

IV. Traveling Route 66: The Bible in Biblical Perspective

The Journey to Christ, the Promised One

"Leviticus—The Book of Worship"

Selected texts from Leviticus

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Let's look at the book of Leviticus and let me make a few words of explanation that might be helpful for us in this study. First, I had mentioned earlier that you would be getting a lot of material and so I fully recognize that it is quite a challenge to write down all the things that are being covered so I have provided a couple of things for you. There is a note sheet available at each service for you to take notes on and there will also be a note sheet from the previous study available as well if you'd like to have it for your own archives. If you don't want to wait until the next service you can go to our website at <http://www.briarwood.org/sermons> and download the transcript and or the audio of the sermon. What I am trying to do with this series is to travel route 66 and as we are going through the 39 books of the Old Testament that is our journey to Christ and when we get to the New Testament that is our journey with Christ.

Jesus said, "Beginning with Moses (the Pentateuch which we are studying right now) then with all the prophets (the former prophets begin with Joshua and the latter prophets go all the way to Malachi) He explained Himself in all the Scriptures." So the Scriptures in the Old Testament are pointing us to Christ which is what we are doing now. So what we are doing is first of all we are trying to get a grasp on the content of each book, the things that surround that book and how it fits in the Old Testament. But we're also trying to trace its trajectory to the New Testament.

Leviticus is now our third stop. We have been to Genesis which is the book of origins. The book of Genesis was made up of ten books which give us the book of origins such as the origin of sin, the origin of the heavens and the earth, the origin of Adam and Eve, the origin of family etc. Then we have the people according to the Divine appointment of God and of God's Divine Providence they are taken into the slavery of Egypt at the end of the book of Genesis. Then we come to the book of deliverance which is the book of Exodus. So basically what we have from Genesis all the way up to the first chapter of Exodus is about 350 years. Then we have a year coming out of Exodus all the way to Mount Sinai which is the book of deliverance.

Now we are at the third book. What did God say to Moses to tell Pharaoh? He told him, "I want you to set My people free" and do you remember why? Why were the people to be set free? They were to go out to the mountain of God and they were to worship God. Pharaoh in the midst of the trials and tribulations decided to try and negotiate in the book of Exodus. In his negotiation he said "Look if worship is that important I'll let them worship here in Egypt" but God says "No, I want them to come out." Now, why is that? We are about to see a little of this in the third book which is Leviticus.

The book of Leviticus is the book of worship. I have about six or seven books in my study called the Books of Common Worship that is how God's people gather together to worship the Lord. I have here our Book of Church Order that has a directory for worship on how are we to worship using the Biblical principles of Scripture. If you lived

in Israel your book of worship would have been Leviticus. That's what you would have used it for. Now it is certainly appropriate if God brought them out with the book of Exodus being deliverance then the next thing He would do is to tell them how to worship which is what He does with the book of Leviticus. He begins to expand their understanding of worship as well as identify the importance of worship. So that's how the book of Leviticus begins to unfold.

The book of Leviticus, when you read it and this is true of all the books in the Pentateuch particularly the last four books is the trajectory of the New Testament and the key book of Leviticus in the New Testament is the book of Hebrews. The book of Leviticus is the types, the shadows and the symbols. The book of Hebrews explains their substance in Christ. So when you are reading you want to read those two in connection with each other particularly those two. Jokingly I said something which is pretty accurately that when we start reading the whole Bible for the year here is the graveyard of almost every Bible reading plan through the year and it's the Leviticus. If you happen to make it through Leviticus then I'll be preaching on the next place that usually gets buried and that's Numbers but our good intentions usually get us to Leviticus.

Why is it that we kind of run up against it in Leviticus? The book of Genesis contains this narrative, these stories and you have these 'generations of' which gets a little repetitive but there is some movement in this book. There is adventure, tragedy, and this amazing heroic testimony of grace where what you meant for evil God meant for good with Joseph. Then you get to Exodus and there's deliverance. Look how they wiped old Pharaoh, they drowned in the Red Sea, the plagues, the judgments, the feast of the Passover and the people being brought out. Here you are really into the narratives and then you get to Leviticus.

The word 'Leviticus' actually means the things pertaining to the Levites. These are the priests of the people who are to gather them in worship. Whenever I read from the book of Leviticus I try to learn from it but the next thing I want to do is thank the Lord that I'm a minister of the New Covenant and not a minister of the Old Covenant. You have to throw blood here and throw blood there, don't forget this place, rub this lobe, cut this fat, pull that liver out and do this over here. I had a hard enough time passing my Presbyterian exams as they were. I don't know how I would have passed those exams to remember all of that. It contains unbelievable detail. Why would that be? That book is also full of a lot of blood and gore. Can you imagine the day of Yom Kippur with thousands and thousands and thousands of lambs, goats and bulls being killed? The Scriptures tell us in other places that the Kidron Brook would run red on those days. What is God telling us here?

So as we work our way through this book it gets a little tedious. It gets tedious when we begin to dissect all the animals and everything. I thought when I was reading it this week that I was going to send it to the local PETA chapter and see what they thought about it. They probably would not have liked that. Yet they don't have any problem with the death of God's Son, huh? But that is where that is pointing to. We might get upset about these animals but why is God doing this? He is giving us a very clear message and I would like to unfold it for you. Let me take you through some of the preliminaries that we keep trying to repeat. We have the information about the book itself and of course we want to know who wrote it, when it was written and where it was written.

Who wrote the book of Leviticus? It was Moses and he had some secretaries who probably helped him that is evident throughout the Pentateuch. Jesus said, “Did not Moses write...” So Jesus Himself as well as the writers of the New Testament affirms that Moses is the primary human author of the Pentateuch.

Secondly, it was written somewhere between 1500 to 1600 BC but we can be even a little more pointed than that. Whenever that particular year was when they were delivered out of the bondage of Egypt, it was written in that period of time when they were camped out at Mount Sinai which was basically one full year. Now we haven’t gone through the wilderness to come to the Promised Land and then because of disobedience they are turned back for forty years but this is before that. They come out and they have been delivered. They are at Mount Sinai and Moses has gone up on the mountain and met with God for 80 days. You will now read what he received. As he met with God for 80 days he comes down and he begins to implement the things that God told him from the laws, to the offerings, to the priesthood, to the worship culture of the people of Israel, all the way to the building of the tabernacle and the Tent of Meeting. All of that will be about a one year span that the book of Leviticus is covering for us.

The third thing is where was it written? It was written somewhere in the wilderness but specifically it is giving an account of what God revealed while they were at Mount Sinai during that year.

Now what is written in the book of Leviticus? Let’s look at Leviticus 17. I hope you had some fun reading through it and a number of you told me it was a little bit of a challenge but you got through it pretty well this week. I want to read a couple of passages here as we move forward. Leviticus 17:10-11 says **10** *If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set my face against that person who eats blood and will cut him off from among his people.* (There is the issue of human hygiene and health but specifically what is he talking about here?) **11** *For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.* How will the writer of Hebrews pick up on this? Without the shedding of blood there is no remission of sins. The wages of sin is death. Life is in the blood. Without the blood being shed through death there can be no forgiveness of sins.

Let’s look at Leviticus 18:1-5 which says **1** *And the LORD spoke to Moses, saying,* **2** *“Speak to the people of Israel and say to them, I am the LORD your God.* (They have been delivered so how are they supposed to live, the book of Exodus, deliverance?) **3** *You shall not do as they do in the land of Egypt* (In other words, My people are going to be different than those in the land of Egypt), *where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes.* **4** *You shall follow my rules and keep my statutes and walk in them. I am the LORD your God.* **5** *You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD.*

Notice it’s not if you do these, I will take you and save you out of Egypt but it is because I have delivered you that you live this way for Me. I redeemed you with that lamb. Your first born lived through the lamb that was given. The blood delivered you and I brought you out while I brought judgment upon them. Now why did I redeem you? Why did I deliver you? I delivered you to come here and worship Me and then live for Me. Worship Me as I define it and prescribe it. Live for Me as I direct you with My

Word. Thus the book of Leviticus is summed up as closely as I can and as brief a text as I can.

I want to give you an outline for this book of worship. I think it basically falls into two parts. The first part is Leviticus chapters 1 through 17 which basically give us the ministry of Divine worship and it is in three sections. The first section is the offerings that we are to give in the ministry of Divine worship. Those offerings are outlined for us and they are brought to us in text after text after text. There is first the burnt offering, the grain offering, the peace offering, the sin offering and the guilt offering. There are five offerings that are described in detail and prescribed for us in Leviticus chapters 1 through 7.

Now who is it that brings the offerings in worship? It is to be the priests. The second section describes the priests for us in Leviticus chapters 8 through 10. Who are the priests? They are the sons of the Levites. How are they to be brought into the priesthood? How are they to be consecrated? There are sacrifices, washings, and baptisms that are to be done to them. All of those things are being done in order for them to be set aside. The priests have to be cleansed and consecrated in order to bring the offerings that I have called you to bring before Me in praise. Then how are the priests, the worship, the offerings and the people to be consecrated? That consecration is given to us in Leviticus chapters 11 through 17 which is the third section.

Then there is the second part. Now that I have been redeemed to worship and now that I have worshiped in a way that is acceptable to the Lord my God what has God now called me to do? That is simple. I have now called you to a life of worship. You have gathered for the ministry of worship as I have prescribed and described. I have given you those to lead you. I have given the offerings that you are to bring and now that you have come with consecration of the offerings, the priests, yourselves and the worship, I want you to arise and this is the way you live a life of worship. He then begins to outline it.

First of all, He makes a definitive statement of a holy life and He makes it very clear. "You are to know the difference between clean and unclean. You are not to be an unclean people and live according to the laws of unclean people. You are to be a clean people and it is My law that reigns supreme in your life. It is to guide you, guard you, and direct your paths in all of your life. Now as you live your life you live in the context of a real time and space situation so I am going to set out for you for your benefit days and seasons. I am going to give you Sabbath days, Sabbath weeks and seasons. I am going to give you fasts, feasts and different moments where you come and bring worship and praise unto Me. So there will be holy lives, holy days and holy seasons." He sets all of those apart for us.

Then finally He says in conclusion in Leviticus chapters 26 and 27 "I want you to bring yourself holy unto consecration. Here are the blessings of obedience and here are the judgments of disobedience. Here is the clean life that you are to live before Me as My people. You belong to Me and when you consecrate yourself here are the blessings that flow out of that. If you defile yourself here are the judgments that come from that." So the second part covers Leviticus chapters 18 through 27. Defining the holy lives of worship is in chapters 18 through 22. Defining the holy days and seasons of worship is in chapters 23 through 25 and then finally the holy consecration in worship is in chapters 26 and 27.

What are the great themes that God has given to us in the book of Leviticus? There are a number of them. Here is the first one. The first theme you pick up is the purpose of deliverance. Why did God save you? He saved you for His praise and glory. He saved you to worship Him as it pleases Him. In fact, He saved you not only to worship Him when you gather as a people but He saved you to worship Him with your lives. Whether you eat or drink or whatever you do, you do all to the glory of God (I Corinthians 10:31).

Someone recently came to ask me a question and I know they were trying to relieve me for the moment when they said “Now pastor it’s just a very practical question because there’s no theology to this. This is not a theological question.” I said, “Then it’s not a question.” All of life is theology. In fact our knowledge of God directly effects our life and the way we live our lives directly tells you what we think about God. Most of us live small lives because we have a small God but when we know the God of glory it greatly effects how we deal with adversity, prosperity, challenges in life, and the commands in life. All of life flows from who God is and what God has done. That is what ultimately controls us in our life. So if you try to live your life non-theologically then you live a life that is very small but if our life reflects our knowledge of who God is then that life becomes significant in terms of its impact and influence because God has saved us for His own glory.

That is the importance of worship. Isn’t interesting? Here is the book of origins, the book of deliverance and the next book is this is how you worship. Pharaoh has already tried to offer a deal by saying “I’ll give you a place to worship” and God says “No. The worship of My people will have to contextualize.” This will be very difficult for me to say because I am not capable to say it like I need to say it and therefore I know this is not going to be represented appropriately but let me try to say this. I know that worship has to land in the language, customs and morays of where God’s people live. There is a reason why tonight we were singing in English and not in Korean or Portuguese. There is a reason why and it’s because of where we land. I fully understand that worship has to contextualize where people are but I don’t believe worship is to be controlled by the culture in which we live. I believe that worship in a sense has its own culture and the way we worship actually sets the thermostat for how we live our lives for worship when we go out to worship the Lord with our lives. That’s why I think worship is something in a sense has its own culture of excellence, authenticity, participation and most of all it has a culture of engagement.

Worship the Lord in Spirit. Bless the Lord O my soul and all that is within me worship Him. Worship is regulated by His Word. God doesn’t say “Worship Me and check the Bible and make sure you’re not going against Me.” God says “Worship Me just as I prescribed. Worship in Spirit and in truth.” God’s Word is truth. Therefore we go to God’s Word. God has given us all kinds of freedom in worship. Where does the sermon go? Where does the singing go? How long are we going to be here? Nehemiah’s service went for six hours. Praise the Lord, I think five hours and forty five minutes was the sermon. He doesn’t tell us that it has to be 50 or 60 minutes or how it is to work consecutively.

He has given us all kinds of wisdom and freedom and liberty to work all of those things together and there’s no doubt of what we do because on the first day of the week we are to bring what you have purposed to give to Me. Have the reading of the

Scriptures. Have the exposition of the Scripture. Make a common confession of faith. Greet one another. Encourage one another and stimulate one another when you draw together to worship. He is very clear about the thing that we are to do in the context of worship and that's what the book of Leviticus is telling us. This is important.

How important is it? Let's look at Leviticus 9 where Aaron is leading the people in worship. Here is the benediction of the worship service. Leviticus 9:22-24 says *22 Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings.* (There is a unity behind all of these offerings.) *23 And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. 24 And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.* That's a worship service. Do you think God is blessing that service? Absolutely. Do you think worship matters to God? Absolutely. We keep trying to make it as the warning came in that song we sang where we keep trying to make it all about us. It's really about God. It's not so much me sitting in judgment of the preacher, the choir, the song leader and the praise team but it's really me asking God "How did I do, God" and not how did they do.

Do you remember what Jesus told the woman at the well? He said "The Father seeks true worshippers who will worship in Spirit and in truth." He said that twice. I want you to try to find in the Bible what God seeks besides worship. That's all I know that it says He seeks. The Father seeks true worshippers. By the way, if there is true worship what else can there be? There can be false worship. In fact you don't have to go very far to see it but we just read some true worship. Now let's go to the next chapter, Leviticus 10.

Leviticus 10:1-3 says *1 Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. 2 And fire came out from before the LORD and consumed them, and they died before the LORD. 3 Then Moses said to Aaron, "This is what the LORD has said, 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'"* And Aaron held his peace. Nadab and Abihu saw all that was happening around them. They saw their father Aaron, leading the worship and saw what God was doing. Then they decided to get in on it and they then designed their own worship service like they wanted to do it, for their own purposes and the fire of God came down and consumed them. "Who commanded you to bring this strange fire before Me?"

I want to tell you without unnecessarily desensitizing any conscious here that sometimes I wonder why God doesn't consume us every single Lord's Day. But I do know God is gracious and God is merciful. God is serious about worship. Cain found out about it. Nadab and Adihu found out about it. Ananias and Sapphira found out about it. God is serious about worship. They were misusing the Lord's Supper in worship and Paul said that was why some were sick and dying. God is serious about worship. He says "I will be sanctified by the people who are near Me, those whom I have saved." So this matter of worship is something of absolute and utter importance. There is acceptable worship and there is unacceptable worship. It's not about us. It's not about the believer, the unbeliever, but it is about the praise and glory of God from His people.

Certainly they are reaching out to the unbelievers around them that they will fall on their face and say “God is in the midst of these people” but it’s God who is in the midst of the people and not the preacher or the song leader or the praise team or the believer or the unbeliever. God is being lifted up. The Father is being praised through the preeminence of the Son and the power of the Spirit.

The third theme is the need for Divine revelation. You don’t know how to worship God until God tells you how to worship Him. God has to prescribe for us what worship is that pleases. Worship is not by intuition and that’s why He says “Don’t have any other gods before Me. Don’t make for yourself any graven images. Don’t take the name of the Lord your God in vain.” In other words, you don’t worship God from imagination but you worship God from revelation. God tells us how to worship Him.

The fourth theme is God has the necessity of intentionality. Worship doesn’t just happen. You have to be intentional about worship. I want to prepare myself for worship. I want to engage in worship. I want to be committed in worship. I want to be utterly intentional. I’m not going to do worship out of the hip pocket of life. I want to worship God intentionally. There is no greater vocation in all of life. There were four things I was recently thinking about. One is what are the two things you’re not going to do in heaven? You’re not going to evangelize and you’re not going to sin. So God would You help me evangelize more and sin less while I’m here? I want to get ready for heaven. When I get to heaven I won’t be able to evangelize anybody. Secondly I’m not going to sin while I’m there so I think I’m going to get ready. I won’t be sinless but can I sin less in word, thought and deed.

The other two things I was thinking about was this. What is the one thing I pray for on earth that they are doing perfectly in heaven? “Our Father who art in heaven, hallowed be thy name. Thy Kingdom come, **thy will be done on earth** as it is in heaven...” What kind of obedience is there in heaven? There is perfect obedience in heaven. God, would You allow me to pursue the perfections of obedience? I know I’m not going to get there but I want to obey You because I love You and You first loved me. The last thing is what are they doing in heaven every time you look? They are worshipping. Then why do we put gathered worship on the back burner, a secondary priority of life? I know the ox gets in the ditch. I know there are ministries of mercy. I know all those things are there but for a lot of us the ox isn’t in the ditch because we throw the ox in the ditch so we have an excuse. We don’t really prioritize what God says is the most important thing to Him. Then we do it haphazardly. It struck me throughout this book of Leviticus how important worship is before the One true and living God.

The fifth theme is the dynamic of gathered and scattered worship. The first part of the book is when you gather for worship here is the way you do the offerings, consecrate the leaders, and consecrate everything. Then what? Now here is how you scatter for worship. Here is the way you live lives for worship. So there is gathered worship and then there is scattered worship. In gathered worship, you assemble together to give God praise. In scatter worship, I beseech you brethren by the mercies of God to present your bodies as a living sacrifice, holy and acceptable to God which is your reasonable service of worship (Romans 12:1). Now take that body that Jesus has saved you and put you in and go make it not a dead sacrifice but we’re in the New Covenant so make it a living sacrifice for Jesus Christ. That is what God has called us to be and do. It is the dynamic of gathered leading to scattered worship.

That is one of the things on my heart every Lord's Day. I come over here to the church and I pray on Saturdays asking God for this. God, my people that You allow me to serve here, Your people that You allow me the privilege to pastor, these people have been through a tough week so would You gather them tomorrow and bless them. Let them bless You. Where they have fallen short come and comfort them. Where they have signed peace treaties with sin would You convict them? But would You bring us here tomorrow so that we'll raise up praise to You with one heart, one voice, one mind and one soul? Praise God from whom all blessings flow. Then God, we're going to come back together on Sunday night. We need to encourage and stimulate one another because we have to go worship You for the next six days with our lives.

Now we are somewhere between zero and a hundred percent effective but that's the whole deal. Come out of a week and praise God. On Sunday night get ready to step into a week of worship to praise God. This is gathered and scattered worship. That dynamic is right here in the book of Leviticus.

Then there is Egypt. Don't live like you did in Egypt. Don't live according to the laws of the world. Don't live according to the kingdom of darkness. I don't want you to live that way. By the way, what else was in Egypt? You were in slavery and in the bondage of sin. You are not in slavery and you don't have to sin any more. You still have sin living in you but you don't live in sin any more. Just like they didn't live in Egypt any more so don't live like Egypt any more. So here is that glorious statement.

Here's the wilderness. What's the wilderness? That is the challenge of what happens in our life and how we have to live our life in battling sin. What about this whole matter of the Promised Land? There is the life of the redeemed. We're fighting the enemies of God but we have the blessing of God and the land of milk and honey.

Then finally, who is Israel? They are God's covenant people. They are the redeemed of the Lord and in the Old Covenant they were the line through which the Redeemer was going to come to us to fulfill all those offerings – guilt, sin, peace, burnt, wave, all of them, with One offering given for all time – Jesus Christ. So here is Israel and they are the installment of the Israel from all the nations through this nation and they are the line through which I am going to bring My Redeemer. I'm going to bring them up to this place called the Promised Land and that's just the down payment. Do you know what our mission's conference theme is this year? Our theme this year is "This is My Father's world." It all belongs to Him. His people are coming from all the nations. Praise the Lord that that line of redemption is in place.

Remember that we are on our way to Jesus so I want to give you a couple of thoughts about how Leviticus displays Christ for you. I don't have time to do everything in the book of Hebrews and everything in the book of Corinthians because this is all explained there but here are some of the dynamics. The burnt offering is pointing to Jesus Christ who had consecrated Himself to do the will of the Father. It was a full giving of oneself. The burnt offering was consecrated for the purpose of obedience to God. Who is Jesus? He is the One who I delight to do the will of the Father. He fulfills the burnt offering.

Secondly, is the grain offering. You are to bring that first fruits that come and they are to be waved before the Lord in thanksgiving for God's good gifts to us which looks to the perfections of the life of Christ that was to be offered for us.

Then there is the peace offering. When Jesus offers Himself what will He do? He will make peace between us and God. He will be the One who is the Prince of Peace. In the world you have tribulation, in Me you have peace. I have overcome the world (John 16:33). So this One who is consecrated, with all perfection, would die on the cross for us and what's the first words He'll say to His disciples when He has risen? It is "Peace be with you." I am the peace offering. In Me you were enemies and I died for you. You are now reconciled to God. You are at peace with the Father.

He is also the sin offering. That is looking at the vicarious sacrifice. In other words, Christ takes our sins. He made Him who knew no sin to be sin on our behalf so that we might become the righteousness of God (2 Corinthians 5:21). He is the sin offering. Did you read that part about the sin offering in Leviticus? What did you have to do to the sin offering? You had to wash it. You had to baptize it. Jesus was baptized. He was consecrated. He had the perfect life and then He gave Himself as the sin offering for us in our place. A vicarious offering was given. It was Him taking our place.

The illustration I like to use to get this across is from things in my life. I have seen a lot of things in my life and there were things that were downright stupid. Back when I was married, you got married and then you had children. When you had children you loved your wife, took care of your wife, took the suitcase and put it in the car. You went to the hospital to the emergency room, you helped your wife out and gave her to the doctor or nurse then you got out of the way and went to the waiting room. You stayed there. Later on they would call you in. You would get to kiss your wife and look at the child and she wouldn't speak to you for about another week but that's okay. Then you would just kind of go on. That's the way it is supposed to be done but by the time I got to my second child all the pressure was on and you had to go to Lamaze and everything else. I was still resisting so I never went to Lamaze but they let me stay in with my wife while my second one was being born. But right at the end I had to leave because I didn't know how to hold the pillow, how to focus and how to breathe. I did not argue at all and went out until they called me back in and praise the Lord there was my son.

The third one came along and they said I had to attend the Lamaze classes. There were all these young couples in the church looking at me and I'll never forget all those trips to those classes carrying the pillow and all but I did it. Then we stayed in there. That was the last child we had. That was enough of that but I'll never forget what happened in the delivery room. I am watching this graph that monitors Cindy's contractions and this thing was going up and down. Every time the contraction would come and before the graph would draw violently the graph would have these small waves and at the second wave my stomach would start hurting. I asked the doctor about that and he said "That's a vicarious thing that you're doing, trying to take the pain from your wife."

We have all done that where we have seen our children hurt and we want to take it from them. You see somebody you love and you want to take it from them. Jesus went to the cross and took your sins from you on Himself even though He hated them, He loved you.

The fifth thing is not only is there a sin offering but there is a guilt offering and that's the fact that Jesus made an atonement with His sacrifice. Then you have all of this glorious statement of the priests. The priests are there pointing to Christ who is the offering and they are pointing to Christ who is the Mediator. Here are these priests who

have to be consecrated and we have a Priest who needs not to be consecrated but He consecrates Himself. He is holy. We have a Priest that doesn't need to consecrate the offering but He is the offering and He brings Himself. Therefore we get to talk about this glorious sacrifice once and for all. No more dead sacrifices but now we can be living sacrifices and even more than that you and I not only get to be living sacrifices because of Christ, we get to be priests because of Christ. Every believer is a priest so we'll have a supper of praise to God and the preacher is behind it because you don't have to go through him. We're all priests coming to the High Priest, Christ.

We are a nation of priests. Let's look at Titus 2 which is a wonderful passage of Scripture. This is a glorious statement of this hymn of praise. I use it all the time because I love this passage of Scripture. Titus 2:11-14 says **11** *For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.* Jesus gave the sacrifice and now we have Him and He has us.

Now I want to look at I Peter 2. Here you can listen to the echo of Leviticus, Exodus and Deuteronomy. I Peter 2:4-10 says **4** *As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." 7 So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," 8 and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do. 9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. 10 Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*

Because of what Christ has done for our burnt offering, guilt offering, grain offering, sin offering and peace offering, we now have life and because of the priest that He set aside He has fulfilled that priesthood. Now we are all priests through His sacrifice and we bring living and spiritual sacrifices in worship and praise to Him. I have one more thing to give to you and that's Yom Kippur. This will be the last thought.

I want to go back to Leviticus 16 which is on the Day of Atonement and I don't have time to read it all but let's take a look at what happens. The sacrifices are given and the blood is shed. Now it says in Leviticus 16:20-22 says **20** *"And when he has made an end of atoning for the Holy Place and the tent of meeting and the altar, he shall present the live goat. (All the other offerings have been made.) 21 And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. 22 The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.* So on this Yom Kippur was the dead sacrifice and then

the priest laid his hands on the live goat and they send it outside the city into the wilderness to take away the sins of the people.

Now I'd like to look at Hebrews 9:22-28 which says *22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.* (The wages of sin is death. Death has to occur. Jesus takes our place. He gives that absolutely perfect life as a sacrifice for us.) *23 Thus it was necessary for the copies of the heavenly things to be purified with these rites* (All these things back there are copies which are pointing to the fulfillment of Christ), *but the heavenly things themselves with better sacrifices than these. 24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. 25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, 26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.* (He is the Priest and He is the Lamb. He has made that sacrifice.) *27 And just as it is appointed for man to die once, and after that comes judgment, 28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.*

The final dead sacrifice has been given but wait just a minute, Yom Kippur not only had a dead sacrifice but it had a live goat. Let's look at Hebrews 10:1-4 which says *1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? 3 But in these sacrifices there is a reminder of sins every year. 4 For it is impossible for the blood of bulls and goats to take away sins.* But now we have the Lamb of God who can take away our sin.

Now let's look at Hebrews 13:10-16 which says *10 We have an altar from which those who serve the tent have no right to eat. 11 For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go to him outside the camp and bear the reproach he endured. 14 For here we have no lasting city, but we seek the city that is to come. 15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. 16 Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.*

Here is what we've learned. Here are all these offerings and sacrifices that are pointing to Christ. Christ comes and fulfills them. Christ is the Priest and He is the Lamb. He makes the final sacrifice once and for all. If you are in Christ you are forgiven and your sins are taken away from you because He is not only the Lamb of God but the Redeemer. It was wonderful to sing that song earlier and now I'm waiting for someone to write the song about the Scapegoat of God because He is that too. The sins were laid upon Him. He went outside the camp to die and He took our sins outside of us and has removed them as far as the east is from the west. So we are forgiven. So on the next Lord's Day I'm going to come and bring a sacrifice of praise and God would You allow me Monday through Saturday to praise Your name in thought, word and deed. Thank

You for the forgiveness I have and thank You that I have the book of Worship in me, Jesus Christ. Let's pray.

Prayer:

Father, thank You for the time we could be together. Thank You for the privilege to spend these moments in this marvelous Book that points and is so gloriously fulfilled in Christ and then gloriously brought to fruition in us who are in Christ. God, thank You that worship is important and You have put within us a desire to worship. Thank You that You reveal to us what pleases You in worship and thank You that You have put within our soul a desire to praise Your name. Lord would You grant to us the heart for gathered worship and the lives for everyday worship? We will give You the praise through Jesus, Lamb of God, our Scapegoat, who has paid for our sins and has taken them away from us, Amen.