

The Meaning of Burnt Offerings

Michael Heiss—July 12, 2014

Good Morning everyone. It's always a pleasure to be with you. I appreciate the message that has just been given. I worked at the Ambassador College Headquarters for over nine years, and I experienced what was brought out. We'll leave it at that, and we are all thankful that it is over and done with, and it is time to move on. God will take care of all things. He always does; He always will!

This topic I have in mind this morning is one that, on the surface, seems rather mundane, simple, not really grandiose. It's part of the sacrificial system that God put in place, but it is far more than that. *The burnt offering was the most important offering of them all!* We will see that Jesus Christ became the quintessential burnt offering, and all of us are to be burnt offerings.

We will see that the burnt offering was the only offering that was totally 100% devoted to God. No part went to the priest; no part when to the offerer. It was 100% devoted to God, and that is the reason that when you see God saying it was a 'sweet savor' to Him—a sweet smelling aroma—because He was accepting that which was 100% given to Him.

The Food of God

But before we actually look at that, we're going to look at three things. First we're going to look at the 'food of God,' believe it or not. The sacrifices were called His food. I remember thinking: How is that possible? *He doesn't eat; He's a spirit!* How does He eat physical food? *Well, He doesn't!* But He does something else.

Then there was a direct prophecy promise given by God in Leviticus where He said that He would one day give His blood to cover our sins. You can read that and read right over it and not realize what it's saying. Then we will look at self as a burnt offering.

Leviticus—where we have the various offerings—and start with where it's talking about the priests offering the animals to God:

Leviticus 21:6: "They shall be Holy to their God... [the priests] ...and not profane the name of their God, for they offer the offerings made by fire of the LORD, and the bread of their God. Therefore, they shall be Holy." What is the bread of God?

The Hebrew word 'lchm' can mean *bread* by itself—wheat bread, rye bread—and it's also a generic term for *food* in general. It means all of that.

The pagan gods—if you know how that works—you would come up and give your offering—to Chemosh, maybe Baal, Jupiter, Mars, Venus, it didn't matter—to placate the gods, because 'they might be hungry and need some food,' so you would bring dainties and put it on the altar to them.

Besides that, you needed to bribe them: you wanted good weather, health, success in war. But is that what the God of Abraham, Isaac and Jacob wanted? Do we placate Him? He had something very specific to say about that.

Psalm 50:7: "Hear, My people, and I will speak, O Israel, and I will testify against you; I am God, even your God. I will not reprove you for your sacrifices, or your burnt offerings, which are continually before Me" (vs 7-8). Of course, He's not going to reprove them; He setup the system in the first place. Why should He be angry with them for offering animals?

Verse 9: "I will take no bull out of your house, nor he-goats out of your folds, for every beast of the forest is Mine and the livestock upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell you, for the world is Mine, and all the fullness of it. Will I eat the flesh of bulls, or drink the blood of goats?" (vs 9-13). We could also translate that:

- **Do I eat** the flesh of bulls or drink the blood of goats?
 - Do you think I do that?
- This is His retort!*
- What does He want?
 - What does He say?

Verse 14: "Offer to God thanksgiving; and pay your vows to the **Most High.**" Just as an aside, this word "...Most High" comes from the Hebrew El Elyon, which is—in my opinion—in reference to the One Who became the Father. Remember Melchisedec who was priest of God Most High? Priest of El Elyon! So, from time to time here you'd have to look at in the Hebrew to get it. I read right over this I don't know how many times, but I believe this is a direct reference to the One Who became the Father.

Verse 15: "And call upon Me in the day of trouble; and I will deliver you..." That's what God wants, but what is this thing *food*?

When I was at Ambassador College, just starting out (a long time ago), there was a very kind man and a scholarly man, who was very gentle. I

really appreciated Him and sorry to say that he's no longer with us—Dr. Charles B. Dorothy.

He used to say that the Bible is a book of addition, not subtraction. When you want to find out the truth on a given subject, you have to add to it. You have to read this Scripture and that Scripture and Scriptures in between and put them all together, because each one gives you a different view.

It's like one time I was climbing up to go to Lake Solitude in Yellowstone National Park, and we would take curves this way and that way, and when you look back you saw a different view of the Tetons. It was magnificent, but it was different.

Each Scripture will give you a slightly different approach, but you put them all together and you come up with something.

In that regard, let's take a look at what Jesus had to say about food. John 4 contains the famous discussion between Jesus and the Samaritan woman at the well. Our interest is not the Samaritan woman at the well, but our interest is in what Jesus said right afterward.

John 4:8: "For His disciples had gone away into the city, so that they might buy provisions." They were hungry and thirsty, and Jesus was resting. Then came the conversation with the woman at the well.

Verse 31: "But in the meantime, the disciples were urging Him, saying, 'Rabbi, eat.'.... [You're tired, come on, get some food] ...And He said to them, 'I have meat to eat that you are not aware of'" (vs 31-32). Every time I read this, I think of the *King James* translation: "...I have meat to eat that ye know not of."

The reason I say that is because one of my favorite characters in all of history was Sir Winston Churchill, a great wartime leader during WWII who led the British against Hitler. When he would write out all of his speeches... You might not know this, but he never spoke off the cuff. He didn't do that. Every single speech was written out to perfection. He was that kind of a guy. But this was war and he wanted to make sure that what he said wasn't disastrous, that he didn't leave something out, that he didn't say something that he shouldn't have said.

So, he would have reviewers review his speeches. Well, one reviewer sent the speech back and circled with a note saying, 'Never end the sentence with a preposition.' You've got to realize Sir Winston Churchill was a master of the English language. So, he sent back a memo of his own saying, 'This is the type of nonsense up of which I will not put.' (ending the sentence with a preposition). Churchill was comical. He had a some quips! But anyway, Jesus said, 'I have meat to eat

that you don't know anything about.'

Verse 33: "Then the disciples said to one another, 'Did anyone bring Him *something* to eat?' Jesus said to them, 'My meat is to do the will of Him Who sent Me, and to finish His work'" (vs 33-34). That's a different twist, a different take, on the word *food*.

John 6:38, Jesus says: "For I did not come down from heaven to do My own will, but the will of Him Who sent Me. And this is the will of the Father Who sent Me: that *of* all whom He has given Me, I should not lose any, but should raise them up in the last day" (vs 38-39). God called us and turned us over to Christ, and the will of the Father was that He shouldn't lose any.

But how do you know the will of God? Jesus was tempted by the adversary, and we're going to see something:

Matthew 4:1: "Then Jesus was led up into the wilderness by the Spirit in order to be tempted by the devil. And when He had fasted *for* forty days and forty nights, afterwards He was famished. And when the tempter came to Him, he said, 'If You are the Son of God, command that these stones become bread'" (vs 1-3).

'We've had imposters; if You are Who You say You are, "...command that these stones become bread."

Verse 4: "But He answered *and* said, 'It is written, "Man shall not live by bread alone, but by every word that proceeds out of *the* mouth of God.'" Man lives by bread okay, but man has got to live by something else, too. What is that something else that man is to live by? *Every word that comes out of the mouth of God!*

We're going to see that the *food is the knowledge of God*, the mind of God. Physical food will sustain us *physically*, but it's not going to get us to the kingdom. It's not going to get us in right standing with God. It's going to take something else.

A lot of what Jesus said, of what Paul wrote, were quotes from the Old Testament. Moses is rehearsing what happened to Israel.

Deuteronomy 8:3: "And He humbled you and allowed you to hunger, and then He fed you with manna which you did not know, neither did your fathers know *it*, so that He might make you know that man does not live by bread alone; but **by every word that proceeds out of the mouth of the LORD does man live.**"

We're talking about every word that proceeds out of the mouth of God. Jesus said that His food was 'to do the will of Him Who sent Him.'

Our food is to do the will of Him Who called us, namely *the Father*.

We're going to find out that *the burnt offering was like food to God*. This is the food it was talking about in Leviticus, that the offerings were the food of God.

Matthew 9:13: "Now, go and learn what this means: 'I desire mercy and not sacrifice.'..."

He repeats Himself. If God says something once it ought to be enough, but when he says it twice, then we need to sit up and take notice.

Matthew 12:7: "Now, if you had known what this *means*, 'I desire mercy and not sacrifice'..." Where did this come from? *The prophet Hosea!* Back to the Old Testament. We will see what Hosea has to say:

Hosea 6:6: "For I desire mercy and not sacrifice..." But didn't God tell us to sacrifice? Didn't He setup the sacrificial system? *Of course, He did!* What does He mean "...I desire mercy and not sacrifice..."

Then He says, "...and the knowledge of God more than burnt offerings" (v 6). It's a matter of emphasis. God places the emphasis on one rather than the other, but it doesn't mean that He wants one to be in exclusion of the other.

The *knowledge of God is our food!* You cannot serve God, you cannot be a proper burnt offering, you can't live your life properly, *unless you have the knowledge of God!*

2-Peter 3:18: "...be growing in *the grace and the knowledge...*" We've heard that before. Grow in the grace and knowledge of God.

Paul says something very similar, talking about the knowledge of God, Colossians 1:10: "That you may walk worthily of the Lord, unto all pleasing, being fruitful in every good work and **growing in the knowledge of God.**"

When the burnt offering was sent up and was pleasing—because it was spiritual, it was 100% from the individual—that was *as food to God*. That's what it means that the offering was God's food.

How Christ became a Burnt Offering:

That, by itself, is a relatively small item, but it sets the stage. Now I want you to look at one of the most important verses in the entirety of the Bible. It is a prophecy by God in the book of Leviticus predicting His coming sacrifice. It was 14-1500 years in the making. God doesn't always move as fast as we would like. But believe me, *He does move!* And if He says He's going to do something, *He will do it!* That's where we get into what is called

the prophetic perfect, and here's the classic example:

Leviticus 17:10: "And any man of the house of Israel, or of the strangers that are living among you, who eats any blood, I will set My face against that soul who eats blood, and will cut him off from among his people, for the life of the flesh *is* in the blood. And **I have given** it to you upon the altar to make an atonement for yourselves; for it *is* the blood that makes an atonement for life" (vs 10-11)—for sin.

Wait a minute! God says He has given it. How did He do that? This is back in the 1400s_{B.C.} First of all, God doesn't have any blood to give. He's spirit; spirit doesn't give blood. He say, 'I have already done it.' *Impossible!* Not if you understand the Hebrew and its tenses.

Hebrew has two tenses: perfect and imperfect, which corresponds to the English: present and past. In other words, action completed, action ongoing. Sometimes it gets frustrating when you look at the Bible and it says, 'So and So did this.' Did he do it now? Did he do it before then? What is the sequence?

God says, 'I don't care. Its done! I did it! What difference does it make when it was done.' *Well, Lord, it would be a little nice to have a timeframe here, so I can understand a little more of what You're doing, how You're doing it, and when You're doing it.* But in God's mind it doesn't matter. Just like you talk to a friend and say, 'You know, I need some help in doing this.' What might he say? *Consider it done!* Because he's going to do it. You and I can't guarantee that, but God can!

If He says He's going to do it, it's as good as done. So, He says, 'I'm going to do something; it's going to be 14-1500 years down the road, but I'm going to write it as though it's already been done—*prophetic perfect*. Some classic examples:

Isaiah 43:1: "But now, thus says the LORD Who created you, O Jacob, and He Who formed you, O Israel; 'Fear not, for I have redeemed you...' " No, He hadn't. This is 700 years or so B.C. God hadn't redeemed Israel, yet. But God says, 'I'm going to.' So, He writes it as though it has already been done.

The Apostle Paul explains this. Remember who Paul was. He was Saul of Tarsus; he was a rabbi in his own right. He was schooled in the Hebrew backward and forward. He knew the fathers backward and forward. Nobody had any more knowledge than Saul of Tarsus who became the Apostle Paul, and he wrote that way.

Romans 4:17: "(Exactly as it is written: 'I [God] have made you [Abraham] a father of many nations.') before God in Whom he believed, Who gives life to the dead, and **calls the things that are**

not as though they are.

So, here is Paul acknowledging that when you read the Hebrew Scriptures sometimes when God says that this was done or had done it, He hadn't done it, but in His mind He can look down the corridor of time. He can look a thousand years, ten thousand years, into the future and see it done. Therefore, for Him, *it's done!* Even though literally, technically, He hasn't yet done it!

Let's see where the Apostle Paul used that same thing, and Paul is talking to the Ephesians and all Christians together.

Ephesians 2:6: "And He [God] has raised *us* up together and has caused *us* to sit together in the heavenly *places* in Christ Jesus." Done deal!

As far as I know, you and I are sitting here. We're not in "...heavenly *places*..." yet. Spiritually speaking, yes, we've received the Spirit of God, that's true. But we are not yet together in the "...heavenly *places*..." in Christ Jesus. But Paul is using the *prophetic perfect*; he understood it.

If that's the case, how is God going to do this? How is He going to give His blood? What's going to happen? *The Gospel of John, the famous prologue.* All of these Scriptures we are familiar with. We know them, but maybe we haven't looked at them in this light.

John 1:1: "In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God" (vs 1-2).

Verse 14: "And the Word became flesh..." The plot thickens! That's how God is going to do it! He can't do it as God, it's impossible! So, what is He going to do? What did He say?

- I have given it to you upon the altar!
- I'm going to become a man!
- I'm going to assume flesh and blood!
- I'm going to give My blood to atone for sins

As the quintessential *burnt offering!*

We'll find it's voluntary; nobody forced Him to. He specifically says that; that's why the burnt offering. Another reason for the burnt offering is so important to God is that it's voluntary. Not the guilt offering; not the trespass offering, not the heave offering, not the sin offering—but *the burnt offering!*

Nobody had to give a burnt offering. Only a person who says, 'I'm so thankful to God, I want to give Him the best of what I have; I'm going to give Him my bull, my goat, my lamb—without blemish—of *my own free will!* That is the *burnt offering*, and Jesus was a voluntary *burnt offering*.

If the Word became flesh, that means God must have literally become flesh. 1-Timothy 3:16: "...God was manifested in *the* flesh..." Paul is confirming what the Apostle John said, and then if that happened, a further development.

We're all familiar with this Scripture and it's a most inspiring one, too: Philippians 2:5: "Let this mind be in you, which *was* also in Christ Jesus; Who, although He existed in *the* form of God..." (vs 5-6). This could also be translated not just that He existed in the form of God, but He existed *AS God!* He *WAS God!*

That infuriated the Judeans of His day. Remember all the disputes He had with them, arguing back and forth. Finally, Jesus said, 'For what good work do you try to stone Me?' What did they reply? *We don't stone you for a good work; You're trying to make Yourself equal with God!* And He deserved to be stoned for that! Of course, ***unless it's true!*** That's a different story if it's true! ***It was true!***

So, "...He existed in *the* form of God, did not consider it robbery to be equal with God... [He was God] ...**but emptied Himself, and was made in the likeness of men, and took the form of a servant;** and being found in *the* manner of man, **He humbled Himself, and became obedient unto death, even the death of the cross**" (vs 6-8).

So, this is how God did it! How He became the *burnt offering*.

We'll finish off with: How the blood of Christ did it? Why it took the blood of Christ? Then we'll look at the burnt offering: What you had to do to give a burnt offering? A sweet savor, the mercy seat. You know that mercy seat that God talks about? *Day of Atonement—Yom Kippur*—which actually means *the day of covering*. God covers the sins. The mercy seat. Yes, it was a mercy seat, but it was a mercy seat because God covered the sins on that mercy seat. It became a mercy seat because your sins were covered.

The word *atonement* can be done for anything. Like a coat of paint, you're painting your house, 'Kippur'—*atonement!* We call it *atonement*, but really *atonement* means *to cover*, or—if you're translating it from the Hebrew—it would be: *day of covering*. But the covering, which covered the sins, made atonement. So, God no longer saw our sins. They're covered, washed away, wiped away.

Why the Blood of Jesus Christ?

Remember, we started out with *the life of the flesh is in the blood*. The prophecy that God would one day become a man and shed His blood. We saw the *prophetic perfect*. We went through

John 1:1, 1-Tim. 3:16 and Philip. 2:5-8 to show that, indeed, Jesus Christ was the offering.

Now let us show that it was, indeed, His blood, without any question. Remember that this is 14-1500 years *after* that prophecy was uttered; that's a long time. To God a day is as a thousand years and a thousand years is as a day, but I haven't quite attained to godhood, and just a flesh and blood human being, and 1400 years is *long* time. But God fulfills His promises.

The night before Jesus Christ was crucified, and during the last meal, during that last Passover; Matthew 26:27: "And He took the cup; and after giving thanks, He gave *it* to them, saying, 'All of you drink of it; for this is My blood, the *blood* of the New Covenant, which is poured out for many for *the* remission of sins'" (vs 27-28). Didn't He say in Lev. 17:11, 'I have given it to you; I will give it upon the altar.' Here He is about to make good on that promise. Do we have a *promise-keeping God* or not? *We do!*

In Ephesians we will again see the blood of Christ. In fact, we're going to look at three or four of these, merely for emphasis. We're not going to spend much time on each one, but just to point out:

Ephesians 1:6: "To *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*; in Whom we have redemption through His blood..." (vs 6-7). Again, promised over 1400 years before.

1-Peter 1:18: "Knowing that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited *by tradition* from *your* forefathers... [Redeemed how?] ...but **by the precious blood of Christ**, as of a lamb without blemish and without spot" (vs 18-19).

We're going to see what some of those priests were doing with the animals: blemished and blind, God says, they were offering Him. He was furious with them. But Christ was a Lamb without blemish; His blood! You see this throughout the Old Testament, the blood of Christ.

1-John 1:7: "However, if we walk in the Light, as He is in the Light, *then* we have fellowship with one another, and **the blood of Jesus Christ**, His own Son, **cleanses us from all sin**." There's the blood again.

You wouldn't necessarily expect to find it in Revelation, but we do. Hears the heavenly scene, singing a song, Revelation 5:9: "And they sang a new song, saying, 'Worthy are You to take the book, and to open its seals because You were slain, **and did redeem us to God by Your own blood**...' [Is there any doubt? Any question?

- Why the blood of Jesus Christ?
- Why the blood of God?

Paul gives us that answer; he makes it very clear why God had to die, without question!

Hebrews 10:4: "Because *it is* impossible *for the* blood of bulls and goats to take away sins." No blood from any animal could cover sin—period! An animal was just an animal. It was symbolic, that's true! But an animal was just an animal.

The animals didn't sin. *Man sinned!* Therefore, in order for blood to cover man's sin, a man had to die! But just any ordinary man could only die for his own sins. It took God becoming flesh and blood to encompass and encapsulate the flesh and blood of all humans who ever had lived, or ever will live. That is why it is impossible for the blood of bulls and goats to take away sins. He knew it and He said that He was going to do it (Lev. 17:11).

The Burnt Offering:

Now let us take a good look at the burnt offer itself. We're going to see what that burnt offering was. It was no walk in the park, let me tell you. You're going to bring a bullock; you're going to bring a lamb or a goat; you've got work. my friends! You've got work to do!

Leviticus 1:1: "And the LORD called to Moses and spoke to him out of the tabernacle of the congregation, saying, 'Speak to the children of Israel and say to them, "If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock"' (vs 1-2).

Now here's just something technical here: The word *domestic* technically is not in the Hebrew. But it's what it means. You animal had to be of the clean animals, and it had to be domesticated. So, if it was a bull, goat, lamb, turtledoves, regular doves, pigeons, they're all domesticated. So, the fact that the Hebrew word for domestic isn't in there, is perfectly valid, because that's what it means, *a domestic animal*.

But it doesn't *any* clean animal, because you couldn't have any game birds, no pheasants, no duck. You couldn't offer it on the altar. No buffalo, bison. If you've ever had buffalo meat, that is very good. And no giraffe either. A giraffe is clean to eat; it chews it's cud and has the parted hoof. But there weren't too many giraffes running around the Sinai Peninsula or southern Israel at that time, even though they're clean to eat.

Verse 3: "If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish...."

We're going to take a slight detour. If you want to see an indictment by the Lord our God, WHOA! Remember, the setting of Malachi is after the Jews had returned from Babylon under Zerubbabel and Joshua. They had the tabernacle going and the temple going, and what do we find?

Malachi 1:6: "A son honors his father, and a servant his master. If then I *am* a father, where is My honor? And if I *am* a master, where is My fear?" says the LORD of hosts to you, O priests, who despise My name. And you say, 'In what way do we despise Your name?' You offer defiled bread upon My altar. And you say, 'In what way do we defile You?' In your saying, 'The table of the LORD is contemptible.' And if you offer the blind for sacrifice, *is it not evil?....*" (vs 6-8). Some of these animals were actually blind; they were supposed to be without blemish, without spot, perfect condition

"...And if you offer the lame and the sick, *is it not evil? Offer it now to your governor. Will he be pleased with you...*" (v 8). Go to the king of Persia and offer it to him and see what he thinks. That's what God is saying. He's taunting them!

"...or accept your person?" says the LORD of hosts. 'And now entreat the favor of God, that He will be gracious unto you. This has been by your *own hand, and now will He show regard for you?*' says the LORD of hosts. 'Who *is there* among you who will even shut the *temple* doors or kindle a *fire on My altar without being paid?* I have no pleasure in you,' says the LORD of hosts. 'I will not accept an offering from your hand'" (vs 8-10). Not with that attitude, not in that manner!

Verse 11: "For from the rising of the sun even to its going down, My name shall be great among the nations; and in every place incense shall be offered to My name, and a pure offering, for My name *shall be* great among the nations,' says the LORD of hosts. 'But you are profaning it when you say, "The table of the LORD, it *is* polluted; and its fruit, His food, *is* contemptible." You also said, "Behold, what a weariness *it is!*" And you have snuffed at it *in contempt,*' says the LORD of hosts. 'And you bring... [these are the animals that they were bring to sacrifice] ...that which was taken by violence, and the lame, and the sick, and thus you brought an offering. Should I accept it from your hand?" says the LORD" (vs 11-13).

He was furious with them. Don't bring a contemptuous animal! Don't bring that which has blemishes on it. This is what they were doing. ***That's why Jesus Christ had to be perfect!***

- perfect spiritually
- perfect physically
- no physical defects

Otherwise, He could not be a burnt offering. Likewise, that's you and me! We're going to be burnt offerings. In fact, Paul tells us: *Brethren, I beseech you, present your bodies as an offering!* We are to be burnt offerings, and we better be without blemish, as Jesus was without blemish.

In a sense I digressed, but I think it's important to realize what God thought of the priests who brought animals like that.

The Hebrew word for *burnt offering* is 'ola' and it signifies that which ascends up. This is the only offering that signifies a continual ascending to God, 100%!

I thought I would read you, just briefly, from a volume; it's been my companion since 1963. This was an editorial, and is commentary written by Rabbi J.D. Hertz, a Chief Rabbi of the British Empire.

The burnt offering embodies the idea of the submission of the worshiper to the will of God in its most perfect form, as the entire animal was placed on the altar to be burnt. The Hebrew name for burnt offering 'ola' signifies that which ascends, symbolizing the ascent of the person, the being the soul in worship by making the offering ascend to heaven. The one who offers it expresses his desire and intention to ascend himself to heaven to devote himself entirely to God and places his life in God's service.

Isn't that what a Christian is supposed to do? Reasonable service? Isn't that what we are supposed to do? What did Jesus say? *Become you perfect! Be righteous!* But the only offering that is pictured as ascending completely is the burnt offering. No other offering; and no other offering was totally committed to God. What we have here is the word *atonement*.

If his offering is a burnt offering of the herd, let him bring a male without blemish. He shall offer it of his own voluntary will of the congregation before the Lord. He shall put his hand on the head of the burnt offering, and it shall be accepted to him to make atonement.

Every Hebrew word has root letters. And those root letters—wherever they appear—are synonyms. Not so in English. I've used the example of 'run.' They can be completely different meanings:

- you can run down the street
- you can run a race
- you can have a run in your stockings
- you can have a run on the bank
- you can score runs in baseball

The same root letters, but completely different meanings. That's impossible in Hebrew, because God structured it that way. When you see those root letters, and they're the same, it means you've got a synonym. You've got something very similar in meaning.

Here the root word for *atonement* is 'to cover.' The Day of Atonement means *the day of the coverings*. What's going to be covered? *Our sins!* That's why the mercy seat. So, physically speaking, let's look at atonement for Noah's ark. I bet you didn't know that Noah's ark was atoned for. That's the meaning of the word. You can use it spiritually; you can use it physically.

Noah is getting instructions from God as to how to build this monster of a device here, a boat. Genesis 6:14: "Make an ark of cypress timbers. You shall make rooms in the ark, and you shall pitch it inside and outside with **pitch**"—'kippur'—and this is a perfectly valid translation; *cover it*, you've got to cover it and make sure it doesn't leak. You can say, 'You shall coat it with a covering, because it's the same word, and it means *to cover*.'

Spiritually speaking, God covers our sins. But here it's just using it *physically*, for physical purposes. That's what we have.

Leviticus 16—the picture of the Azazel goat. We're going to have the sins transferred to the Azazel goat on the Day of Atonement. This is not a Day of Atonement message; not talking about Atonement per se.

Leviticus 16:13: "And he shall put the incense on the fire before the LORD. And the cloud of the incense shall cover the mercy seat... [atonement—the same root letters for *to cover*] ...that is on the testimony. And he shall not die. And he shall take of the blood of the young bull and shall sprinkle with his finger on the front of the mercy seat eastward. And he shall sprinkle at the front of the mercy seat..." (vs 13-14). In reality it really means *the atonement cover*.

If you sins are covered, it becomes an act of mercy. So, mercy seat is an accurate translation. But you've got to understand that it's a mercy seat because God sprinkles the blood and covers our sins that way. That's what makes it merciful; that's why it's a mercy seat.

"...he shall sprinkle at the front of the mercy seat seven times from the blood with his finger" (v 14). The point there is that is the day when all sins shall be covered.

Leviticus 1:3: "If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it **of his own voluntary will**..." Jesus Christ was a volunteer.

John 10—here Jesus is engaged in one of His many polemics with the leaders of Judaism. But notice what He says:

John 10:14: "I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine. Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep. And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd. On account of this, the Father loves Me: because **I lay down My life**, that I may receive it back again. **No one** takes it from Me, but **I lay it down of Myself**. I have authority to lay it down and authority to receive it back again. This commandment I received from My Father." (vs 14-18).

The burnt offering was voluntary. Jesus Christ was a *voluntary offering*. Nobody forced Him to; it was part of His plan. As He would undoubtedly communicate to the One Who became the Father—if We really want to do this. You know They planned this out. You know that this was planned meticulously as to what would happen, why it would have to happen. But of course, there are things that we don't know. Maybe a thousand years from now, in the right mood, we can ask Him, and He'll tell us how it was all done. But right now we don't know, except *Jesus of Nazareth came willingly. That's why He was a burnt offering*. God tells us to be a burnt offering.

Let's see what Paul says; he give admonition to us, Romans 12:1 "I exhort you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice... [a burnt offering living sacrifice] ...Holy *and* well pleasing to God, which is your spiritual service." Just as Rabbi Hertz was explaining the concept of the burnt offering, devoting ones total service, total being, to God.

What do we need to do to be that living sacrifice? To be that burnt offering? This is difficult! This is not easy to do! Only with the help of God can we do this:

2-Corinthians 10:4: "For the weapons of our warfare *are* not carnal, but mighty through God to *the* overthrowing of strongholds, casting down *vain* imaginations... [that's our thoughts, our vain imagination; thinking we're something that we're not] ...and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ" (vs 4-5).

Come on, 'I have some thoughts that sometimes I like to think about this, and I kind of like to do that. God, You don't need all that, do You? Can't I have a little bit of myself left?' **NO!**

It's not going to work! What's the burnt offering? A hundred percent burnt to God!

Remember, in some of those offerings, the priest got part of it; in other cases the offerer got to eat part of it; but not the burnt—100%. If you're going to be a burnt offering, acceptable to God, it's got to be all of you, all of me, all of us, all the time—100%!

That's a tall order. It's not possible, but Jesus said, 'With God *all* things are possible!' But only with the help of God's Spirit can this be done. God's Spirit provides our food, too, in order to accomplish this.

Jesus Christ our Savior, High Priest and King became the lead in becoming a burnt offering. It is our job, our 'reasonable service' (as Paul said) to become as He was, in our own way led by God *a burnt offering*.

Whenever you read about burnt offerings, please don't think that's just a bunch of Old Testament stuff, and it's just about an animal being offered. No! No! It's a lot more than that!

I hope this gives you a better overview of what it means to be a burnt offering!

30) John 10:14-18

31) Romans 12:1

32) 2 Corinthians 10:4-5

MH:bo

Transcribed: 8-3-14

Copyright 2014—All rights reserved. Except for brief excerpts for review purposes, no part of this publication may be reproduced or used in any form or by any means without the written permission of the copyright owner. This includes electronic and mechanical photocopying or recording, as well as the use of information storage and retrieval systems.

Scriptural References:

- 1) Leviticus 21:6
- 2) Psalm 50:7-15
- 3) John 4:8, 31-34
- 4) John 6:38-39
- 5) Matthew 4:1-4
- 6) Deuteronomy 8:3
- 7) Matthew 9:13
- 8) Matthew 12:7
- 9) Hosea 6:6
- 10) 2 Peter 3:18
- 11) Colossians 1:10
- 12) Leviticus 17:10
- 13) Isaiah 43:1
- 14) Romans 4:17
- 15) Ephesians 2:6
- 16) John 1:1-2, 14
- 17) 1 Timothy 3:16
- 18) Philippians 2:5-8
- 19) Matthew 26:27-28
- 20) Ephesians 1:6-7
- 21) 1 Peter 1:18-19
- 22) 1 John 1:7
- 23) Revelation 5:9
- 24) Hebrews 10:4
- 25) Leviticus 1:1-3
- 26) Malachi 1:6-13
- 27) Genesis 6:14
- 28) Leviticus 16:13-14
- 29) Leviticus 1:3