

Series: Leviticus

Title: Offering of the Mighty Bullock

Text: Leviticus 3: 3-9

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### **Leviticus 3: 3: If his offering *be* a burnt sacrifice of the herd,...**

God is holy. His holy nature is offended by transgression of his law. In his majestic holiness, God never regards sin with indifference; it shall be punished in every sinner. God's law must be fulfilled. His justice must be satisfied. His wrath must be appeased. But by God's grace and love he provided the offering who accomplished this work for God and his people.

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**Proposition:** The bullock in the ceremony of the burnt offering, like all other sacrifices and offerings, was given by God to show a picture of Christ who accomplished the work of satisfying God and his divine justice for his people.

**Divisions:** As we go through verses 3-9, 1) First, we will behold Christ. 2) Next time, we will behold the sinner coming to God through faith in Christ

### **I. FIRST, LET'S FOCUS OUR ATTENTION ON HOW THIS OFFERING PICTURES CHRIST—**

**Leviticus 3: 3: If his offering be a burnt sacrifice of the herd,...** Later he refers to this animal as a "bullock." Bullock is a generic name for all horned cattle such as an ox or a bull.

#### **The Bullock**

The bullock pictures Christ in many ways. It was a most valuable offering, the very best one had to give. God requires the very best. Christ is the only begotten Son of God.

The bullock was the strongest of the offerings—God says of Christ, "I have laid help on one that is mighty." (Ps 89: 19) Christ is the Mighty God, the Mighty Mediator, the Mighty Redeemer.

Hebrews 7:25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

#### **Male without Blemish—Leviticus 1: 3:...let him offer a male without blemish.**

The bullock typifies Christ because Christ is the Holy Man. The first representative, Adam, was a male; found with blemish. He broke God's law, plunging all those he represented into sin and death. By Adam all died! The last Adam, Christ Jesus, was that Holy GodMan, without blemish. Christ had to be holy and without sin, in order to take the place of his sinful people before the bar of divine justice.

#### **Voluntary Will—Leviticus 3: 3: he shall offer it of his own voluntary will...**

This offering pictures Christ in that it had to be a voluntary, willing offering. God the Father willingly gave his only begotten Son and Christ Jesus voluntarily offered himself.

John 10: 18: No man taketh [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

### **The Place—Leviticus 3: 3: at the door of the tabernacle of the congregation before the LORD.**

Even the place of this offering typifies Christ. The door of the tabernacle was the outer most part of the tabernacle. Since the holiest of holies was the inner most part, typifying Christ's work in heaven in God's presence, this outer part of the tabernacle represents this earth, where Christ served the Father and offered himself.

It is where the brazen altar of burnt-offerings stood, which sanctified the gift. Christ is the Altar--"We have an altar." (Heb 13: 10) Christ sacrificed his Humanity on the altar of his eternal, holy Divinity. So his offering to God is holy and eternal.

Christ offered himself before the LORD. The bullock is a type of Christ as he unreservedly served God on this earth, then surrendered himself up to death, in love to his Father and his people, for the glory of God.

### **Divine Transference—Leviticus 3: 4: And he shall put his hand upon the head of the burnt offering;**

Now, we come to the picture of Christ presenting himself before the LORD his Father for his cross work. After, the law found Christ to be spotless and perfect through and through then Christ presented himself and God made a divine transference. This is so important.

In order for God to justly justify his people, God had to lay all the sins of all his people on Christ and judge him in our room and stead. As Hebrews 10 says, this ceremony was not the very image of the thing, it was only a ceremonial type. But Christ is the very image which the ceremony foreshadowed (Heb 10: 1-2) God took all the sins of all his straying sheep, his elect and laid our sins on Christ.

Isaiah 53:6: All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

2 Corinthians 5:21: 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.

Galatians 3:13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

### **Atonement for Us—Leviticus 3: 4:...and it shall be accepted for him to make atonement for him.**

The purpose for this transference of our sin to Christ was so that Christ could make atonement for the sins of his people. Christ was accepted of God for his people—a fit substitute to stand in the room and stead of his people—to make atonement for us.

The word 'atonement' only occurs once in the New Testament but the picture we have here of Christ's substitution for the purpose of making atonement for his people is spoken of throughout. For instance: Christ 'bearing our sins in his own body on the tree;' 'Christ our passover is sacrificed for us;' 'He was delivered for our offences;' 'He was manifested to take away our sins.' (1 Pet 2: 24; 1 Cor 5: 7; Rom 4: 25; 1 Jn 3: 5)

The Hebrew word means "to cover and cancel" sins, "to make satisfaction for offences." Two things were included: the presenting of his blood to God and the bearing away the sins of his people forever.

Due to the transgression of our first head, Adam, Christ taking our sins and bearing the justice we deserved is the only way God's people could be reconciled to God and God remain just, the only way our sins could be purged and justice be carried out in full, the only way God's people could be made "at-one" with God.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

**The Demand of Divine Justice—Leviticus 1: 5: And he shall kill the bullock before the LORD:**

Once the sins of those represented were transferred to the bullock then the justice of God demanded the bullock be killed; once the sins of his people were laid on Christ then justice demanded Christ be crucified. As we will see in a moment Christ bore all the fire of divine wrath and judgment. He poured out his blood on the cross as he bore that living death of hell.

**A Solitary Work—Leviticus 1: 5:...and the priests, Aaron's sons,**

We see here, in type, Christ performed the whole work himself. This was the priests work alone. We do not have to guess who the priests represent.

Hebrews 10: 11: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13: From henceforth expecting till his enemies be made his footstool. 14: For by one offering he hath perfected for ever them that are sanctified.

The significance in the priests doing this work without the sinner's help is that Christ tread the winepress alone; Christ purged the sins of people all by himself; Christ accomplished redemption for his people without the help of the sinner and Christ gets the glory alone.

**The Blood—Leviticus 1: 5:...shall bring the blood...**

We do not have to guess what the blood represents.

Leviticus 17:11: 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 your souls: for it is the blood that maketh an atonement for the soul.

The wages of sin is death—so Christ paid his own blood—his own life. “Without shedding of blood is no remission” of sins. (Heb 9: 22)

**Two Sprinklings—Leviticus 1: 5: and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.**

“Round about the altar” means there were two sprinklings of the blood, according to Jewish tradition. This is where we see a significance foreshadowing of Christ because Christ's blood is sprinkled two places. I'll give you one now and one when we get to the next sermon.

First, there was a sprinkling of blood in the holy place before God.

Hebrews 9: 12: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

By presenting himself with his own blood in the holiest made without hands—the presence of God in the heavens—Christ obtained eternal redemption for each of his blood bought children.

**Suffering of the Cross—Leviticus 1: 6: And he shall flay the burnt offering, and cut it into his pieces.**

Here we see a shadow of what Christ suffered on the cross. Christ said, “This is my body which is broken for you.” (1 Cor 11: 24) As the body of this strong bullock was cut in pieces...

Isaiah 53: 8:...[Christ] was cut off out of the land of the living: for the transgression of my people was he stricken.”

**Flesh and Spirit—Leviticus 1: 7: And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: 8: And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: 9: But his inwards and his legs shall he wash in water:...**

Here is the beauty and wisdom of the cross typified. On the cross, in his own broken body, Christ bore all the agonizing holy fire of God’s justice, the fire of God’s wrath and the fire of that living hell, in the room and stead of his people.

“But his inwards and his legs shall he wash in water.” The inwards and the legs symbolize Christ’s inward heart obedience unto God. The inward parts were washed in water. “Washing” is applied to God the Holy Spirit—“the washing of regeneration.” and “water” represents the word.

Here we are reminded that while Christ bore our sins in his own body on the tree, while the fire of divine justice burned against him, at the same time, inwardly, “through the eternal Spirit, [Christ] offered himself without spot, to God.” (Heb 9: 14)

This is the beauty and wisdom of the cross. Christ bearing our sins and the fire of God’s indignation and justice outwardly in his own body on the tree was, inwardly, perfect obedience unto the Father because it was the Father’s will. While in his own broken body, he satisfied the penalty of justice as he suffered the fire of divine wrath for our sins, within his heart, he fulfilled the precept of righteousness as he perfectly obeyed God his Father.

**It is Finished—Leviticus 1: 9:...and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire,...**

What did Christ accomplish by this work? In this shadow of good things to come, on the altar, the fire consumed all the sacrifice. But in the very image, on the cross, the Sacrifice consumed all the fire.

When Christ said, “I thirst” and said, “IT is finished!” Christ had consumed the fire of divine wrath and justice against his people quenching it forever. Now there is nothing but mercy reserved for thousands.

It is because his offering went up to God **“a sweet savour unto the LORD.”** God is pleased, the law honored, justice satisfied, his people justified and God is glorified.

Christ Jesus is the Mighty Bullock who offered himself for a sweet savour unto God. He is the Righteousness of God, the Righteousness of his people, the Righteousness of all who believe on him. Christ is only Way to God. Those who come to God through faith in Christ are accepted in Christ as a sweet savour unto the LORD.

May God bless his word to our hearts.

**Amen!**