

Prophetic Fall Feasts of The LORD

June 12, 2019 Lesson #23 The LORD'S Goat

Job 19:25 I know that my Redeemer lives and that He shall stand at the latter day upon the earth:

II Tim. 1:12 for I know whom I have believed,

Question: What did John see in the tomb that made him know and BELIEVE?

- The preparation for the burial was initiated by Nicodemus and Joseph of Arimathea.
- Joseph of Arimathea, a wealthy man, had a new tomb cut in preparation for himself.
- A member of the Sanhedrin, He was a secret disciple who waited for the kingdom of God.
- Joseph bought a clean linen cloth to wrap Jesus' body. [Matt. 27:57-60; Mark 15:42-46]]
- Nicodemus was a Pharisee, a member of the ruling council and a secret follower of Jesus.
- Nicodemus brought a mixture of myrrh & aloes: about 100 pound weight. [John 19:38-40]
- They wound the body of Jesus in linen clothes and placed aromatic spices mixed with a gummy substance called myrrh between the folds. [as the manner of the Jews is to bury.]

Luke 24:12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John 20:5-9 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ⁸ Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. [They still did not understand.]

- ❖ John arrives first, stoops down outside the tomb, looks & sees (Blepoi-see with simple sight; he didn't fully grasp what he was seeing) the linen bandages that had been used to wrap Jesus' body, but waits to go in.
- ❖ Peter arrives after John, and he goes straight into the tomb. He sees and considers (*theōrei-see* and mentally consider; to come to a knowledge of) the linen clothes lie and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.
- ❖ Then John goes in, he sees and perceives (*eiden-see* and perceive; to observe with understanding) what has happened, and he believes.

Note the powerful progression: From seeing to scrutinizing and contemplating to understanding which then results in BELIEF.

Consider: There was something in the scene before them that convicted them of this truth: not just an empty tomb, but something to do with the burial garments, proclaimed a powerful, convincing message of resurrection.

John 11:43b-44 Lazarus, come forth. ⁴⁴ And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

Note #1: When Jesus raised Lazarus, he was raised in his old body which was still subject to disease and death. He was restored to mortal life.

Note #2: Lazarus coming forth from the tomb. When he came out, "his hands and feet were wrapped with strips of linen, and he had a cloth around his face."

Therefore, Jesus said, "Take off the grave clothes and let him go" [John 11:44].

Note #3 In the account of the raising of Lazarus, there was, in addition to the body wrappings, a covering for the face/head. The Greek word used for this item is *soudarion*, and it is used in both John 11:44 and 20:7. It denoted "a head covering for the dead."

[*The New Strong's Expanded Dictionary of Bible Words*, p. 1372].

Note #4 It was a "piece of cloth, a yard or so square" [Dr. James Hastings, *Dictionary of Christ and the Gospels*, vol. 2, p. 226], that was used to wrap around the head of the deceased: a head shroud.

John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

The 'burial clothes' of our Lord consisted of two different parts. Jewish burial customs in NT.

- ❖ "Strips of linen" were used to wrap the body of Jesus. The practice at that time was to take a number of strips of cloth and wrap the body with these strips, binding it up much like a mummy.
- ❖ "Aromatic spices were strewn between the layers of linen, and these layers, one wound over the other, were numerous, so that all those spices could be held between them" [R.C.H. Lenski, *The Interpretation of St. John's Gospel*, p. 1342].
- ❖ The head was wrapped separately with a separate covering.

Presented below are some referenced studies from original texts, which reveal a truly amazing possibility!

- This was not a napkin or handkerchief, but as already stated it was probably either rather a large linen cloth that was wrapped around the head of the deceased and/or His tallit or prayer shawl.
- The Greek word *entulisso* only appears 3 times in the NT [Matt. 27:59; Luke 23:53; John 20:7]. The word itself means "to roll up; to wrap together;" "to twist or entwine." [Thayer's *Greek-English Lexicon of the NT*, p. 219].
- In the NT this word is used only in the description of Jesus' entombment. It implies that the cloth had been wound around the head into the shape of a sphere and not folded flat like a table napkin." [The *Expositor's Bible Commentary*, vol. 9, p. 189].

Jewish Tradition: Folding the napkin at the table is a Jewish custom that means the person folding the napkin intends to return. Numerous Bible study sources and scholars have been checked, but there is nothing about this alleged Jewish custom of the folded napkins.

"A Jewish rabbi who has been a life-long Orthodox Jew, a Jewish scholar, and lives in Jerusalem said he'd never heard of it." The only references to this story seem to be from internet postings and emails that appear to have originated in 2007.

Many Bible commentators and authors have used this creative illustration to make specific application to the resurrection and return of Jesus Christ.

Thus, the text is actually suggesting that what Peter and John saw was NOT a "folded napkin," but rather the head shroud still in its "wrapped up" condition, only with no head in it.

The same was the case with the burial linens.

They were there, still "lying in place" as they had been, with the head wrap separate from the body wrap, but the body was gone.

The literal rendering of the passage makes it clear that the cloth which had been placed about Christ's head before burial was discovered by the two disciples lying where His head had been, in the undisturbed form of a coiled or twisted head-wrapper ...

just as if His head had somehow slipped out of it.

Note: Lazarus could NOT pass through the grave clothes.

But Jesus was raised with a resurrection body that is no longer subject to death. That new body is physical, yet could pass through the grave clothes, leaving them lying there intact. He later could pass through closed doors without opening them, as well as appear and disappear suddenly at will [John 20:19, 26; Luke 24:15, 31].

LINEN THAT COULDN'T LIE

John 19:39-40 tells us that Nicodemus brought about 100 pounds of myrrh and aloes spices. As they wrapped the cloth strip around and around Jesus' body, they poured in 100 pounds of spices into the wrappings and upon the body.

- ❖ Merrill Tenney explains the graveclothes: "In preparing a body for burial according to Jewish custom, it was usually washed and straightened and bandaged tightly from the armpits to the ankles in strips of linen about a foot wide. Aromatic spices, of a gummy substance were placed between the wrappings or folds. They served partially as a preservative and partially as a cement to glue the cloth wrappings into a solid covering.
- ❖ Prof. James Hastings says concerning the grave clothes found in Christ's empty tomb: "As far back as Chrysostom's time [4th Century A.D.] attention was called to the fact that the myrrh was a drug which adheres so closely to the body that the grave clothes would not easily be removed."
- ❖ These liquid spices would soon harden and would cause the cloth wrappings to become an encrusted cocoon around the body of Jesus.
- ❖ Tenney: "John's term, bound [edesan] is in perfect accord with the language of Luke 23:53. The writer says that the body was wrapped in linen. On Resurrection morning, the body of Jesus had vanished, but the graveclothes were still there in His shape."

- ❖ All the wrappings followed the contours of the body; it would be a tight solid covering that would protect the body, and from which the body could not be pulled by any human means.
- ❖ The only way, humanly speaking, a body could be removed from such encrusted wrappings, would be by cutting the cloth from end to end and laying back each side so the body could be pulled from its wrappings.

Consider: "Grave robbers would not have taken the time to remove the grave clothes at the scene but would have grabbed the body with the grave clothes and left.

Or, if they had removed them, they would have left them scattered in a disorderly fashion."

D. A. Carson (*The Gospel According to John* [Eerdmans/Apollos], pp. 637-638)

When Peter, and then later John, entered the tomb they found something intriguing about these burial garments: something so utterly astounding that it erased their doubts and established their faith in our Lord's resurrection from the dead.

They did not see the body of Jesus; but they did see the grave clothes.... And they saw the clothes in a certain order.

John covers the exact arrangement of the clothes. Why so great a detailed account?

- ❖ It was the linen strips that caused him to believe. Scripture clearly tells us that when John "saw the arrangement of the grave clothes, he believed, beyond all doubt, that Jesus was risen."
- ❖ These grave garments were arranged in a unique way. When John saw "*the linen clothes lying*," he believed. The word "*lying*" does not merely refer to the fact that they were "*remaining on the floor of the sepulcher*," but rather, the word used, means that they were "*lying precisely as the body had lain in them*."

When the disciples saw the "linen clothes lying" -- uncut, undisturbed, lying just as they had been, yet they were empty -- it convinced them that the body had been miraculously, supernaturally removed.

This rendering of the passage is confirmed by the impression made upon the two disciples by what they witnessed on entering the tomb. It is said that they 'saw and believed' — saw something, that is, which persuaded them so completely that their Master was risen from the dead that their doubts were immediately resolved"

[Dr. James Hastings, *Dictionary of Christ and the Gospels*, vol. 2, p. 227].

Dr. H. A. Ironside concurs: "They saw the linen cloths just as they had been wrapped around the body, like the shell of the chrysalis after the butterfly has emerged. The cloths were there, but the body had gone!" [*Addresses on the Gospel of John*, p. 861].

Expositor's Bible Commentary, vol. 9, p.188: "This means the headcloth still retained the shape that the contour of Jesus' head had given it, and that it was still separated from the other wrappings by a space that suggested the distance between the neck of the deceased and the upper chest, where the wrappings of the body would have begun."

D. A. Carson (*The Gospel According to John* [Eerdmans/Apollos], pp. 637-638) observes, "The description is powerful and vivid, not the sort of thing that would have been dreamed up; and the fact that two men saw it (v. 8) makes their evidence admissible in a Jewish court." [Deut. 19:15]

Esteemed Jewish scholar Simon Greenleaf, founder of Harvard Law School, meant to use his "laws of evidence" to challenge the theory of the resurrection, and became a believer.

Recall: The Greek words translated, "wrapped together" in John 20:7, actually mean, "twisted together" or "rolled up" -- it speaks of a fixed position - much like a cocoon. The linen cloths were "wrapped" or "rolled together," however the body was missing.

The "linen clothes" had not been unfolded, loosed or disturbed in any way! They just lay there! An empty shell of the linen clothes that had been wrapped around and around the body of Jesus.

Conclusion: "The grave clothes were left as if Jesus had passed right through them. The headpiece was still rolled up in the shape of a head, and it was at about the right distance from the wrappings that had enveloped Jesus' body. Clearly the hand of God was involved for the body to be gone and the wrappings to be preserved in this condition. The tomb was sealed and guarded. Peter and John took in the whole scene ... and believed! He was risen!"

Lev. 16: The LORD's GOAT

The use of multiple words to describe sin shows the comprehensive fallen nature of man and the serious nature of our problem, which heighten the grace of God's provision.

The pollution of man needs cleansing; the rebellion needs peace; wickedness needs pardoning; and our utter failure needs forgiveness. The solution will not come without great cost.

The High Priest Offers The Sin Offering For The People - Lev. 16:7-10, 15-22

There is no other sacrifice quite like this one which involves both a dying and a living animal.

Lev. 16:5 teaches: The two goats together constituted one sin offering ("two kids of the goats for a sin offering," v. 5), even though only one goat was slain.

Lev. 16:7-8 And he shall take the two goats and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats;

One Lot For The LORD, and the other lot for the scapegoat.

- 16:7-8: This offering would symbolize 2 different aspects of Atonement.
 - One for the LORD = slain goat = satisfy God's holiness & wrath = provide atonement
 - One for the people = scapegoat = meet the need of the sinner by removing his sins and the forgetting of his sins

Key: Jesus Christ fulfilled both aspects of the sin offering in Himself. He was offered as a sacrifice for sins; removes our sins and gives us His righteousness.

Heb 10:14-17 For by one offering he hath perfected forever them that are sanctified.

- ❖ Col. 2:10 And ye are complete in him, which is the head of all principality and power:
- ❖ I have a perfect standing before God because of the finished work of Jesus Christ.

How can I be sure of this?

¹⁵ Whereof the Holy Ghost also is a witness to us: for after that he had said before,

¹⁶ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

¹⁷ And their sins and iniquities will I remember no more.

Consider: The Old Covenant worshiper could not say that he had "no more conscience of sins."

Heb. 10:1-4 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. ² For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.³ But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

Consider: Old Covenant worshipers could never deal with human guilt. They lacked the inward witness of full and final forgiveness. The Day Of Atonement did not accomplish remission of sin, but only a reminder of sin. The annual repetition of the ceremonies was evidence that the previous years' sacrifices had not done the job. Their sins were covered but not cleansed.

Consider: New Covenant believers: My sins and iniquities are remembered NO MORE.

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb. 10:18 Now where remission of these is, there is no more offering for sin.

Lev. 16:9 And Aaron shall bring the goat upon which the LORD's lot fell and offer him for a sin offering.

Lev. 16:15-16 Then shall he kill the goat of the sin offering, [demonstrates the fatal consequences of sin] that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

¹⁶ And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Key Point: The Day of Atonement was also commanded by God to cleanse His holy dwelling place, The Tabernacle, and the holy things associated with it. [v. 16, 33]

Lev. 16:33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

- He also sprinkled the goat's and the bull's blood in the holy place of the tabernacle on the horns of the altar of incense.

Ex. 30:10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Lev. 16:18-19 And he shall go out unto the altar that is before the LORD [BRAZEN ALTAR IN THE COURTYARD], and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Remember: The issue at stake is: Will God continue to abide within the camp in the midst of His people?

- The most dreaded evil for Israel was the absence of God's presence in their midst.
- Uncleanness of the people contaminated God's dwelling place.
- Day of Atonement was provided to cover and remove these sins.

God foreshowed the shedding of the blood of Jesus in the rituals of the law of Moses.

Leviticus 16:11-14

- ❖ This sprinkling foreshowed the 7 times that Christ's blood was 'sprinkled' or shed for us:

1. Drops Of Blood - 1st Time Jesus Bled

Luke 22:44 In the Garden of Gethsemane as Jesus was praying, just before His arrest, "And being in an agony He prayed more earnestly: and his sweat was as it were Great Drops Of Blood falling down to the ground."

- ❖ Human history began in a garden. [Gen. 2:8]
- ❖ The first Adam, created by God, sinned against God in this garden.
- ❖ Sin and death entered the world. [Gen. 3:6]
- ❖ The first Adam lost the authority to rule over the earth as God's agent in a garden.
- ❖ The atonement, the substitutionary sacrifice to win back authority over the world begins in a garden, reflecting the location of the original loss of authority, the Garden of Eden.
- ❖ God's only begotten son, the "Second Adam," begins to win back authority in a garden.
- ❖ This was the beginning of the shedding of His redemptive blood - redemptive meaning that we are ransomed and brought back to the original condition or place.
With the words of Matthew 26:39, the redemption commenced in earnest,
- ❖ "Yet not as I will, but as You will."
- ❖ Never Forget: These bloodied sweat drops came at a great cost.

2. Drops of Blood - Matt. 26:67-68

When Jesus acknowledged that He was the Son of God they spat in His face and beat and slapped Him with their fists.

- The prophet Micah wrote prophetically in Micah 5:1: "With a rod they will smite the judge of Israel on the cheek." The blood flowed down His face!

3. Drops of Blood

Isa. 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. [prophecy]

- As the beard is pulled out, so flesh is torn off and blood oozes from His pores.

Matthew 26:67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

4. The Whipping Post: More Blood Shed

Matthew 27:26 Pilate released Barabbas to the jeering crowd: "And when he had scourged Jesus, he delivered Him to be crucified." [also Mark 15:15]

- The Roman scourge was a whip with multiple leather strips, each fitted with metal balls and sharp pieces of bone, designed to rip flesh from the body with every lash.

5. Crown of Thorns: More Shed Blood

Matt. 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

Mark 15:16 Roman soldiers pressed a crown of thorns on Jesus' head and beat him on the head. By placing the crown of thorns on the head of Jesus, that which the enemy intended as a humiliation, for Christ became a blessing. As Jesus became a curse for the land & the sin of Adam, the curse on the earth will also be lifted.

6. Hands & Feet Of Jesus

His blood flowed when they drove spikes through his hands and feet.

Ps. 22:16b they pierced my hands and my feet.

7. The Side of Jesus

John 19:34 "But one of the soldiers pierced his side with a spear, and at once there came out blood and water."

Heb. 9:22 without shedding of blood is no remission. The necessity for Christ's blood for salvation remains. Whether or not it is applied to our lives will determine our eternal destiny. The heart of the gospel is recorded in I Peter 1:18-19: "You were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ."

The Efficacy & Provision of the Blood

1. Redemption = #629 = apolutrósís = release effected by payment of ransom; buying back from, re-purchasing (winning back) what was previously forfeited (lost)."

❖ We had been sold into bondage to sin because of the fall of Adam and Eve.

❖ Christ bought us back for God with His own blood.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Psalms 107:2 The redeemed are commanded to declare their redemption.

Reconciliation: Col. 1:22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

To reconcile means to bring two people who are alienated back together again. When we trust in Jesus Christ as our Savior and in His sacrifice for us, we are brought back into a loving relationship with the Father.

2. Justification = regarded as righteous with Christ's righteousness; to declare no longer guilty.

Rom. 5:8-9 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.

II Cor. 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.

Isaiah 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness,

3. Cleansing - Christ's blood keeps on cleansing us from sin.

I John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Although we have been redeemed, reconciled, justified, and sanctified through Christ's blood, we still have sin dwelling in us because of our sin nature. Even though it is no longer dominant, we still stumble now and then and are in need of fresh cleansing. [part of ongoing sanctification]

The verb tense signifies the continuing process of cleansing that accompanies sanctification.

I John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. This promise restores intimacy with God.

4. Conscience cleansed

I Timothy 4:2 Even though our minds have been corrupted by sin and seared as with a hot iron, Christ's blood can cleanse our consciences.

Hebrews 9:11-14 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

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. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifies to the purifying of the flesh:

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God."

We are able to live right lives and think right thoughts once again in Christ.

This is great news for those who are burdened by a sinful past and corrupted consciences.

5. Sanctification = make holy, set apart from sin and dedicate to God's service

Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

- ❖ When we believe in Christ for salvation, we are immediately sanctified. Even though it happens in a moment in time, it's also a life-long process whereby God continually sets us apart for Himself and transforms us into the likeness of His Son.

6. Intercession

Hebrews 7:24-25 But this man, because he continueth ever, hath an unchangeable priesthood.

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.

Hebrews 12:24 Jesus is the mediator of the New Covenant.

- Jesus blood itself speaks on our behalf.
- Compared to the blood of Abel [Genesis 4:8-12]
- Abel's blood was shed against his will. Jesus gave his blood willingly.
- Abel's blood cries for vengeance. Jesus' blood cries for mercy.
- Abel's blood brought a curse. Jesus' blood brings many blessings.

7. Access - confidence to enter God's presence

Hebrews 10:19-23

- Jesus has gone before us into the Most Holy place in Heaven (Leviticus 16:11-14)
- We have boldness to enter the holy place by his blood and come into the presence of our holy God.
- Jesus is the High Priest of our confession. [Hebrews 3:1]
- As the High Priest performed the sprinkling, Jesus sprinkles his blood upon our hearts, allowing us to come into his presence

"The blood of Jesus, the lamb of God, has redeemed me out of the hand of the Devil and justified me before God, clothing me with the righteousness of Christ. His blood continually cleanses me from all sin and sanctifies me, making me holy and dedicated to God's service. The blood of Jesus gives me eternal life; it continually intercedes for me, crying for mercy on my behalf and granting me access into the presence of Almighty God."