

# BECAUSE I SAID SO!

<sup>19</sup> *“Come, follow me,” Jesus said, “and I will send you out to fish for people.”*  
Matthew 4:19

<sup>5</sup> *Trust in the LORD with all your heart and lean not on your own understanding;*  
<sup>6</sup> *in all your ways submit to him, and he will make your paths straight.*  
Proverbs 3:5,6

I. A “why”-“because” season.

A. We are entering a season of riddles, uncertainties, and mystery.

B. But our paths will be completely secure as we follow Jesus Christ in obedience simply because he says so. (Acts 10:19,20 KJV)

<sup>19</sup> *While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. <sup>20</sup> Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.*

II. Chukat Ha Torah-

A. In Orthodox Judaism a Chok (Sounds like hawk or hook) is a statute whose meaning is incomprehensible to man.

B. A specific type of commandment that does not appear to have a rational reason yet demands complete faith in the righteousness of God leaving little room for human insights. A law whose logic is not evident.

C. A mitzvah (an act) whose reason is hidden from us.

D. A decree that a king has passed for his subjects, for which we do not know the reason.

III. Why ask why? / Three examples of Chukim

A. Example one: Do not boil a kid in its mother’s milk. (Exodus 23:19)

<sup>19</sup> *“Bring the best of the firstfruits of your soil to the house of the LORD your God. Do not cook a young goat in its mother’s milk.”*

The What: Don’t take a baby goat and cook it to the boiling point in its mother’s milk.

The Why: Because I said so.

B. Example two: No mixed garments. (Leviticus 19:19; Deuteronomy 22:11)

[Lev 19:19 NIV] <sup>19</sup> “Keep my decrees.” “Do not mate different kinds of animals.” “Do not plant your field with two kinds of seed.” “Do not wear clothing woven of two kinds of material.”

[Deu 22:11 NIV] <sup>11</sup> Do not wear clothes of wool and linen woven together.

The What: Don’t mix linen and wool together in a garment.

The Why: Because I said so.

C. The quintessential Chok - The ashes of the Red heifer. (Numbers 19:1-22)

<sup>1</sup> The LORD said to Moses and Aaron: <sup>2</sup> “This is a requirement of the law that the LORD has commanded: Tell the Israelites to bring you a red heifer without defect or blemish and that has never been under a yoke. <sup>3</sup> Give it to Eleazar the priest; it is to be taken outside the camp and slaughtered in his presence. <sup>4</sup> Then Eleazar the priest is to take some of its blood on his finger and sprinkle it seven times toward the front of the tent of meeting. <sup>5</sup> While he watches, the heifer is to be burned--its hide, flesh, blood and intestines. <sup>6</sup> The priest is to take some cedar wood, hyssop and scarlet wool and throw them onto the burning heifer. <sup>7</sup> After that, the priest must wash his clothes and bathe himself with water. He may then come into the camp, but he will be ceremonially unclean till evening. <sup>8</sup> The man who burns it must also wash his clothes and bathe with water, and he too will be unclean till evening. <sup>9</sup> “A man who is clean shall gather up the ashes of the heifer and put them in a ceremonially clean place outside the camp. They are to be kept by the Israelite community for use in the water of cleansing; it is for purification from sin. <sup>10</sup> The man who gathers up the ashes of the heifer must also wash his clothes, and he too will be unclean till evening. This will be a lasting ordinance both for the Israelites and for the foreigners residing among them. <sup>11</sup> “Whoever touches a human corpse will be unclean for seven days. <sup>12</sup> They must purify themselves with the water on the third day and on the seventh day; then they will be clean. But if they do not purify themselves on the third and seventh days, they will not be clean. <sup>13</sup> If they fail to purify themselves after touching a human corpse, they defile the LORD’s tabernacle. They must be cut off from Israel. Because the water of cleansing has not been sprinkled on them, they are unclean; their uncleanness remains on them. <sup>14</sup> “This is the law that applies when a person dies in a tent: Anyone who enters the tent and anyone who is in it will be unclean for seven days, <sup>15</sup> and every open container without a lid fastened on it will be

unclean.<sup>16</sup> “Anyone out in the open who touches someone who has been killed with a sword or someone who has died a natural death, or anyone who touches a human bone or a grave, will be unclean for seven days.<sup>17</sup> “For the unclean person, put some ashes from the burned purification offering into a jar and pour fresh water over them.<sup>18</sup> Then a man who is ceremonially clean is to take some hyssop, dip it in the water and sprinkle the tent and all the furnishings and the people who were there. He must also sprinkle anyone who has touched a human bone or a grave or anyone who has been killed or anyone who has died a natural death.<sup>19</sup> The man who is clean is to sprinkle those who are unclean on the third and seventh days, and on the seventh day he is to purify them. Those who are being cleansed must wash their clothes and bathe with water, and that evening they will be clean.<sup>20</sup> But if those who are unclean do not purify themselves, they must be cut off from the community, because they have defiled the sanctuary of the LORD. The water of cleansing has not been sprinkled on them, and they are unclean.<sup>21</sup> This is a lasting ordinance for them. “The man who sprinkles the water of cleansing must also wash his clothes, and anyone who touches the water of cleansing will be unclean till evening.<sup>22</sup> Anything that an unclean person touches becomes unclean, and anyone who touches it becomes unclean till evening.”

The What: In this section of scripture the ashes that made the impure pure made the priest performing the service impure; this seems like utter nonsense.

The Why: Because I said so.

#### IV. Doing the next right thing; trusting Christ alone as shepherd.

- A. God rarely gives us a finished product. He usually gives us a seed that contains the plan of God.
- B. We dream of a forest of mighty oaks. God gives us a handful of acorns.
- C. Jesus says, “Follow me,” claiming allegiance over our need to understand.
- D. Needing to understand cripples and paralyzes us. Being willing to live in the light of mystery allows us to move forward in the adventure of life.
- E. Radical obedience will result in an avoidance of mixture.
- F. Holiness will be secured in this hour when it is so desperately needed.
- G. As you will obey the “what” without asking “why”, you will be set apart

and preserved and the principle of separation will have done its work.

- V. Three principles of comfort while moving forward not needing to know why.
- A. Principle one: Because things do not make sense to us does not mean that they don't make sense at all.
  - B. Principle two: Because some things do not make sense to us now does not mean that they will never make sense.
  - C. Principle three: There is a higher viewpoint from which things which don't make sense to our ordinary reasoning can make sense to our spiritual understanding.
- \* We don't eat flour or sour milk or salt or soda. But when these are properly mixed and baked a while they come out southern biscuits. There are happenings and events that are very disturbing when we try to digest them by themselves, but God mixes them as a part of his recipe, and when they come out of his oven in the "light of eternity", we find that they were part of the "all things" that "work together for good."

VI. Archippus finish your work (Colossians 4:17)

<sup>17</sup> *Tell Archippus: "See to it that you complete the ministry you have received in the Lord."*

- A. We don't know who this believer was.
- B. He was a helper of Paul.
- C. Paul exhorted him with a specific word that we need to hear today, "Finish your work!" Don't ask, "Why?" Ask "what" you should do! Then do it!