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The Restitutory Nature Of Justice

What we're going to do now is come to the third event in the Confrontation with the King. The theme of these confrontation truths is the question Christ asked in Matt 16, "Who do you say that I am?" And the way you answer that question reveals your orientation to the word of God. We found that the prevailing orientation to the word of God in men's hearts, whether they be Jewish hearts or Gentile hearts is against the word of God. Men loved darkness rather than light for their deeds were evil. So when confronted with the Light of the world men flee, men create alternative interpretations to avoid a head to head confrontation with the King. The heart is desperately wicked, who can know it? So with the first event, the Birth of the King, the confrontation centers on His unique person as God and man, and we saw that the world didn't respond very well to His Person. The virgin birth was vigorously opposed due to what? Due to a weakness on the part of the people's understanding of the doctrine of God and man. If you haven't got the distinction of God and man clear in your mind then you can't accept God and man in one Person. That category in Christ doesn't fit until you first have the basic categories sketched out in your heart from the OT. There's an order, a progression to these truths.

The second event was the Life of the King and the confrontation here is over the doctrine of revelation. Can God speak into history or is there a barrier between God and history such that if he does speak the message can't get through, it gets intercepted or distorted before it gets to man.

Today we start with the third event, the Death of the King. We want to start with a quote by Dr. Leon Morris. Anything this guy writes I seem to enjoy, even if I don't agree in all the details; the guy has an interesting quote here.

He wrote a book, a very famous book, called *The Cross in the New Testament*. Follow with me as I read this quote, it's a neat summary of things.

“The cross dominates the NT. Notice how naturally it is referred to as summing up the content of Christianity. ‘We preach Christ crucified’ (1 Cor. 1:23); ‘I determined not to know anything among you, save Jesus Christ and him crucified’ (1 Cor. 2:2); ‘I delivered unto you first of all...how that Christ died for our sin’ (1 Cor. 15:3); ‘far be it from me to glory, save in the cross of our Lord Jesus Christ’ (Gal. 6:14). The Gospel is ‘the word of the cross’ (1 Cor. 1:18). The enemies of Christianity are ‘the enemies of the cross of Christ’ (Phil. 3:18). Baptism is baptism into Christ’s death (Rom. 6:3), and it is not without interest that, while Christ did not enjoin His followers to commemorate His birth, or any event in His life, He did call on them to remember His death.”

The point Morris is saying is that it's not the Birth or Life of the King that is central in the NT, it's this third event, the Death of the King that is central, very central, so we want to pay careful attention to this event. “Why did the Messiah die? Did He have to, or was it a tragic accident? Or, does the death show that Jesus really wasn't the Messiah after all?” Do you know why that's a legitimate question? What was it about the way that Jesus died that would have raised this question in the minds of Jews? Think about how He died. He didn't die by an accident; He didn't die in battle. How did He die? He died as a criminal. He died through the mechanics of governmental execution. This is a controversial issue. We see the cross so often, we get so used to it, we can't place what it must have been like to 1st century people. Here was the founder of their religion, this carpenter who was publicly executed for crimes against the state, and He's the founder of your religion? You've got to be kidding; an executed criminal is the founder of a religion? That's what it means to bear the cross of Christ. It was embarrassment in one sense. Would you like to be identified with somebody that screwed up so bad they got arrested and executed for a crime, would you like to be identified with Charles Manson, he's your leader and you're His follower? That's exactly the situation of every first century believer. They're following a guy perceived as a Charles Manson. It's not to us, but we're Monday morning quarterbacks here, we're looking at it in hindsight. These guys were playing down on the field and this is the way it appeared to them.

“Was His death meant to be merely inspirational, or did it actually accomplish something before God concerning our salvation? These are questions the NT authors go to great lengths to answer. Their writings explain the event of Christ’s death as the fulfillment of OT revelation concerning God’s holiness and man’s sin.” This is an important idea because we’re going to dwell on this. Remember each of these events, His birth, His life, and if you think back when we covered these topics I asked what was the problem with the Birth of Christ? Why did that stick in people’s craw, about the virgin birth? It was that people had a deformed and perverted view of God and man. Because they had a perverted view of God and man, they couldn’t grasp what this virgin birth thing was all about. Then we got to the Life of Christ, and it was a revelational thing. He revealed God, and people stumbled all over that, and NT scholars teaching in our universities still stumble over that. So in the Death of Christ, like those other two events, there’s a critical central truth that’s distorted, that’s perverted. In the case of the death of Christ, the crux of the whole discussion rotates around one basic issue. What does justice mean? Biblically speaking, what is justice all about? If we’re not clear on this we’re going to perceive the execution of Jesus Christ in terms of the normal person on the street at the time? He was a criminal, He got what He deserved.

The Scriptures present a view of justice that originates in the holiness of God; it doesn’t originate in the legislature of man. It originates in the holiness of God, *“a view of justice that today has almost totally disappeared from human consciousness.”* In a secularized society this view of justice is totally obsolete; it’s ridiculed, laughed at, if it’s ever even remembered. I bet you could go out on the street and take a survey, you’d have to think about how to construct the survey, but you could construct some sort of a quantitative measure and ask people for their views of justice, and I will bet you could go to a thousand people and maybe three or four of them would come close to the Biblical view, including lawyers and people that work in the judicial system. I’m going to spend a lot of time working through these passages of Scripture because we want to get straight in our heads what justice is all about. Then we can understand the cross. We can’t understand the cross if we don’t understand justice. The cross has justice in mind; it is the most fantastic revelation of justice in the history of the universe. But woe to us who try to understand what’s going on if we don’t first understand what justice is all about.

We want to look at the OT idea of justice, and then we'll go into the application of justice and the linkage between OT justice and the Messiah. So here's what we're going to do. We're going to start with the OT view of justice. Then later we're going to tie this in and link it to the Messiah and His relationship to justice. We want to start by noticing something. Let's go to Genesis 3, right after the Fall occurred, and put ourselves in our imagination. In our mind's eye, let's travel back to the garden and think of ourselves as observers to this event. Gen 3:21, "And the LORD God made garments of skin for Adam and his wife, and He clothed them." What had to happen before God got the skin? He had to kill an animal, and He made, actually the Hebrew word is skin or leather, He made leather..., the first leather pants that were ever made were made by God. He's a clothing designer, He invented leather and all the bikers and cowboys said, amen. But think, an animal had to die here. Had Adam and Eve ever seen physical death? No. They evidently were close to the animal kingdom because what do we know about Eve? When an animal started talking to her she carried on a conversation, so men and animals were pretty close. There is some residue of that today. Which is why we have animals, we call them pets. People bond with their pets. I've seen people who lost their dogs - they had the dog for 15 years and it got sick and the dog died and it's a big emotional thing; they bonded with this dog over many, many years, they went through all kinds of life's experiences together. So this is traumatic to lose the dog, and those of you who have lost a pet after many years know what I'm talking about. My mom lost a kitty when she was a little girl and she remembers it to this day and has a soft spot for her cats, so anytime she loses one it's an emotional disaster.

Animals and men will bond, and when Adam and Eve saw this horrible thing happen, (maybe God showed it to them, maybe He didn't), let's imagine that they had to stand there and watch God in an incarnate form, walk into the garden; He had some sort of a body there, He grabs this animal, kills it, blood spews out all over the place, a big mess, rips off the skin, works with the pieces of this animal carcass and drip, drip, drip. This is a bloody mess here. This is what the Bible is talking about. Now you can't tell me that Adam and Eve who were just created in a perfect environment weren't slightly shocked by this thing that went on here. And if PETA was around, whatever the pet animal rights group is they'd freak out at this happening.

The whole point is did the animal sin? No. How'd the animal get involved in this thing? Let's imagine us as observers to this event. We know God is loving; we know He's just; we're very thankful that He called to us after we sinned and asked us where we were, because we were hiding. He had to initiate with us, that's grace; He graciously called us to Himself, and when we thought everything was cool He turned around and killed this animal. And we had to watch this bloody mess; we had to see a perfectly good animal writhe in death, not a pleasant experience. Then He hands us leather clothes and says put this on. And every time we wear it, what do we remember? That bloody mess, the death of that animal. We have death and blood on our mind every time we put our clothes on. This is the picture.

Now turn to Gen 4:3-5, the two sons of Adam and Eve, brothers. "So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. ⁴And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering; ⁵But for Cain and for his offering he had no regard. So Cain became very angry and his countenance fell." In the Bible categories if we remember from the creation narrative there's a word for life, it's *nephesh*. Plants do not have *nephesh*, animals do have *nephesh*. And when God asks us to come into His presence, He asks us, in the OT to bring a *nephesh* sacrifice. He's not going to accept a plant sacrifice, and if we had time we could go to Jude 11 and what is apostate religion called? The way of Cain. "Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah." Do you know what that means, "the way of Cain?" Bloodless religion.

Let's do a little cataloging in our minds here. Bloodless religion. What's bloodless religion? Any religion that seeks to come to God apart from an atoning blood sacrifice. What did Cain come with? Grain, plant material. Does plant material have blood? This is controversial today. If our generation preached a clear gospel, which it doesn't, but if it did we wouldn't be making many friends. What they hear you saying is you're involved in an ancient bloody religion. That attack has been used forever; you rarely hear it today because there's not enough authentic gospel preaching to have an authentic reaction. But where the gospel is preached in its NT power, with the blood atonement and all the sacrifice, people are repulsed. If the Holy Spirit doesn't open their hearts to what this whole thing is all about people are repulsed;

how dare you talk about bloody religion? That's ancient, that's messy, and that's primitive. We want to talk about good works, we want to talk about coming to Jesus to feel good, we want to come to the Jesus who makes us psychologically whole, we like the Jesus who holds our hand, the Jesus who helps me get my girlfriend back, the Jesus who is going to make me wealthy and all the other 1001 apostate Jesus' that everyone loves to hear preached. Those are the nice things but you're bringing in all this blood stuff. We don't like that. Well, sorry, I didn't write this book. There's only one reason why we come to Jesus Christ, it's because of the blood atonement and the cross; that's the core of the gospel.

Let's follow this further. Turn to Gen 8:20, the days after the Flood. All the earth was flooded and apart from eight people who believed in that bloody religion the human race was destroyed. If we had a time machine and could go back to the planet earth as it looked before the Flood from the planet we live on now, we'd probably think we landed on another planet. They are probably that much different. We don't know all the details but the details we do have sketch a very, very different place. Peter goes so far as to describe them as two separate heavens and earths, two different universes. Gen 8 is the origin of the present universe and the rise of the present civilization. We don't have enough data to describe what the pre-Flood society was like; apparently they were very advanced, brilliant people, off the scale so far as our standards are concerned. But what we call civilization began in the mountains of Ararat, not Africa.

The new universe and civilization were graciously founded on the basis of a contract called the Noahic Covenant. And what was the first act of worship at the beginning of civilization, an act of worship viewed and observed by the forerunners of every people group and culture now on planet earth? Every race, every language group, every member of the human race is represented here in Noah and his family. Gen 8:20, "Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar." Blood! Death! Sacrifice! And a person who's first coming to the Scriptures can be shocked by this. What the heck did the animals do? They sat in their pens all through the Flood, for over a year, and the thanks they get is these human beings unload them and kill them! What's the deal here, where's justice here? Verse 21, "And the LORD smelled the soothing aroma; and the LORD said to Himself, 'I will never again curse

the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done." So here God is satisfied. What kind of a God do you Christians have in the Bible that is satisfied by this bloody mess? What kind of a God are you talking about? You've got to feel this from the text and sense this because if you don't you're not locking into the truth. You're locking into the idea of nice sterile bloodless good works, I'm going to please God and you're not getting it... you're missing the truth!

Let's go further. Somehow we've got to deal with bloody religion, or shall we say more properly, blood atonement for sin. We want to think about this. Why is this a theme from the very first act of the new civilization in the new universe, this emphasis on blood sacrifice? It raises an issue and the issue is going to be the issue of justice. Somehow this blood atonement for sin satisfies God's justice. So let's see if we can understand God's justice. For the first truth about God's justice we want to go to Num 5 to see, we're going to go to the Mosaic Law Code to see if we can get a sense of how the Bible views justice versus how we view justice today.

Num 5:5-10 is the law code given through Moses by God to the nation Israel. Let's make some observations. I want you to think as we read through these verses; as a result of these verses tell me what's the underlying idea about the source of justice in these verses? "Then the LORD spoke to Moses, saying, ⁶Speak to the sons of Israel, 'When a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty, ⁷then he shall confess his sins which he has committed, and he shall make restitution in full for his wrong, and add to it one-fifth of it, and give it to him whom he has wronged. ⁸But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong must go to the LORD for the priest, besides the ram of atonement, by which atonement is made for him. ⁹Also every contribution pertaining to all the holy gifts of the sons of Israel, which they offer to the priest, shall be his. ¹⁰So every man's holy gifts shall be his; whatever any man gives to the priest, it becomes his. ¹¹Then the LORD spoke to Moses, saying," etc. In verses 5-10 how is the sin addressed? Against whom is the sin? It looks like it's against the person, the victim of the crime. But it's introduced in verse 6 by what? Before we get to talking about the victim of the crime, who has been wronged before we get to the victim? The LORD. What does it say in verse 6, "When a

man or woman commits any of the sins of mankind, acting unfaithfully against the LORD,” observe that, just an observation.

Turn to Lev 5:14, it’s a little clearer here. “Then the LORD spoke to Moses, saying, ¹⁵If a person acts unfaithfully and sins unintentionally against the LORD’s holy things, then he shall bring his guilt offering to the LORD: a ram without defect from the flock according to your valuation in silver by shekels, in terms of the shekel of the sanctuary, for a guilt offering. ¹⁶And he shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it, and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it shall be forgiven him. ¹⁷Now if a person sins and does any of the things which the LORD has commanded not to be done, though he was unaware, still he is guilty, and shall bear his punishment.” ¹⁸“He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know it, and it shall be forgiven him.” In verse 19, “It is a guilt offering; he was certainly guilty before the LORD.”

Continuing in Lev 6:1, “Then the LORD spoke to Moses, saying, ²When 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 companions, ³or 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; ⁴Then 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, ⁵or 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. ⁶Then he shall bring to the priest his guilt offering to the LORD, a ram from the flock without defect, according to your valuation, for a guilt offering, ⁷And the priest shall make atonement for him before the LORD: and he shall be forgiven for any one of the things which he may have done to incur guilt.” It describes the specifics of the criminal code.

What is the preface in all these passages? Before you get into the details of the code, who is the sin against? The Lord. Because who gave the code? When a person goes in a courtroom today, let's say here's the victim, and the criminal has hurt this victim, how is the case presented in court? It's So and So against whom? The victim? It's not presented that way in court. It's presented as So and So against the State. Why is that? Why isn't it presented against the victim; the victim is the guy that got injured, how come the victim is not the one the case is presented against? Answer: the victim didn't make the law, the State made the law. If crime is a violation of a law, then the crime is against who made the law. If the law wasn't there, by definition you don't have a crime. We say well it's still wrong. Yes it is, but from the standpoint of law it isn't. It's a crime the State made a law and that law has been violated, so it's a case of this criminal against the law, not against the victim. Where did that idea get started? Right here. What was the legislative arm in Israel? Three branches of government; legislative, judicial and executive. Who was the executive in Israel? Moses and the elders, the leaders. Who were the judges? The priests that they had. Who was the legislature? Who made the Law? God at Mount Sinai. So God was the legislative branch. So in place of the State who do we have in the OT? The Lord. He made the law and therefore when there's a transgression, who is it against? It was against the Lord. That's why in these passages we read over and over the sin was against the Lord. He was the One who was sinned against. He made the Law.

For a very personal and practical application of this, turn to Ps 51:4, David's famous confession of sin. This ought to act as our guideline when we confess our sins. We're coming to the first principle of OT justice. In OT justice, the sin is against God, not man, because man didn't make the standard. God made it. That's why in Psalm 51 there's this interesting thing David said. I mean David committed adultery with Bathsheba, and then he knocked off her husband. We've got a little problem here, we've got adultery and we've got murder. But when David confesses, what does he say? "Against Thee and Thee only have I sinned," you might think there's a problem with that. Against the Lord only? What about Bathsheba and Uriah? Well, David's not being insensitive to the victims, but what he's saying is that when I think of my sin, I think of it against the One who set the standard in the first place, I think of it vertically against God who established the Law. So, "Against Thee and Thee only have I sinned, and done that which is evil in Thy sight, so that

Thou art justified when Thou dost speak, and blameless when Thou dost judge.” It’s a conviction borne of a conscience oriented to God and what attribute of God is this? It’s His holiness. He’s love, He’s justice, etc., this is His holiness, His righteousness, His justice, that core of attributes. It’s because David recognizes this is who God is and it’s His standard that I’ve violated.

The second principle in OT justice is found in Exod 22, so turn back into the law code. This is a whole marvelous study, for modern people. I know going into these books is about as thrilling to some people as reading the obituaries, but the point is that these passages in the Mosaic Law Code really do have a lot of depth and wisdom to them. It’s so funny, we’re so worried about the Ten Commandments being posted in some place. Most people have never read them; I know there’s a number of Senators and Congressmen that have never read them. Yet what is the whole basis of our law? The OT Law of Moses. That’s why on the historic buildings of our nation, up in the NE, who do you always see? Moses. And what’s he holding? The Ten Commandments. But we can’t post the Ten Commandments. That’s a violation of church and state.

Exod 22:1, “If a man steals an ox or a sheep, and slaughters it or sells it he shall pay five oxen for the ox and four sheep for the sheep. ²If the thief is caught while breaking in, and is struck so that he dies, there will be no bloodguiltiness on his account. ³But if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he own nothing, then he shall be sold for his theft. ⁴If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double. ⁵If a man lets a field or vineyard be grazed and bare and lets his animal loose so that it grazes in another man’s field, he shall make restitution from the best of his own field and the best of his own vineyard. ⁶If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field itself is consumed, he who started the fire shall surely make restitution. ⁷, “If a man gives his neighbor money or goods to keep for him, and it is stolen from the man’s house, if the thief is caught, he shall pay double. ⁸If the thief is not caught, then the owner of the house shall appear before the judges, to determine whether he laid his hands on his neighbor’s property. ⁹For every breach of trust, whether it is for ox, for donkey, for sheep, for clothing, or for any lost thing about which one says, ‘This is it,’ the case of both parties shall come before the judges; he whom the

judges condemn shall pay double to his neighbor. ¹⁰If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep for him, and it dies or is hurt or is driven away while no one is looking, ¹¹an oath before the LORD shall be made by the two of them, that he has not laid hands on his neighbor's property; and its owner shall accept it, and he shall not make restitution, ¹²But if it is actually stolen from him, he shall make restitution to its owner. ¹³If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces. ¹⁴And if a man borrows anything from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution. ¹⁵If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.”

What is the key word that you see repeated here over and over, verse after verse? Restitution. So somehow this concept is central to the idea of justice in the Scripture—restitution. Restitution means to restore the damage done to the godly order. God has created a certain order. Crime violates that order. And that order has to be restored. The justice that you observe in this Mosaic Law Code goes to great lengths to restore damage at exactly the point where the damage was done. We're far from that in our society. In our society we throw somebody in jail, but this doesn't really help anyone. What it does is give them a higher education in crime, because they've been in there with other criminals and they all put their heads together to do a better job next time. By the way, they had other ways of handling violent crime in the OT, they had swift public executions.

The idea we're trying to get across here is there's a restitutionary component to justice. Let's put these two ideas together and see what we come up with. Point one, the OT says that sin or injustice is against God; that means God is the standard of justice. It's His nature that is the standard of justice. Men's law may reflect that standard or may not. Secondly, God isn't satisfied until restitution is made. He wants the godly order restored. That is why when God allows history to go He will not let it go on forever without separating good and evil. He is going to restore at least the goodness. For the creature who refuses to deal with the original issue, (and what was the original issue - we just said it is sin against God) who is never willing to go back to the source of the problem, which is sin against God, and deal with that issue, he becomes debris, eternal garbage. But for those creatures called by grace who

respond to God's solution, God's restoration, there is final restoration of all things.

The problem, however, is that when we get to this point of justice, sin against God, restitution, we put these two things together and now what we conclude is... that justice demands restitution for the ruined life. Adam and Eve, when they sinned, they died. Now if God is going to restore their life, the life that is lost has to be restored; that's restitution. But the problem is, point three, that the source of the restitution can no longer be the person who's lost his life, he doesn't have a life to give. These criminals in Exod 22, the guy who is the thief has to go out and work and pay it back, he has to pay back the damages. He has to learn to labor rather than steal. He has to learn DI#1; responsible labor. That's why there are five oxen given instead of one. Why is 500% required rather than just 100%? Because the guy lost his oxen to start with, then he lost the productivity of the oxen during that time period, he had emotional turmoil due to the loss, and he may not get an equal replacement. So the 500% is the built in wisdom to cover all these damages. Plus the thief learns the value of labor. The problem is we are sinners, we have lost our life through sin, and our life is not ours. Whose is it? It's God's. He was the one that gave it to us. So here we are, we're damaged, our life has been lost and it's His life that we've taken and He wants some restitution. Excuse me, hey, pay up! You took My life. Well, how do I pay up? I haven't got a life to give. The conclusion here is that the restitution must have an external source. This is the heart of what's coming up in the blood atonement. You've got to get this background right.

It's God's holiness that demands restitution. The restitution has to come from a source somewhere, it can't come from us because we've lost it, so it has to come from a source external to us. This was the lesson that God was teaching Adam and Even in the garden. You say how so? Here we get into animal sacrifice. Why do we have bloody mess in the OT? Animals are *nephesh* life, that's the Hebrew word that equals life. Man has *nephesh* life. What's the difference between animal *nephesh* and human *nephesh*? The Bible makes a distinction. Human *nephesh* is made in God's image, so our life is qualitatively different from the animals. But that is not to say that the animals don't have a soul analogous to a human soul; it's not made in God's image, I mean. Your dog doesn't have devotions in the morning. But the dog or cat or pet or whatever, is a form of life, it's a form of *nephesh*, and it's close

enough to us to have some kind of relationship. You don't have that with your flowers. The *nephesh* in the animal is close enough that we can partially bond with it, and we can understand something. This is why people have pets, there's an attraction. What's the attraction? There's a *nephesh* bond going on. The animals are *nephesh*, not made in God's image, but they're close enough, they're closer than daisies and tulips, to human *nephesh*.

Turn to Gen 9 and we go back and cover a point about the beginning of our civilization and animals. Originally, in the garden, man was a vegetarian. In Gen 9 we are authorized to eat meat. To those who have lived in the city all their life, the bloodiness of hunting and cleaning an animal or slaughtering an animal is a foreign experience. I got a chuckle a few weeks ago: someone sent me an e-mail. I don't know if this is true or not but regardless it illustrates how foreign this idea is to most people. The paper said,

"To all you hunters who kill animals for food, shame on you; you ought to go to the store and buy the meat that was made there, where no animals were harmed." We laugh but most people go through life and never encounter the violence and the death of getting meat to eat. But in Gen 9 there was a little procedure that had to be done, there's a reason for this. Verse 3 says, "Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. ⁴Only" there's a restriction now, "only you shall not eat flesh with its life, that is, its blood." What does that mean? It means the blood has to be drained from the carcass before eating can occur.

Why do you suppose that is? Later on in the Levitical law code there's a word that says the life is in the blood, the *nephesh* is identified with the blood. This little act of draining the blood out of the carcass causes us to pause and realize, I've killed a creature of God and there was a price. This creature's life was given for me so I could have a meal, so I could be sustained. We forget, every time we sit down at the table to eat meat that the animal had to die so we could live. What that communicates to us, if we think Biblically, is that we physically exist only because of substitutionary death. Think about it. We're sitting here surviving on the basis of substitutionary death for us. *Nephesh* has been spilled for us into the ground in order that we can breathe, and we can eat, and live.

But this came down in the OT to the fact that animals would be killed, not just for meat, but they would be killed for sin. By the way, while we're at this

point in verse 4, “you shall not eat the flesh with its life, that is, its blood,” can you think of a NT reversal of that truth taught by Jesus. You shall eat My flesh and you will eat My blood, because in Jesus the life is completely given to us. This is kind of a restraint in verse 4. In one sense it’s teaching the right to the animal that lost its life, but it’s also teaching a restriction - we do not have absolute rights over the life of those animals. They are God’s animals and we can partake of them to provide physical life. And it sets us up to understand that when God’s Son is given what does He provide? Our spiritual life and ultimately our resurrection body, the physical too, on an ultimate level.

To show that the OT saints were sensitive and had a problem killing and slicing the throats of their animals turn to the story in 2 Sam 12. All this is background to the Lord Jesus Christ, that’s why all these details are here. The cross has to be explained in context, it’s always the context that counts. In 2 Sam 12 Nathan comes to David and tells him the story. “Then the LORD sent Nathan to David. And he came to him, and said, ‘There were two men in one city, the one rich and the other poor. ²The rich man had a great many flocks and herds. ³But the poor man had nothing except one little ewe lamb which he bought and nourished; and it grew up together with him and his children.’ What’s that animal, that little ewe doing? It’s bonding with that family. ‘It would eat of his bread and drink of his cup and lie in his bosom, and was like a daughter to him. ⁴Now a traveler came to the rich man, and he was unwilling to take from his own flock or his own herd, to prepare the wayfarer who had come to him; rather he took the poor man’s ewe lamb and prepared it for the man who had come to him. ⁵Then David’s anger burned greatly against the man....’ We know the rest of the story.

The point I’m making about this story is that the OT people bonded with their animals and they were very sensitive to their slaughter animals. The slaughter house religion did not breed in them a callousness toward animal life. Instead it bred a sensitivity, because there’s something abnormal about this. Remember, again we go back to this, there’s something abnormal about the fallen universe. This good/evil mix, the deepest parts of our soul tells us this is abnormal. Animal death is abnormal, we sense that it’s abnormal, and that’s why when the animal bonds with us we don’t want to give it up. There’s something enduring about that. It tugs at our soul; that’s normal. It’s abnormal that it has to occur, but it’s a way the OT has of looking at this to

prove that in the OT this was a dramatic moment. They didn't laugh at the blood of slaughter. They didn't enjoy the noise. PETA has this idea that in the OT these people didn't care, they loved the blood and slaughter. Well, what do you call 2 Sam 12, this guy's little lamb was like a daughter to him. And David gets extremely upset over it. So here's a guy who is a man's man, and he has this sensitivity to animals. Why? Because he understands human-animal bonding, he understands both have *nepshesh*, of a different sort, but nonetheless. Therefore the animal's slaughter becomes revelatory to solve this problem about justice. God is saying it's going to be solved, I'm going to solve it, I'm going to give it to you but it's going to cost, and I want you to understand the pain I go through when I give you My Son. So to inculcate that sense of loss *nepshesh* animal after *nepshesh* animal will bond with you and be severed at death and you've got to sit there and watch it and watch it and watch it until it clicks up here that one day I'm going to solve the sin problem finally, but only because somebody external to you paid for what you've done. Please look at Heb 9:6-14, that whole passage, read that because there's where the great truth is made that all of the blood, all of the animal sacrifice in the OT were not efficacious. Well then what function did they do if they didn't resolve the sin problem? They prepared men for what the cross of Christ was all about. How did John announce the Christ? Behold, the Lamb of God. The whole sacrificial system comes to a head in that announcement and it should have clicked what was about to happen.

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