenant of Grace. Blood must be spilt. Life must be given. The fire of God's wrath must be satiated.

- He primarily appoints the herd and flock for this lesson (Oxen, Sheep, and Goats):



- Understand, that the sacrificial animal in this case is 100% focused on Jesus Christ, in his role as the Redeemer, making atonement by taking our sin upon himself, in exchange for His righteousness, which is imputed to us.
- When considering the symbolism of the animal itself, we have to be careful not to always default to the common meaning. For example: when we think about sheep and goats in the scriptures, we generally default to the assumption that sheep = God's people; goats = reprobate people. That's not always the case. Often sheep represent God's people, sometimes they represent Christ, and sometimes they even represent reprobate people (**Luke 15**). Similarly, goats usually represent reprobate people, but in some instances, they stand representative of Christ, as in the scapegoat (**Leviticus 16:8**). In this case we see both the sheep and the goat being used to represent Christ. Further, the attributes of the sheep that we generally apply to God's people won't necessarily help us here, as applied to Christ. Given the context, here are three of the ways that these sacrificial animals are typical of Christ:
 - They are all horned animals, alluding to the power, glory, and crown of our King. (**Revelation 19:12**)
 - They are all readily at hand; you don't have to hunt these animals down. Salvation through Christ is brought to us by the Holy Spirit – we don't go on the hunt for it, armed with fleshly strength and wisdom!
 - These are animals that naturally live in peace – grazing among quiet pastures. *Bonar: "The ox taken from feeding by the riverside, or the sheep from its quiet pastures, perhaps from among the lilies of Sharon, was an emblem of the Redeemer leaving the joy and blessedness of his Father's presence, where he had been ever 'by the streams that make glad the city of God.'"*

Leviticus 1:3 “If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.”

- We begin with the ox, as that is the first preference, if the offeror is able.
- The animal, is led by the offeror to the slaughter. The ONLY reason that Christ gives himself to suffer and die, is because of our sin. How fitting then that the innocent animal is led “as a sheep to the slaughter” by the sinner. (**Acts 8:32**)
- It must be an unblemished male:
 - Other sacrifices (e.g. the Peace offering) allowed for females, because part of the focus in those instances was on the person of the sinner. In this case, the sacrifice is 100% focused upon the person, attributes, and work of the Redeemer, Jesus Christ, and so it must be male.
 - Furthermore, it must be unblemished. Only a perfect Christ, taking on the form and weakness of sinful flesh, while remaining perfectly obedient, would suffice (**Romans 8:3**). He being spotless and blameless is able to make His Church spotless and blameless (**1Peter 1:19**). Even that wicked man Pilate had to proclaim: “I find no fault in this man” (**Luke 23:4**).
 - A secondary meaning here, which is shown more fully in other sacrifices, is this: **“neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing” (2Samuel 24:24)**. You don’t give the Lord what is convenient for you; you don’t bring the crippled, less valuable animals; you don’t bring a pigeon when you have the ability to bring an ox! It speaks to the spirit of the thing – we are to readily, cheerfully, continually, consistently, render our reasonable service unto God, and we are supposed to do it with our might! We aren’t supposed to be holding back our strength and goods like Ananias and Sapphira; we aren’t supposed to be “sacrificing”, by doing the things that we find enjoyable anyway, while otherwise neglecting, and therefore despising our lot, by not submitting ourselves to the grind of those duties that we don’t desire!
- He shall offer it of his own voluntary will:
 - **2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”**
 - This is willing service! It is to be performed with a full heart toward God, and a sincere desire to please Him; it is not a matter of vain glory, or men pleasing. No one can be coerced into serving God!
 - **Revelation 22:17 “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”**
 - The Holy Spirit dwells in God’s elect people, and renews their heart to good works. If the Holy Spirit is not dwelling in you, and changing the

desires of your fleshly heart, bidding you to come, then you will not hear, understand, or heed the beckoning of the bride – the preaching of God’s people in the earth! If the Holy Spirit has not enlivened your heart, and made you willing, then your offering is lifeless and without meaning!

- At the door of the tabernacle:
 - The offeror comes now to the door, where he waits for a priest (a mediator) to meet him. He is not able to enter through the door, into the presence of the Great King, without 1) the atoning blood of the sacrifice (typical of Christ the Redeemer), and 2) the mediating Priest to present his petition (typical of Christ the Intercessor, and High Priest after the order of Melchizedek).
 - These priests approached God on behalf of men – because they were appointed to represent the work of Christ the Mediator and Intercessor. That type is completely fulfilled in Christ! (**Hebrews 5, 6 & 7**) We have no need of a human intercessor - No priests, no pope!
 - The offeror was led to the brazen altar in silent awe, having been ministered an entrance before God because of this sacrifice. An entrance which he otherwise had no right to!

Leviticus 1:4 “And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”

- Put his hand upon the head of the burnt offering:
 - The primary idea here is that we are laying our sin upon Christ. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (**2Corinthians 5:21**).
 - *Gill: “By this action [the offeror] owned that he had sinned, and deserved to die as that creature he brought was about to do, and that he expected pardon of his sin through the death of the great sacrifice that this animal was a type of. This denotes the translation of our sins from us, and the imputation of them to Christ, who was offered up in our room and stead, to make atonement for them.”*
 - This isn’t a mere placing of the hand on the animal’s head – it is pressing down hard upon him. The Jews say that both hands were pressed down hard between the horns of the animal. Consider how this same Hebrew word, that is here translated as “put”, is used elsewhere in the scriptures:
 - **Psalm 88:7 “Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.”**
 - We lie hard upon Christ with our sins, as he is made sin for us; Likewise, the Father “laid hard” upon him in pouring out the fullness of his judgment and wrath that was due us.
 - **Amos 5:19 “As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.”**

- In our otherwise hopeless condition, we have been given rest, that we may lean our soul safely upon Christ, our Sabbath.
- This is a posture of humility, and is a confession of our sinful state, which several expositors say included an earnest prayer from the offeror. It puts me in mind of this: “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” (**James 5:16**)

Leviticus 1:5 “And he shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.”

- The offeror (which covered all demographics: young, old, male, female), not the priest, killed this sacrifice. Each sinner owns his part in the cause of the death of Jesus Christ, by putting his own hand to killing the sacrificial animal.
 - The wrath of God is here shown to be executed by various means, and for many sins.
- The mercy of God only comes from one source, and so the symbol of that mercy, and bestowing of pardon, must be carried out by the priest, who typifies Christ.
- *Bonar: “The animal is “killed” in the presence of the Lord. And now, what an awfully solemn sight! The priest “brings forward the blood.” As he bears it onward, in one of the bowls of the altar, all gaze upon the warm crimson blood! It is the life! So that when the blood is thus brought forward, the life of the sacrifice is brought before God! It is as if the living soul of the sinner were carried, in its utter helplessness and in all its filthiness, and laid down before the Holy One! The blood was then “sprinkled round about upon the altar.” The life being taken away, the sinner’s naked soul is exhibited! He deserves this stroke of death in the Lord’s presence, as a satisfaction to his holiness! As the blood that covered the door on the night of the Passover represented the inmates’ life as already taken, so the blood on the altar and its sides signified that the offerer’s life was forfeited and taken. It was thus that Jesus “poured out his soul unto death” for us. It was, further, “round about,” as well as “upon,” the altar. This held it up on all sides to view; and the voice from the altar now is, “Look unto me, and be ye saved, all the ends of the earth.” (Isaiah 45:22)”*

Leviticus 1:6 “And he shall flay the burnt offering, and cut it into his pieces.”

- He shall flay the burnt offering, which simply means to remove the skin:
 - Here again, the offeror does the deed, as we are the cause of the death of Christ. Our sin is the only reason that it was necessary.
 - Consider how the skin of the sacrifice was used in instructing Adam and Eve: they were taught that their bloodless, man-made covering of leaves was insufficient, and that they needed the covering of another; a covering that came from sacrifice; a covering taken from one who was perfect, and without blemish – one whose righteousness was a sufficient payment and substitute; a garment

of righteousness to cover their sin. This removing of the skin shows forth the notion that we are clothed with the imputed righteousness of Christ.

- We have to look at chapter 7 to complete the view of this removing of the skin. Here is the exception that I referenced earlier – the skin was NOT to be burnt up with the rest of the sacrifice: **“And the priest that offereth any man’s burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered” (Leviticus 7:8)**. Why? Because this is the prize! This covering – the very righteousness of Jesus Christ – is what we must have, to cover our vile nakedness! He took our sin upon himself, and gave us this wonderful salvation.
 - The removing of the skin also shows that our souls are laid bare before God – all things are naked and opened before him. There is no covering our sin. Christ, having taken our sin upon himself was laid bare, as we deserved to be. Consider the allusion to this process found in Hebrews 4:
 - **Hebrews 4:12, 13 “12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”**
- “And cut it into his pieces”:
 - *Bonar: “The “cutting it into pieces” would at last leave the sacrifice a mangled mass of flesh and bones. Entire dislocation of every joint, and separation of every limb and member, was the process. By this the excruciating torment due to the sinner seems signified. God’s sword, his Abraham’s knife spares not the sacrifice; but uses its sharpness and strength to pierce and destroy to the uttermost. The slashing sword of wrath leaves nothing to the guilty; but, as “one woe is past, behold, another woe cometh quickly.” Yet it is “into his pieces.” There was an order observed regularity and deliberate systematic procedure. So will it be in the damnation of hell; every pang will be weighed by perfect holiness, every stroke deliberated upon ere it is inflicted. And, in truth, this deliberate infliction is the most awful feature of justice. It leaves the sufferer hopeless. The stroke is awfully relentless, determined, and righteous! Such, too, were the Saviour’s sufferings. Every part and pore of his frame was thus mangled; every member of his body, every feeling of his soul. There was not an action of his life, or desire in his heart, but was combined with woe; and all so just, that from the cross he lifts his eyes to his Father, and looking on him as he had ever done, cries, “But thou art holy!” (Psalm 22:3.)”*
 - Notice, however, that in all of that, the bones are not broken, which was specifically called out in later prophecy: **“He keepeth all his bones: not one**

of them is broken.” (Psalms 34:20); and explicitly fulfilled with Christ: “But when they came to Jesus, and saw that he was dead already, they brake not his legs” (John 19:33).

- This same type is also seen in the lamb of the Passover: **“In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.” (Exodus 12:46; Numbers 9:12)**
- The idea here is this: our bones are broken as God chastens us for our sin (**Psalm 51:8**); even though Christ took our sin upon himself, and was crucified in the weakness of this sinful flesh, he retained his integrity and righteousness. The strength of the body is in the bones – Christ stood firm under the burden of sin and wrath; He does and will stand - mighty to save! (**Isaiah 63:1**)

I pray that you have each found something useful in this discussion, and am thankful for the privilege to labor with you. Lord willing, next Sunday we will complete our analysis of the burnt offering, and take a brief look at the meat offering, and the peace offering.

I love you all. Amen.