

According to the Scriptures

Part 2

Last week we began discussing:

1 Corinthians 15:3-4

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures...

We defined what a Messiah is, which is someone who has been covered with oil, or anointed at some point. Being covered with oil is the emphasis of the word. These would be kings, priests or someone who was consecrated for some special purpose. There have been several Messiahs. Usually there was some ritual surrounding the anointing.

We also expanded the definition of Messiah to not only including having oil poured on them, but alternatively to having the Spirit of God poured out upon them for some divine purpose. Anointing is an act of consecration.

We also began discussing types and shadows as a way to see the Messiah in Moses and the Prophets since Jesus said that they wrote about Him. The problem I brought up is that they do not directly say Jesus said or did this.

What are types and shadows?

They are pictures. They are hints. They are allusions. They are events. They are people. They are histories. They serve as symbolic foreshadows of greater realities, especially in the life and work of Jesus the Messiah.

Now that we have defined what a Messiah is, and we know that we have to really read with a different intent to see the Messiah in the Old Testament and even still there might be a lot that we miss in there, let us press on.

Knowing the scriptures inside and out are of great importance in this endeavor, but even still God has to oftentimes reveal truths about the Messiah because we are so blind. Now, I think we can move forward with our scripture in 1

Corinthians? Or not, there's another pit stop I think we have to make before we can fully answer Paul's statement "according to the Scriptures."

For me, this first part is one of the biggest hurdles to get over in all of the New Testament.

Christ died for our sins according to the Scriptures...

There is a lot to unpack out of this verse.

Where is it written that the Messiah would die for our sins? Can you think of any verses that explicitly spell that out? What we are talking about is really...

Sacrifice/suffering and vicarious atonement.

We could just cite Isaiah 53 and move on. That is a great reference but I think we need more to really develop this.

I believe we must answer this question:
Was Jesus a sacrifice?

1 Corinthians 15:3-4 For I delivered to you as of **first importance** what I also received, that **Christ died for our sins according to the Scriptures**, and that He was buried, and that He was raised on the third day according to the Scriptures,

One of the questions that I asked last week was:

How can this Messiah pay for my transgressions?

Christ died for our sins. That is an anthem that we sing unendingly. Forever and ever amen. Christ died for our sins!

We don't really question that, but how does that work?

Also, in my experience I have heard this trope of, Jesus was sacrificed for our sins.

Words mean things...

This is a topic that requires a lot of references.

Was Jesus a sacrifice? I understand that this verse does not explicitly say that, but it's a phrase we use often in our language and I think it's important to address.

- What is a sacrifice or offering?
 - Korban - from karav something brought near. It could be translated as gift, though that's not exactly right. It does help paint the picture.
 - Something offered to G-d in the temple as prescribed by Torah
 - There are five types
 - Burnt
 - Grain
 - Peace
 - Sin
 - Guilt
 - They were brought from the flock or the herd, so these would be, sheep, rams, goats, bulls, cows, and turtledoves. They also had to be **unblemished**.
 - There were also these offerings called "minchah" offerings. Your translation probably has grain offering, but oddly enough minchah is not the word for grain. It's a word that means gift or present
 - The Hebrew word for grain is - Dagan H1715
- Genesis 27:28
Now may God give you of the dew of heaven,
And of the fatness of the earth,
And an abundance of grain and new wine
- If you brought a bull for a burnt offering, part of the process is leaning on the animal, essentially transferring your identity to the animal. The process is called "semichah", which means leaning.
 - Leviticus 1:4 He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.

- The rabbis say that the man should use all of his strength in this process, not necessarily his full body weight.
 - Rambam - Mishneh Torah, Hilchot Maaseh HaKorbanot 3:9

The first verses of Leviticus imply that man himself cannot “come near” to God in his dwelling place. God is holy. He is separate. Therefore, man must send a substitute in his place. He sends a korban (an offering) as a vehicle that allows him to draw near to God in the holy place. If we understand a korban as “something brought near,” we might paraphrase the first passage of Leviticus as follows:

When any one of you wants to draw near with something brought near to the LORD, you shall bring near your thing brought near of livestock from the herd or from the flock. (Leviticus 1:1–2)

(What about the sacrifices? - Lancaster)

Does God need these sacrifices though? No of course not.

Psalms 50:10 “For every beast of the forest is Mine,
The cattle on a thousand hills.

So why does the Lord require them? Were they brought for payment of sins? I feel like that is a very common MISUNDERSTANDING.

Christians often think that in Old Testament times people had to bring sacrifices to pay for their sins. **The sacrifices, for the most part, are not about paying for sin.** In Torah, the death of the animal does not substitute for the death of the sinner. Instead, the death of the animal provides a proxy to bring the worshipper near to God. It **does not** appease an angry God. It provides a method by which God might be approached.

Nevertheless, they do illustrate the concept of “vicarious suffering and atonement.” Vicarious suffering and atonement means that someone else suffers on your behalf and provides atonement for you. The animal sacrifices also teach important lessons about life and death. They graphically illustrate sin and punishment. They teach us that entering into the presence of the holy God is a

costly affair—not something entered into haphazardly or casually. **Blood must be shed to effect communion with God.** The great rabbi, Nachmanides, understood the sacrificial service in exactly those terms. He suggested that as the animal underwent slaughter, the offerer should be thinking that he himself deserved to be slaughtered. As the priests splashed the animal's blood on the altar, the offerer should be thinking that his own blood should be spilled in consequence for his sin.

(What about the sacrifices? - Lancaster)

So what about atonement?

How did that work with the sacrifices?

- To make atonement
 - The English is a combination of “at” and the Middle English “one(ment)”
 - Atone - at one
 - The setting at one, or reconciliation, of two estranged parties
 - Kafar - covering
 - Think Yom Kippur - The day of atonement
- Atonement for what? Sins?
 - Not exactly accurate
 - Think about it as more of a protective covering
 - The one who wanted to draw near to God had to do so through a proxy
 - In our frail state we would not be able to stand in the presence we have to send a surrogate, so in a Levitical context the sacrifices provide an atonement, that is, a covering in the sense of a protective shield from the Presence of God. God is holy and that is very dangerous to us in our sinful state.
- What about salvation? Were the sacrifices a way of obtaining salvation in Old Testament times?
 - No!
 - Otherwise Jesus really did not have to die at all. If the sacrifices could bring salvation then Jesus essentially created an express lane for salvation and saved us a lot of time and money.

- When the temple was still standing and especially if you were Jewish you could bring a sacrifice. Most of the sacrifices were about praising God, giving thanks, or the like. If the individual was bringing a sin offering it was usually for **unintentional sin**.
- If there was some sin that you were seeking forgiveness for, you repented, that is, you stopped doing the thing and you sought God's forgiveness personally.
- The priesthood would offer up sacrifices for Israel's unintentional sins, but not for intentional sins (Until Yom Kippur). There was no sacrifice for intentional sin, except in a couple of areas.

One area of exception is Leviticus 6:1-7

Leviticus 6:1-7

Then the Lord spoke to Moses, saying, “When a person **sins and acts unfaithfully** against the Lord, and **deceives** his companion in regard to a **deposit or a security entrusted to him**, or **through robbery**, or if he has **extorted from** his companion, or has **found what was lost and lied** about it and **sworn falsely**, so that he sins in regard to any one of the things a man may do; then it shall be, when he sins and becomes guilty, that **he shall restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found, or anything about which he swore falsely; he shall make restitution for it in full and add to it one-fifth more**. He shall give it to the one to whom it belongs on the day he presents his guilt offering. Then he shall bring to the priest his guilt offering to the Lord, a ram without defect from the flock, according to your valuation, for a guilt offering, and the priest shall make atonement for him before the Lord, and he will be forgiven for any one of the things which he may have done to incur guilt.”

- **Theft, robbery, or extortion.**

The Remedy:

- **Restitution** and the Asham Offering
 - What’s unique here is that the Torah allows for an **asham** (guilt offering) to be brought after the individual makes amends:
 - 1. *****Restitution*****: The offender must first return the stolen or fraudulently obtained property and add a fifth (20%) as a penalty.

This step addresses the harm done to the victim and demonstrates accountability.

- 2. ****Guilt Offering****: Only after restitution is made can the person bring a ram as an **asham** to the priest to atone for the sin before God.

This process suggests that, while the sin is intentional, the sacrificial system can play a role in atonement **after** the individual takes concrete steps to **rectify the wrong**. The **Guilt Offering** here is not a standalone fix but part of a broader process of repentance.

Yom Kippur is another exception, however there still has to be repentance. The day of atonement did atone for intentional sins, but only if there was repentance.

Mishnah Yoma 8:9 reads:

For sins between man and God, i.e., sins that violate God's will but are not directed against people, such as eating nonkosher foods, Yom Kippur atones; but for sins between man and his fellow, such as wounding, or stealing from, or verbally offending another person, Yom Kippur does not atone until he appeases his fellow.

When a person wrongs his fellow, he commits a double crime: Besides sinning against his fellow, he also sins against God, Who prohibited wronging another person.

This can really be brought to life through David and his sin with Bathsheba.

Psalm 51 For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

Be gracious to me, O God, according to Your lovingkindness;
According to the greatness of Your compassion blot out my transgressions.
Wash me thoroughly from my iniquity
And cleanse me from my sin.

For I know my transgressions,
And my sin is ever before me.
Against You, You only, I have sinned
And done what is evil in Your sight,
So that You are justified when You speak
And blameless when You judge.
Behold, I was brought forth in iniquity,
And in sin my mother conceived me.
Behold, You desire truth in the innermost being,
And in the hidden part You will make me know wisdom.
Purify me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
Let the bones which You have broken rejoice.
Hide Your face from my sins
And blot out all my iniquities.
Create in me a clean heart, O God,
And renew a steadfast spirit within me.
Do not cast me away from Your presence
And do not take Your Holy Spirit from me.
Restore to me the joy of Your salvation
And sustain me with a willing spirit.
Then I will teach transgressors Your ways,
And sinners will be converted to You.
Deliver me from bloodguiltiness, O God, the God of my salvation;
Then my tongue will joyfully sing of Your righteousness.
O Lord, open my lips,
That my mouth may declare Your praise.

[Here David is crying out for mercy after confessing his sin.]

The text continues...

For You do not delight in sacrifice, otherwise I would give it;
You are not pleased with burnt offering.

[There are no sacrifices for this intentional sin of David's.]

The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, You will not despise.
By Your favor do good to Zion;
Build the walls of Jerusalem.

[Now once forgiveness takes place then...]

Then You will delight in righteous sacrifices,
In burnt offering and whole burnt offering;
Then young bulls will be offered on Your altar.

Why on earth did I go down that path???

When we say that Jesus was a sacrifice there are certain implications that have to be considered. I wanted to make clear what the sacrifices are and what their purpose serves. This is really a multifaceted message to correct our language we use in representing what it is Jesus did for us.

This is one of the biggest issues Judaism has with Christianity.

We just learned that the sacrifices were a **protective vehicle** to **draw near** to God. We learned that they are primarily **for unintentional sins**. We also learned that they **were not for salvation either.**

The logic is usually, Jesus and His sacrifice nullified the whole sacrificial system. We no longer have to do that anymore. **This is incorrect thinking**, because there is a presupposition there that the sacrifices affected salvation. They don't. That was never the case. There isn't a single verse to support this idea, but it still persists within Christianity. **It has always been and always will be grace through faith.** Repentance is absolutely another fundamental element to this equation.

HUMAN SACRIFICE IS NOT ON THE LIST!!!

Have to be able to discuss. Set dogma aside.

Again, this is one of the biggest issues the Jewish people have with our faith. If we can explain this better to people, perhaps we can then better explain the gospel to people.

This is the introduction to reason 15 in a book that I have titled 26 Reasons Why Jews Don't Believe In Jesus. It was written by a Jewish person named Asher Norman, who does not believe in Jesus.

It reads:

Christian missionaries assert that Jesus intentionally died, shed His blood, and redeemed all sin for those that "believe" in Him as a **vicarious** atonement. Missionaries falsely assert that according to the Jewish Bible, only blood can atone for sin. They also falsely assert that since the Jewish People stopped sacrificing animals in the first century (when the Jewish Temple was destroyed), the sins of subsequent generations of Jews remain unredeemed. The Jewish Bible states that the sacrificial system (when the Temple existed) applied only to **unintentional** sin. For those Jews that had access to the Temple in Jerusalem, blood was used to redeem unintentional sin. (Leviticus 4:27, 5:14, 5:17; Numbers 15:27). Under Jewish law **personal** sin could **not** be redeemed by blood sacrifice, even when there was a standing Temple. The redemption of intentional sin required prayer, repentance (restitution) and/or charity. However, with or without access to a standing Temple, unintentional sin could also be redeemed in these ways. Under Jewish law, when blood was used for sacrifice it had to be poured on the Temple altar (by a Jewish priest). Further, only the blood from animals specified in the Torah could be used and human blood could never be used. Therefore, under Jewish law, Jesus' blood could not have atoned for sin.

He makes several good points, however he's not correct on everything.

Deuteronomy 12:31

You shall not behave thus toward the LORD your God, for every abominable act which the LORD hates they have done for their gods; for they even burn their sons and daughters in the fire to their gods.

Deuteronomy 18:10

There shall not be found among you anyone who makes his son or his daughter pass through the fire

Leviticus 18:21

You shall not give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the Lord.

Jeremiah 19:4-5

Because they have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because **they have filled this place with the blood of the innocent and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind;**

Human sacrifice forbidden -

Jesus was not a sacrifice according to the Torah. He was not of the flock or herd, he had many blemishes - he was beaten to an unrecognizable state, he was not in the temple, he wasn't sacrificed by a Levitical priest and his death definitely was not humane. His sacrifice was not related to the earthly Levitical priesthood!

How was His work efficacious for the atonement of sins?

If He was not literally a sacrifice then what did He do?

If He was not a literal sacrifice then what? To begin answering that question we have to understand something very important.

We have to understand the difference between **metaphor**, **symbolic**, and **literal**.

Metaphor -

- Metaphors compare two things directly and they can create distinct imagery usually through exaggeration.
 - I am a night owl
 - The place was a zoo
 - He is a couch potato

Symbolism

- Uses symbols, such as objects, people, or colors, to represent abstract ideas or concepts. They can represent attitudes, beliefs, values, qualities, and life paths.
 - Flags are a good example of symbolism, because they represent a nation or a set of beliefs.
 - A badge for example symbolizes law enforcement.
 - The cross is a symbol of freedom, of Christianity, of Jesus and his death and resurrection, specifically an empty cross.

Literal

- This is just straightforward language
- This is what happened
- The words mean what they mean
- Actual

Jesus is represented metaphorically as a lamb.

John 1:29 The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world!"

Paul says...

Romans 12:1

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

He's not saying go sacrifice yourself on an actual altar.

Ephesians 5:1-2

Therefore be imitators of God, as beloved children; and walk in love, just as Messiah also loved you and gave Himself up for us, an **offering and a sacrifice** to God **as a fragrant aroma**.

These texts are speaking metaphorically - Jesus was not burned on an altar.

Paul used that language even of himself as well...

Philippians 2:17

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

So when I say, Jesus was not literally a sacrifice we have understand what the differences between literal and metaphoric language when we do come across text that indicates that Jesus was a sacrifice.

It's important to recognize that the Gospels never use sacrificial language to refer to what Jesus did. They never refer to Him as a sacrifice. They use something else.

Matthew 16:21

From that time Jesus began to show His disciples that He must go to Jerusalem, and **suffer** many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Matthew 17:11-12

And He answered and said, "Elijah is coming and will restore all things; but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to **suffer** at their hands."

Mark 8:31

And He began to teach them that the Son of Man must **suffer** many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

Mark 9:12

And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He will **suffer** many things and be treated with contempt?

Luke 9:22

"The Son of Man must **suffer** many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."

Three of the gospels say almost the same identical thing.

Luke 17:25

But first He must **suffer** many things and be rejected by this generation.

Luke 22:15

And He said to them, "I have earnestly desired to eat this Passover with you before I **suffer**;

Luke 24:26

Jesus SAYS - Was it not necessary for the Messiah to **suffer** these things and to enter into His glory?"

Luke 24:45-47

Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would **suffer** and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Sacrifice is never used in any of those verses... However, suffering is used repeatedly.

Let's work back a little bit

We have to honestly ask, can a person die or suffer for the sins of another person, or even a group of people?

Is that sanctioned by Torah?

Suffering is a theme of Torah

Death

Barrenness

Look at the patriarchs

Moses - Blot me out of your book

Isaac was going to be sacrificed - the anguish Abraham must have felt

Ezekiel was made to lay on his side. Is that suffering?

Ezekiel 4:4-8 "As for you, lie down on your left side and lay the iniquity of the house of Israel on it; **you shall bear their iniquity** for the number of days that you lie on it. For I have assigned you a number of days corresponding to the years of their iniquity, three hundred and ninety days; thus **you shall bear the iniquity** of the house of Israel. When you have completed these, you shall lie down a second time, but on your right side and **bear the iniquity** of the house of Judah; I have assigned it to you for forty days, a day for each year. Then you shall set your face toward the siege of Jerusalem with your arm bared and prophesy against it. Now behold, I will put ropes on you so that you cannot turn from one side to the other until you have completed the days of your siege.

Rashi says

to bear the pain and torture [over] the number of days corresponding to the number of years that My spirit oppressed Me, so to speak, because they provoked Me, and **you will atone for their iniquity** since the retribution that I say I will bring upon them is painful to you.

From <https://www.chabad.org/library/bible_cdo/aid/16102/showrashi/true/jewish/Chapter-4.htm>

Isaiah 53

My Servant, will justify the many,

As He will **bear their iniquities.**

Therefore, I will allot Him a portion with the great,

And He will divide the booty with the strong;

Because **He poured out Himself to death,**

And was numbered with the transgressors;

Yet **He Himself bore the sin of many,**

And **interceded for the transgressors.**

Judaism believes suffering is a result of sin

Does the New Testament support this idea?

John 9:1-3 As He passed by, He saw a man blind from birth. And His disciples asked Him, “Rabbi, **who sinned**, this man or his parents, that he would be born blind?” Jesus answered, “It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.

- **WEIRD QUESTION?**
- **HE DID NOT DISCOUNT IT**
- Even the Pharisees had this understanding.
- John 9:34 They answered him, “You were born entirely in sins, and are you teaching us?” So they put him out.

Why would they think that the man was blind due to his sins or his parents?

- There is a verse that supports this idea.
 - Exodus 20:5 You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,

Sin in the parents' life seems to indicate that there is at least the possibility that their offspring may experience some sort of suffering...

Then we read:

John 5:5-14 A man was there who had been ill for thirty-eight years. When Jesus saw him lying there, and knew that he had already been a long time in that condition, He *said to him, “Do you wish to get well?” The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.” Jesus *said to him, **“Get up, pick up your pallet and walk.”** Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath on that day. So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” But he answered them, “He who made me well was the one who said to me, ‘Pick up your pallet and walk.’” They asked him, “Who is the man who said to you, ‘Pick up your pallet and walk’?” But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in that place. Afterward Jesus *found him in the temple and said to him, “Behold, you have become well; **do not sin anymore, so that nothing worse happens to you.**”

Jesus indicates that the suffering the man was experiencing for 38 years was due to some sort of sin. Which, to me, indicates that illness and suffering can be brought about directly because of sin.

Even the paralytic being lowered through the roof. How did he get that way? Jesus seems to say that it's directly related to sin.

Mark 2:1-5

The Paralytic Healed

When He had come back to Capernaum several days afterward, it was heard that He was at home. And many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them. And they *came, bringing to Him a paralytic, carried by four men. Being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. And Jesus seeing their faith *said to the paralytic, “Son, your sins are forgiven.”

Does that mean if you are not suffering you are without sin? No. Not necessarily.

Are you experiencing suffering? It may be due to sin, but it might not be. It would be good to examine yourself and ask God. It's always good to be ever conscious of your need to repent in this life. It's never wrong to ask God about things you need to repent of.

What are some things that you need to repent of? When is the last time you repented before your King??

IF you are thinking to yourself, well there's not really a whole lot, you're sort of fooling yourself. The better you understand sin, the more you'll see yourself as a sinner. Remember sin is a violation of God's commandments. He told you to do something and you didn't do it. He told you not to do something and you did it.

Summary

Last week, we discussed 1 Corinthians 15:3-4, which emphasizes the importance of Christ's death, burial, and resurrection according to the Scriptures. We defined a Messiah as someone anointed with oil or the Spirit of God for a divine purpose, and explored types and shadows in the Old Testament that foreshadow the Messiah. We questioned how the Messiah could pay for our transgressions and examined the concept of sacrifice, including the different types of offerings in the Torah. Sacrifices were primarily for unintentional sins and served as a protective covering to draw near to God, rather than for salvation. We also discussed the idea of vicarious suffering and atonement, and how Jesus' work was efficacious for the atonement of sins. Jesus is metaphorically represented as a lamb, and the Gospels emphasize His suffering rather than sacrificial language. We explored whether suffering can be a result of sin and examined various biblical examples. Ultimately, understanding the difference between metaphor, symbolic, and literal language is crucial in interpreting Jesus' role in atonement.

Next Time:

What about a righteous person suffering? What then? What if a person who does not deserve to suffer, what does that accomplish? What about the verses that do say that Jesus is a sacrifice, especially in the book of Hebrews?