

Transition from Exodus:

We have completed our study of **Genesis** – the Book of Beginnings and last week of **Exodus** – the Book of Redemption. [If you missed one of those you can find the recordings on the church website or look at the summary page for each book on my website.] Today we dive into **Leviticus** – the Book of Holiness. Here is where so many well-intentioned Bible reading plans go to die. The end of Exodus with its detailed instructions about the Tabernacle might be a bit of a slog, but it seems like quicksand when you try to navigate through Leviticus. Mainly because there is **no plot**. The people remain at the base of Mt. Sinai receiving the instructions that God delivered through Moses. So much of the book focuses on the OT sacrificial system and the role and responsibilities of the Levitical priests that we struggle to find the application to our own lives today.

J. Sidlow Baxter opens his overview of the book with the confession of readers who have historically found Leviticus **dull reading**. His response:

“To speak of Leviticus as ‘dull reading’ misses the point of the book completely. How could we expect a book like Leviticus, which is occupied throughout with regulations, to provide exciting reading? Obviously, it is not meant just to be read, but to be **studied**. It yields little of its treasure to a mere reading; but a reasonable concentration transforms it into one of the most intriguing articles in the Scriptures.”

Title: Heb: “*and He called*”; LXX – Gk: *Leviticon* = “*pertaining to the Levites*”; led to our English title; really dealing with that segment of Levites who were **priests**; they play an important role in the book

Big Idea:

SINCE GOD IS HOLY, OUR ACCESS TO GOD AND FELLOWSHIP WITH GOD MUST BE CONSTRAINED BY HOLINESS

Key Verse: **Leviticus 20:26** “*Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine.*”

Expanded Summary:

Leviticus lies at the heart of the Pentateuch for good reason. God’s people are at the mid-point of their journey to the Promised Land. In Genesis we saw the removal of mankind from the Paradise of Eden but the establishment of God’s covenant with the patriarchs. Then in Exodus God redeemed Israel from the bondage of Egypt and led them to Mount Sinai where they are now gathered to hear God’s instructions to His mediator leader Moses. A difficult journey lies ahead through the wilderness before Joshua will lead them into Canaan.

The Book of Leviticus has proved a challenge (and sometimes a drudgery) to study because of the details of the sacrifices and purification rituals of the OT system of worship which are so foreign to our experience. But Leviticus is critical to **understanding how a sinful people can worship a holy God and enjoy His presence**. At the heart of Leviticus lies the central chapters **16-17** that describe the Day of Atonement and the significance of the shedding of blood that is key to forgiveness of sins and reconciliation to God.

The sacrifices, the role of the priests, the purification rituals (that all point to their fulfillment in Jesus Christ) are all foundational to understanding God's call that His people walk before Him in holiness just as He is holy.

When we think of holiness we usually think of just the moral aspect of obeying God's requirements and meeting His righteous standards. But the word means literally "*to be set apart*". So pots and utensils could be holy – set apart and dedicated for service to God.

David Malick: In order for Israel to live with their Holy God as an individual in the community or as a nation in the land they must approach him

- through **sacrifice**,
- through a **holy priesthood** who honors him and does not presume upon him
- and through established cultural patterns of **separation** from uncleanness and morality which are in distinction to the life of their pagan neighbors.

J. Sidlow Baxter: "Leviticus reveals the **holiness of God** in three ways:

(1) in the **sacrificial system**, which insisted that "without the shedding of blood there is no remission," thus pressing on the most obtuse conscience the seriousness of sin;

(2) in the **precepts** of the law, which insisted on the one Divinely revealed standard for character and conduct;

(3) in the **penalties** attaching to violations of the law, which sternly proclaimed the inflexibility of the Divine holiness."

Authorship: Moses -- -- Pentateuch is a literary unit – same arguments apply as we mentioned for Genesis and Exodus --

Quote by Christ referencing specific injunction in **Lev. 14:1-4** – command to leper He had just healed -- **Matt. 8:4** -- *Show yourself to the priest . . .*

56 times stated that God imparted these commands to **Moses**

It seems that the book of Leviticus was given to Moses during the one month period between the erection of the Tabernacle and the departure of the people for the Promised Land from Mount Sinai.

Check out the beginning and ending of the book:

- **1:1** "*Then the Lord called to Moses and spoke to him from the tent of meeting, saying*"
- **27:34** "*These are the commandments which the Lord commanded Moses for the sons of Israel at Mount Sinai.*"

Before we get into the analytical study of the structure of the book, I want to jump right in with more of an **emotional touchpoint** – a couple of incidents that jar our senses about **the need to take sin seriously**:

1) First incident – Famous scene of the sons of the high priest Aaron offering **strange fire** – **Lev. 10:1-7** – we are not told what the strange fire was – just that it was not what the Lord had commanded – I wonder which of the sons came up with the bright idea – “I’m tired of the old traditions – Let’s try something with a bit more flair” -- no problem with their sincerity; no problem with their zeal; but the Lord had a huge problem with their execution

Reminds me of my favorite Funeral Illustration from a couple of years ago – True story: “*I Did It My Way*”

2) Second incident – Not so famous scene of just an ordinary Israelite – **Lev. 24:10-23**
In our culture you would have people dropping like flies if we made blaspheming God’s Name a capital offense.

Those 2 incidents comprise the **plot of Leviticus**. Everything else could be described as regulations or guidelines.

Illustration: Karen gives me a hard time about how I read my Who-Done-It books when we are on vacation. I take maybe 5-6 along and blitz through them. That’s because I read them for the plot. Karen has her Christian romance novel and she is savoring every word – drinking in the character development, the description of the surrounding scenery, etc. I’m on to the next book. So it doesn’t take long to read Leviticus for the plot.

So we have seen that the priests need to **take sin seriously**; every individual needs to take sin seriously;

3) Corporate Responsibility as well – **Chap. 26** –

- **Vs. 3** *If you obey . . .*
- **Vs. 14** *But if you do not obey Me . . .*

Structure of the Book:

I. (1-15) WORSHIPING A HOLY GOD — FOCUSED AROUND THE RITUALS ADMINISTERED BY THE PRIESTS

- A. (1-7) RITUALS INVOLVING SACRIFICES TO THE LORD
- B. (8-10) ROLE OF THE PRIESTS REQUIRING CONSECRATION
- C. (11-15) RITUALS INVOLVING PURITY

II. (16-17) HINGE = THE KEY TO ACCESSING GOD’S HOLY PRESENCE

- A. (16) THE GREAT DAY OF ATONEMENT
- B. (17) THE SIGNIFICANCE OF THE BLOOD

III. (18-27) WALKING WITH A HOLY GOD — FOCUSED AROUND HOLINESS IN PERSONAL LIFE AND COVENANT COMMUNITY

- A. (18-22) HOLINESS IN PERSONAL LIFE
- B. (:23-27) HOLINESS IN COVENANT COMMUNITY

WHY STUDY THIS BOOK? Not for the storyline -- 5 Key Reasons:

- To emphasize the **holiness of God** and reinforce our high calling to holiness in life.

Warren Wiersbe: God's holiness means His complete "*apartness*" from anything that is sinful. He is **different** from that which is common; He is **separate** from that which is defiling. But God's holiness isn't a static thing, like a block of pure ice. His holiness is active and alive, a "*sea of glass mingled with fire*" (**Rev. 15:2**). . .

Many of God's people today have lost the awesome sense of the holiness of God.

- To extract from the sacrificial system and the feasts the important **typology** regarding Jesus Christ and to help us to better understand the NT fulfillment of these types. Also To anticipate **future fulfillment** of various types and symbols that will ultimately see the same level of detail and specificity as those already fulfilled.

Typology is the study of types that consist of "persons, institutions, and events of the Old Testament which are regarded as divinely established models or prerepresentations of **corresponding realities** in the New Testament." The New Testament corresponding realities are called antitypes. In contrast to allegory, typology does not ignore the ancient historical context by trying to read the New Testament back into the Old Testament. Both the Old Testament type and New Testament antitype must be based on **historical facts** or occurrences, though there is an escalation or intensification from the Old Testament type to New Testament antitype.

- To remind us of the **grace of God** and the immense cost of sin so that we take sin seriously.

The book is filled with rules – things you can't touch; things you can't eat; places you can't go. It might seem very legalistic. Yet from Leviticus we learn above all that God is **gracious**. Leviticus reveals a God of Extravagant Grace. Even when Israel proves unfaithful and breaks their covenant obligations, God does not write them off. Instead, God declares,

"I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them" (**Lev 26:44**).

God chooses to forgive instead:

"I will remember the covenant with their ancestors whom I brought out of Egypt" (**26:45**).

After discipline and chastisement, Israel will continue to experience God's grace, since He never sets aside His unconditional covenant.

The response to grace should be total dedication.

- To remind us of the blessings associated with obedience and the judgments associated with disobedience.

The choices we make have consequences. The Israelites were quick to affirm that all you command us in the covenant we will perform. But their history was one of poor choices and persistent rebellion and going their own way.

But as we study these detailed regulations, we quickly come to the realization that nobody will be able to keep all these laws. We see our sinfulness and our need for God's grace.

Working our way through the book:

I. (1-15) WORSHIPING A HOLY GOD — FOCUSED AROUND THE RITUALS ADMINISTERED BY THE PRIESTS

A. (1-7) RITUALS INVOLVING SACRIFICES TO THE LORD

The variety of purposes addressed by a sacrifice may be discussed under three headings:

- Sacrifice as a gift to God
- Sacrifice as a means of communion between Yahweh and members of the community and
- Sacrifice as a means of expiation

These sacrifices were offered by God's people – not as a means of achieving salvation, but for the purpose of sanctification – maintaining fellowship and communion with a holy God.

1. Sacrifices were **gifts**. They expressed gratitude and devotion. An offering presented to the sovereign Lord (the one who gives us all we have) was one way of expressing complete surrender and allegiance to the LORD. It could be a domesticated animal, vegetable goods, or breads and cakes—things that were necessary for life. What was sacrificed was usually consumed by the fire or eaten by the priests and sometimes in part by the offerer himself.
2. Sacrifices expressed **communion**. Even in secular life, contracts between people were sealed by sharing a meal together. To be able to eat at the king's table was considered a high honor. So the offerings celebrated communion with God.
3. Sacrifices brought **expiation** [the act of making amends or reparation for guilt or wrongdoing]. Every animal sacrifice had some sanctifying function because of the blood (we will look at **Lev. 17:11** shortly). When people became defiled in one way or another, they needed to find cleansing and consecration for readmission into the presence of God. In expiatory sacrifices no incense was added because these were not times of joy but times of spiritual need; and no communal meal was involved since union with God had been interrupted.

2 categories of offerings:

- Sweet savor -- burnt, meal and peace -- Voluntary
- Non sweet savor offerings – deal with sin — you must bring a sin offering when you sin and a trespass offering when you trespass – Compulsory

Every one of the sacrifices points to an aspect of how Jesus Christ saves us. Points forward to

the Sacrifice of Christ. Jesus is the ultimate sacrifice – by one sacrifice are sins are forgiven forever.

Characteristics of Israelite Sacrifices:

- You had to own the gift you brought or purchase it to give it
- It had to be without blemish – not some flawed leftover
- It was edible (except perhaps for the incense involved in the sacrifice)

5 Types of Sacrifices:

1) Burnt – unique – went entirely to God; deals with sin from the perspective of guilt; Associated with atonement; acknowledging God’s claim to every area of their life; Christ giving Himself up to God even to the point of shedding His blood on the cross – **accomplishing the will of the Father**; act of **dedication** and **commitment** without reservation; practical application – **Rom. 12:1-2** – *present your body a living sacrifice* – sweet savor to God;

Often accompanied by **grain offering** -- The grain offering, by itself, was not enough. It could never be offered alone; it always had to accompany a blood offering. Once the offeror made the blood offering, the grain offering became acceptable to God.

2) Meal / Grain – no blood involved – The purpose of the grain offering was to express thanksgiving in recognition of God’s provision and unmerited goodwill toward the person making the sacrifice. Here is a gift to God from the labors of my hands; I have grown this corn and prepared it; represents the life of Christ in His **purity** and **sinlessness** in service to God -- It usually was an offering of flour and oil in which a handful was burned and the priests ate the rest. The fine flour pictures His sinless humanity with its evenness of moral qualities, the oil pictures the grace and power of the Holy Spirit which characterized His life, while the frankincense is emblematic of the sweetness and fragrance of His Person and life. It was a gift to God from the best of the worshipper’s agricultural produce in an act of thanksgiving for sins forgiven.

An additional offering, the drink offering (or “libation”), was poured on top of the grain offering as a symbol of joy (**Leviticus 23:13**).

3) Peace / Fellowship – the worshiper ate part of it – some went to God, some to the priest and some to the offerer – in our Lord’s sacrifice He provided peace between the sinner and God; provides us **communion** and **fellowship** with God; anticipates the death of Christ

There were three primary peace offerings:

a. Thanksgiving Offering—a freewill offering given as an act of thanksgiving to God (**Leviticus 7:12-15**).

b. Wave offering / heave offering —the priest’s portion of the peace offering was waved before the Lord as a special act signifying that it was His (**Leviticus 7:30-31**).

c. Votive Offering—a freewill offering given because of a vow taken, or in relation to a favor, or a simple voluntary act of worship (**Leviticus 7:16-17**).

4) Sin / Purification – for unintentional sins – **2 Cor. 5:21—Christ was made sin for us** – Purpose was to atone for sin and cleanse from defilement; Christ bearing our guilt; sin disrupts relationships -- It dealt with two issues: the necessity of forgiveness from unintentional sins and of cleansing from ceremonial uncleanness (**Leviticus 4:2-3**).

5) Trespass / Reparation– for intentional sins – the guilt offering covered sin committed intentionally, such as deceit, fraud, lying, or stealing (**Leviticus 6:2-3**) or a sin related to the Lord’s holy things (**Leviticus 5:14**).

You must make restitution with 20% interest; payment for the damage caused by our sin.

I. (1-15) WORSHIPING A HOLY GOD — FOCUSED AROUND THE RITUALS ADMINISTERED BY THE PRIESTS

B. (8-10) ROLE OF THE PRIESTS REQUIRING CONSECRATION

1. (8) Installation of the Priesthood
2. (9) Dedication of the Sanctuary
3. (10) Sanctification of the Priesthood -- Judgment of Presumptuous Worship

Demands of God upon the Priesthood – they were to be **special people** because they had special duties

- Ceremonially clean
- Two key duties
 - o You would kill the animal yourself, then give it to the priest; they would drain it of its blood; place blood where they are supposed to; burn portions they were supposed to
 - o **10:10-11** – A second important duty – distinguish between the holy and the common; teach the people – most of them involved in teaching

Specially recognized and provided for; given most of the sacrifices to eat along with the offerer

- Bore a special judgment – held out publicly as models of obedience; **16:2** – Aaron cannot come into God’s presence any time he wants to

Supremely these priests pointed to Christ, our Great high Priest; superior ministry as New Covenant is superior.

Jesus is the ultimate Priest – the one mediator between God and man. He is a merciful and compassionate High Priest who fully understands our weaknesses.

You don’t have everything you need within yourself; you must first come to an end of yourself and realize your own limitations before you can come to God.

We are all a **kingdom of priests** – What does this mean? What are the implications of all believers functioning as priests? We are not just talking about preachers or Bible teachers or evangelists or church planters or missionaries. We are talking about all believers.

1. First Implication: Direct Access to God

In the Old Testament, only the high priest could enter into the Holy of Holies. Today, we have the privilege of direct access to God through Christ. We can come boldly unto the throne of grace.

Ephes. 3:12 “[in Christ Jesus our Lord] *we have boldness and confident access through faith in Him*”

Heb. 10:21-22 “*and since we have a great priest over the house of God,²² let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*”

We have no need for any mediation from human priests. We have no need to confess our sins and seek forgiveness through a human priest. Our prayers are heard because we have direct access to the Father. What a privilege that we so often take for granted.

2. Second Implication: We Offer Up Spiritual Sacrifices

We are still to offer sacrifices. However, these are no longer offerings of bulls and goats but sacrifices such as prayer, praise, thanksgiving, repentance, justice, kindness, and love.

- **1 Peter 2:5** spells out this function.
- In **Romans 12:1**, we are to offer our lives as “*living sacrifices,*”
- in **Philippians 2:17**, “*a sacrificial offering of faith,*”
- in **Philippians 4:18**, the “*services of love as a fragrant offering, a sacrifice acceptable and pleasing to God.*”
- In **Hebrews 13:15**, the spiritual sacrifice is praise and thanksgiving: “*Through him let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.*”

Above all, believers can be confident that God will accept their sacrifice.

3. Third Implication: Prophetic Role of Proclaiming God to Others

The world sees Christ through His representatives = the kingdom of priests. That is why we are to live holy lives and be separate and distinct from the world. That is why we are to be engaged in teaching and actively proclaiming “*the excellencies [wonderful deeds] of him who called you out of darkness into his marvelous light.*” (**1 Pet. 2:9**) Christians are to be ambassadors of reconciliation calling upon unbelievers to be reconciled to God.

I. (1-15) WORSHIPPING A HOLY GOD — FOCUSED AROUND THE RITUALS ADMINISTERED BY THE PRIESTS

C. (11-15) RITUALS INVOLVING PURITY

1. (11) Uncleaness Related to Dietary Restrictions

2. (12) Uncleaness Related to Childbirth
3. (13-14) Uncleaness Related to Blemishes
4. (15) Uncleaness Related to Bodily Discharges

Must understand this **important distinction between clean and unclean**

Issues of cleanness and ritual purity – make the distinction:

- **Lev. 10:10** “*And that ye may put difference between holy and unholy, and between unclean and clean;*”
- **Lev. 11:47** “*to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.*”

Why such a big deal about these distinctions? It seems to lead to a lot of complicated regulations that are easy to violate. But all of life matters to God. Especially those areas where the background of pagan practices would put Israel in a compromising position and blur the distinctiveness of their identity as the people of God. More importantly, uncleanness violates God’s holy presence.

How could inanimate objects like pots or vessels be holy? Because it is not fundamentally a moral concept but one of being **set apart for God’s service**.

- Leviticus provides detailed guidelines on how to attain and maintain **cleanliness**. For example, food laws (e.g., which animals are clean or unclean to eat), the purification after childbirth, and after bodily emissions are included in this category.
- Cleanliness could be restored through rituals like washing, offering sacrifices, or waiting a certain period of time.
- **Uncleanliness** was not inherently sinful but was a temporary state often related to physical conditions or certain life events, such as leprosy, menstruation, childbirth, or contact with dead bodies.
- The state of being unclean made one **ritually impure**, preventing participation in worship or certain communal activities. This was a matter of ritual purity rather than moral purity.
- The laws around uncleanness aimed to protect the **sanctity of God’s presence** by regulating what could come into contact with it.
- The **profane** refers to things that are **common** or **secular**, not necessarily immoral, but not consecrated or set apart for sacred purposes.

The distinction between clean and unclean, between holy and profane, is not simply about ritual purity, but about **preparing the people to live in the presence of a holy God**. It is a call for both **external conduct** (ritual purity) and **internal transformation** (moral holiness), aiming to make the entire community a fitting vessel for God’s presence and for the worship of a holy God.

II. (16-17) HINGE = THE KEY TO ACCESSING GOD’S HOLY PRESENCE

A. (16) THE GREAT DAY OF ATONEMENT

High priest sent only once per year into Holy of Holies to sprinkle blood of sacrifice upon golden mercy seat above ark of covenant (containing copy of tablets of the law = defined the sin of the people); sins covered up by the blood –only covers up the debt and puts it off for another year; **Rom. 3:25** – Christ is the propitiation for our sin – formerly God just passed over sin – complete satisfaction and payment; dramatic and unique – sin and guilt now removed. God removed (covered) the sins of the Israelites until a final, acceptable sacrifice would pay for them completely. Through atonement, men who were sinners could enter into fellowship with God.

Three things had to be present to make atonement for sin. These applied to both initial atonement and to continuing atonement.

- First, there had to be substitution. Every animal sacrifice in Israel involved the substitution of one life for another. A living being had to stand in the sinner's place and take the punishment for his sin. The substitute had to be sinless. Every sacrifice of an animal involved the death of an innocent substitute, since animals do not sin. They are not morally responsible.
- Second, there had to be imputation. God transferred the guilt of the sinner onto his animal substitute, when the sinner personally identified with his substitute by laying his hands on it. This ritual symbolized the transference of guilt for the Israelites.
- Third, there had to be death and the shedding of blood. Finally, the substitute to which God had imputed the sinner's guilt had to die. Atonement could not take place without death.

B. (17) THE SIGNIFICANCE OF THE BLOOD

The "*shedding of blood*" both illustrated and symbolized death, and was the biblical basis for the removal (forgiveness) of sins. **Blood is the essence of life (17:11)**. Bloodshed was a visual demonstration of life poured out. Sin always results in death (cf. **Rom. 6:23**).

III. (18-27) WALKING WITH A HOLY GOD — FOCUSED AROUND HOLINESS IN PERSONAL LIFE AND COVENANT COMMUNITY

A. (18-22) HOLINESS IN PERSONAL LIFE

1. (18) Holiness in Sexual Behavior
2. (19) Holiness in Daily Life – before God and Our Neighbors
3. (20) Holiness in Avoiding Specific Offenses that Merit Serious Punishment
4. (21-22) Holiness for Priests

To be a holy nation, Israel had to **separate herself** from the other nations, especially all the forms of idolatry and immorality pursued by her neighbors (**18:2–5, 24–25; 20:23–26**).

Mark Dever: Why should God's people obey Him?

- 1) Because they want to prosper – a good life –
- 2) Because God is with them; His presence
- 3) Because they fear Him
- 4) Because of His covenant relationship with them – **Lev. 25:55**
- 5) Because they are to reflect His character – ethics are objectively based
- 6) Because they are intended to be God's witness to the nations – **Lev. 20:23**

B. (:23-27) HOLINESS IN COVENANT COMMUNITY

1. (23) Celebrating Annual Religious Festivals
2. (24:1-9) Tabernacle Regulations:
Oil for Lampstand and Bread for Table of the Presence
3. (24:10-23) A Case of Blasphemy and Laws on Personal Injury
4. (25) Observing the Sabbatical and Jubilee Years
5. (26) Covenant Blessings and Curses
6. (27) Covenant Commitment: Vows, Dedications, and Tithes

Lev. 23 – Feasts to be Celebrated Annually

Month of April = first month in religious calendar of Jewish people – first 3 feasts; then you include the fourth feast and they all relate to **Christ's First Coming**:

a) Feast of Passover – **Redemption** – April 14 – (**Lev. 23:5**) -- exodus from Egypt – anticipates Christ's substitutionary death for us as the Lamb of God – our **redemption** from the bondage of sin.

1 Cor. 5:7 references Christ as “*our Passover*” who has been sacrificed.

b) Feast of Unleavened Bread – **Holiness of Life** – April 15-22 – (**Lev. 23:6-8**) --This feast began on the next day after the Passover and continued for 7 days. It was closely associated with Passover because the Israelites ate the roast lamb and the unleavened bread that night in Egypt (**Ex 12:8**). So no leaven was to be in the home, reflecting the putting out of sin – typifies the sinless life of the believer as a result of redemption – **1 Cor. 5:8** – “*Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.*” Fellowship is established on the basis of the applied blood. But fellowship is maintained as we walk in holiness of life, obedient to God.

c) Feast of First Fruits – **Resurrection** -- April 16 – (**Lev. 23:9-14**) -- first sheaf from barley harvest; **1 Cor. 15:20-23** – “*But now Christ has been raised from the dead, the first fruits of those who are asleep.*” At the beginning of the harvest, the Israelites cut a sheaf of grain and brought it to the priest, who waved it before the Lord. He did this to show that it was accepted by God on the sinner's behalf. Anticipates the **resurrection** of Christ who is the guarantee of the great harvest of resurrection of believers.

d) Feast of Pentecost (Weeks or Wave Loaves) – **Coming of the Holy Spirit -- June 6 – (Lev. 23:15-22)** -- end of wheat harvest time; 50 days after First Fruits; Christ has ascended into heaven and now He sends the promised Holy Spirit to indwell and empower believers.

Summer Gap of 4 months corresponding to present church age – then 3 last offerings focused on **Second Coming of Christ:**

e) Feast of Trumpets – **Final Triumph** -- Oct 1 – (Lev 23:23-25) – anticipates Christ’s return for His people –

1 Cor. 15:52 – when last trump is sounded

f) Feast of Day of Atonement – **Atonement and Propitiation** -- Oct. 10 – (Lev 23:26-32) --

The sacrifices of that day included a sin offering and a burnt offering for Aaron and his house; and two goats for a sin offering and a ram for a burnt offering for the congregation. The blood of the slain goat, sprinkled within the veil, pictures the satisfaction of the claims of God's justice. The live goat that was led away into the wilderness pictures our Lord bearing away our sins -- day of national conversion for nation of Israel; **Zech. 12:10-14** -- Just as the day of atonement closed with the appearance of the high priest from behind the veil, so Israel's future day of atonement will be climaxed with the appearance of their Messiah, the Lord Jesus Christ, from heaven.

g) Feast of Tabernacles (or Booths) – **Millennial Kingdom** -- Oct 15-22 – (Lev. 23:33-36) –

Remembrance of living in booths in the wilderness -- anticipates millennial reign of Christ; great time of rejoicing; **Zech 14:9, 16-21** -- Life's battles will finally be over. Sword and spear will be changed into instruments of peace. Every man will sit under his own vine and fig tree, enjoying a balanced economy (Micah 4:4). Earth's glorious sabbath of 1,000 years will have begun.

Summary: Throughout the book of Leviticus, we are given glimpses of the holiness that is ours as God's redeemed, the holiness that becomes ours through a life of obedience, and the perfect holiness that will be ours in the Millennial Age to come.

CONCLUSION:

Hopefully, we have come to see the **value of the Book of Leviticus**. Christ fulfils every aspect of the sacrificial system. He is our Great High Priest. He gives meaning to all of the annual feasts of the Jews. But in closing, we should note several verses from the **Book of Hebrews** which is God’s NT commentary on the Book of Leviticus.

Christ our great High Priest is superior to the Old Covenant priesthood:

Heb. 7:11 “*Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?*”

Christ ministers in the new heavenly sanctuary not the OT tabernacle:

Heb. 8:1-2 “*Now the main point in what has been said is this: we have such a high priest, who*

has taken His seat at the right hand of the throne of the Majesty in the heavens, ² a minister in the sanctuary, and in the true tabernacle, which the Lord pitched, not man.”

Christ’s once-for-all sacrifice is superior to the OT sacrifices:

Heb. 10:11-14 *“And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; ¹² but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, ¹³ waiting from that time onward until His enemies be made a footstool for His feet. ¹⁴ For by one offering He has perfected for all time those who are sanctified.”*

Reminder of Big Idea:

SINCE GOD IS HOLY, OUR ACCESS TO GOD AND FELLOWSHIP WITH GOD MUST BE CONSTRAINED BY HOLINESS

Make sure that you are approaching God through His appointed Mediator, our Lord Jesus Christ, the perfect Lamb of God who laid down His life as the only sacrifice that can take away sins. You do not want to stand before the Lord on Judgment Day and sing the Frank Sinatra song: **“I did it my way.”**