



ROUTE 66

“Leviticus: Getting the “Egypt Out of Us”

Leviticus 16

January 22, 2012 A.M. Service

The Key Theme: Holiness

Leviticus 11:44-46; 19:2; 20:7 & 1 Peter 1:13-16

What’s the Big Deal About Holiness?

The Lord is not nearly as concerned with our happiness as He is our holiness!

To Be Holy is to be Like Jesus

God’s Clear Call to Be Holy

- ✓ A Holy God
- ✓ A Holy Priesthood
- ✓ A Holy People
- ✓ A Holy Land
- ✓ A Holy Savior

What Keeps Us From Being Holy?

Our Sin

- ✓ It Separates Us From God
- ✓ It Causes Death
- ✓ It Requires a Sacrifice

How Can We Be Holy?

- ✓ The Jews Then - Sacrifice & Offerings, Laws
- ✓ Christians Today – Christ’s Sacrifice & Offering Up Himself & His Grace

- ✓ The Day of Atonement – The scapegoat
 - An Appointed Period
 - An Announced Purpose
 - An Afflicted People
 - An Assigned Procedure

LEARN THE WORD

- ✓ Commit to Reading the Word of God every day in 2012 – put aside all your excuses and make the plunge that could forever change your life! Use your Bible or buy one of the chronological ones and purchase the Reader’s Guide to use in your study
- ✓ Be a part of the of the Winter LifeTraks TONIGHT @ 5 p.m. that will help you get a better grasp on the Bible, how to study, understand, and apply it to your daily life better than ever before!

LOVE THE WORD

- ✓ Commit to being in Worship to hearing these messages from the entire Word of God in 2012
- ✓ Make time to mediate on the Word and upon Jesus – Who He Is; What He is done, and What He is doing right now in your life – Fall more in love with Jesus as you read and digest His Words to you!!

LIVE THE WORD

- ✓ Be willing to share what you learn with others that you come in contact with – don’t just get the Word in you, but also get it out of you!!
- ✓ Find specific application this week to what you have heard and experienced – spend time developing that intimacy with your Heavenly Father – He is waiting. Where is it in your life that you need to confess and repent and find atonement for your sin? Where is it in your life that you need God’s Holiness? How are you living that distinct and different life every day?

ROUTE 66

“Leviticus: Getting the Egypt Out of Us”

Leviticus 16

January 22, 2012 AM Service

[Leviticus 11:44-46; 19:2; 20:7 & I Peter 1:13-16 & Psalm 24:3-6](#)

Here we find the key and major theme of Leviticus and it is only echoed in the New Testament Love the title today – last week we talked about Exodus and God’s deliverance of His people and this morning we talk about Leviticus we see how God gets “Egypt” out of His people. Exodus was about deliverance and Leviticus is about dedication.

This book intimidates many, appears to be boring and bogged down with lots of detail – but I pray that after we are through today, you won’t see it that way. That you will see the grand theme of Leviticus and how it fits into the Bible as a whole and again as we look through the lens of the New Testament we again see the Scarlet Thread woven throughout this book all pointing to the ultimate Sacrifice, the only One who could make us Holy, our Perfect and Holy Savior – Jesus Christ!

What’s the Big Deal About Holiness?

We will stand and sing hymn 325," announced the worship leader, "Take Time to Be Holy.' We will sing verses one and four." Funny and sad - Imagine a Christian congregation singing "Take Time to Be Holy" and not even taking time to sing the entire song! If we can't take the time (less than four minutes) to sing a song about holiness, we're not likely to take time to devote ourselves to "[perfecting holiness in the fear of God](#)" [2 Cor 7:1](#).

Happiness, not holiness, is the chief pursuit of most people today, including many professed Christians. They want Jesus to solve their problems and carry their burdens, but they don't want Him to control their lives and change their character. It doesn't disturb them that eight times in the Bible, God said to His people, "Be holy, for I am holy," and He means it. Have you ever thought of personal holiness — likeness to Jesus Christ — as the most important thing in the world? In God's kingdom, **holiness isn't a luxury; it's a necessity** "[Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.](#)" [Heb. 12:14](#)

[The Lord is not nearly as concerned with our happiness as He is our holiness!](#) Yes, God wants His children to be happy, but true happiness

begins with holiness. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled" Matthew 5:6. Quote: Charles Spurgeon "If I had my choice of all the blessings I can conceive of, I would choose perfect conformity to the Lord Jesus, or, in one word, holiness." Would we make the same choice?

To Be Holy is to be Like Jesus

Leviticus tells New Testament Christians how to appreciate holiness and appropriate it into their everyday lives. The word holy is used 91 times in Leviticus, and words connected with cleansing are used 71 times.

References to uncleanness number 128. There's no question what this book is all about. It's also about sacrifice which is used 35 times; word blood used 88 times; and atonement used 45 times

"But wasn't the Book of Leviticus written for the priests and Levites in ancient Israel and for the Israelite nation?" Yes, but the lessons in Leviticus aren't limited to the Jews in ancient Israel. The spiritual principles in this book apply to Christians in the church today. The Book of Leviticus itself is quoted or referred to over 100 times in the New Testament. The call is clear today – we are called to be a holy, separate, distinct and different people who walk and live according to a different standard! Easy to say, but difficult to do!

God's Clear Call to Be Holy

Much of this section is taken directly from Warren Weirsbe's Commentary on Leviticus

✓ A Holy God

What is "holiness"? Contrary to what you may hear today in some sermons and popular religious songs, the emphasis in the Bible is on the holiness of God and not on the love of God. Quote: American theologian Augustus H. Strong, "Love is central in God, but holiness is central in love." God's love is a holy love. Love without holiness would be a monstrous thing that could destroy God's perfect law, while holiness without love would leave no hope for the lost sinner. Both are perfectly balanced in the divine nature and works of God.

God's holiness isn't simply the absence of defilement, a negative thing. **The holiness of God is positive and active.** It's God's perfect nature at work in accomplishing God's perfect will.

The Hebrew word for "holy" that Moses used in Leviticus means "that which is set apart and marked off, that which is different." The

Sabbath was holy because God set it apart for His people. The priests were holy because they were set apart to minister to the Lord. Their garments were holy and could not be duplicated for common use. The tithe that the people brought was holy. Anything that God said was holy had to be treated differently from the common things of life in the Hebrew camp. In fact, the camp of Israel was holy, because the Lord dwelt there with His people.

Our English word holy comes from the Old English word halig which means "to be whole, to be healthy" What health is to the body, holiness is to the inner person. The related word **sanctify** comes from the Latin sanctus which means "consecrated, sacred, blameless." We use the word "sanctification" to describe the process of growing to become more like Christ, and "holy" to describe the result of that process.

How does God reveal His holiness? The religion of the nations in Canaan was notoriously immoral and involved worshiping idols and temple prostitutes, both male and female. (The mythological deities of Greece and Rome weren't much better.) For this reason, God commanded His people to stay away from their altars and shrines and to refuse to learn their ways. In many ways, God made it clear to His people that He was a holy God.

To begin with, **He gave them a holy law** that contained both promises and penalties, of which the Ten Commandments are the essence. God's statutes and ordinances governed the daily life of the people and told them what was right and wrong, what was clean and unclean, and what the penalties were for those who deliberately disobeyed.

At Sinai, God revealed His holy presence. He also revealed His holy power and presence when He judged the gods of Egypt, when He opened the Red Sea and destroyed the Egyptian army, and when He did miraculous works for Israel in the wilderness. As we talked about last Sunday – God presence – God is "glorious in holiness", and His glory dwelt in the holy of holies in both the tabernacle and the temple. The presence of the cloud of glory and the pillar of fire reminded Israel that Jehovah was a holy God and "a consuming fire". In fact, the very structure of the tabernacle declared the holiness of God: the fence around the tent, the brazen altar where the blood was shed, the laver where the priests washed their hands and feet, and the veil that kept

everybody but the high priest out of the holy of holies.

You could never call any of the heathen deities "holy." But "Holy One of Israel" is one of the repeated names of Jehovah in Scripture. It's used thirty times in Isaiah alone. In declaration and demonstration, Jehovah made it clear to the people of Israel that He is a holy God, righteous in all His works and just in all His judgments.

✓ **A Holy Priesthood**

The Jewish priesthood belonged only to the tribe of Levi. Levi, the founder of the tribe, was the third son of Jacob and Leah who had a several sons, one of whom was Kohath. His son was Amram the father of Aaron, Moses, and Miriam – thus they were Levites.

Aaron was the first high priest and his male descendants became priests, with the firstborn son in each generation inheriting the high priesthood. (*Every priest was a Levite, but not every Levite was a priest.*) The rest of the men in the tribe of Levi (the "Levites") were assigned to serve as assistants to the priests.

The name "Leviticus" comes from "Levi" and means "pertaining to the Levites." Actually, the Levites are mentioned in only one verse in this book ([Lev 25:32](#)); the regulations in Leviticus pertain primarily to the priests. Of course, as assistants to the priests, the Levites would have to know what the Lord wanted done in the ministry of His house.

God insisted that the priests be holy men, set apart for His service alone. Not only must they come from the tribe of Levi, but also they must not have any physical defects or marry women whom God disapproved.

They were set apart in an elaborate ceremony. They wore special garments, and special laws that didn't apply to the common people governed their lives. In every way, the priests demonstrated the fact that they were set apart and therefore holy to the Lord.

The Levites were in charge of the sanctuary, and during the wilderness years of Israel's wanderings they carried the tent and its furnishings from place to place. They were also responsible to guard God's sanctuary, to teach the people the law, and to lead the worshipers in praising God.

Only a holy priesthood could approach God's altar and be acceptable to serve God. If the priests weren't dressed properly, if they didn't wash properly or if they tried to serve while unclean, they were in danger of

death. If the Levites were careless with the tabernacle furnishings, they too might die. The high priest wore a golden plate at the front of his turban on which was the inscription, "Holiness to the Lord" (Ex 28:36); and he dared not do anything that would violate that inscription. He could be serving in the holy of holies in the tabernacle and still be in danger of death.

What's the Connection for Us?

Every true believer in Jesus Christ is a priest of God, with the privilege of offering spiritual sacrifices through Jesus Christ (1 Peter 2:5-9). In the Old Testament, God's people had a priesthood; but in the New Testament, God's people are a priesthood. Through faith in Christ, we've been washed (1 Corinthians 6:9-11), clothed in His righteousness (2 Corinthians 5:21), anointed by the Spirit (1 John 2:20,27) and given access into His presence (Hebrews 10:19-20).

✓ **A Holy People**

God's purpose for Israel was that the nation be "a kingdom of priests and a holy nation". Everything in the life of the Old Testament Jew was either "holy" (set apart for God's exclusive use) or "common," and the "common" things were either "clean" (the people could use them) or "unclean" (it was forbidden to use them). The Jews had to be careful to avoid what was unclean; other-wise, they would find themselves "cut off from the people" until they had gone through the proper ceremony to be made clean again.

The laws governing marriage, birth, diets, personal cleanliness, the quarantine of diseased persons, and the burial of the dead, while they certainly involved hygienic benefits to the nation, were all reminders that God's people couldn't live any way they pleased. Because they were God's chosen people, the Jews had to learn to put a difference "between holy and unholy, and between unclean and clean". They must not live like the godless nations around them.

God's church is supposed to be "a holy nation" in this present evil world, to "declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). The Greek word translated "declare" means "to tell out, to advertise." The holy nation of Israel in Canaan, with its holy priesthood, revealed to the pagan nations around them the glories and excellencies of the true and living God. The

church in today's world has the same privilege and responsibility. When Israel started to live like the pagans, they robbed God of His glory; and the Lord had to chasten them. We rob Him of His glory today too!

✓ **A Holy Land**

The people belonged to the Lord, because He had redeemed them from Egypt to be His very own; and the land belonged to the Lord, and He gave it to Israel with the stipulation that they do nothing to defile it. A holy God wants His holy people to live in a holy land.

In Lev 18-27, the word "land" is used sixty-eight times. In these chapters, Moses named the sins that defile the land and invite divine judgment: immorality; idolatry; capital crimes; blasphemy; and refusing to give the land its rest. Unfortunately, the Jewish people committed all these sins and more; and God had to chasten them by allowing Babylon to destroy Jerusalem and take the people captive

The nations of the world today don't have the same covenant relationship to God that Israel has, but they are still responsible to obey His moral law and use His gifts wisely.

Sadly, our nation is guilty of abusing God's gifts and refusing to obey God's laws, and is therefore ripe for judgment. The very sins that God condemns — murder, deceit, immorality, violence, greed, and blasphemy — are the very things that entertain the masses, whether it's on television or in movies or books. Take the violence and vice out of entertainment and many people won't pay to see it.

God even gave His people an annual calendar to follow to help them appreciate His gifts and use them for His glory. Until after the Babylonian Captivity, the Jews were primarily an agricultural people; and the calendar of feasts was tied directly to the annual harvests. The Sabbatical Years and the Year of Jubilee not only helped conserve the land, they also helped regulate the economy of the nation. The ungodly nations could just look at the land of Israel and see that Jehovah was blessing His people and caring for them!

✓ **A Holy Savior**

To study the Bible and not see Jesus Christ is to miss the major theme of the book. The law was "a shadow of good things to come" (Hebrews

10:1). Especially in the Levitical sacrifices and the priestly ministry do we see the person and work of Jesus Christ vividly portrayed.

No amount of good works or religious efforts can make a sinner holy. Only the blood of Jesus Christ can cleanse us from our sins, and only the risen glorified Savior can intercede for us at the throne of God as our Advocate and High Priest. What the Old Testament Jews saw only in shadows, believers today see in the bright light of Jesus Christ.

Just as the nation of Israel had to beware of that which was unclean and defiling, so must believers today "cleanse [themselves] from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. God wants us to be a "holy priesthood" and a "holy nation" so that we will advertise His virtues and glorify His name.

ILLUS: On Sunday morning, January 24, 1861, Charles Haddon Spurgeon closed his sermon at the Metropolitan Tabernacle with these words: "An unholy Church! It is of no use to the world, and of no esteem among men. Oh, it is an abomination, hell's laughter, heaven's abhorrence. And the larger the Church, the more influential, the worst nuisance does it become, when it becomes dead and unholy. The worst evils which have ever come upon the world, have been brought upon her by an unholy Church."

What Keeps Us From Being Holy?

Our Sin

✓ It Separates Us From God

Romans 3:23 – For all have sinned and fallen short of the glory of God.
– That means we are separated from Him because of our sin. Because God is holy, He allows no sin into His presence.

✓ It Causes Death

The whole sacrificial system declared to Israel that "the wages of sin is death" (Rom 6:23) and "the soul who sins shall die" (Ezek 18:4)

✓ It Requires a Sacrifice Sin Requires Sacrifice

God hates sin, but because He loves sinners and wants to forgive them, He provides a substitute to die in the sinner's place. All of this is a picture of the promised Savior who laid down His life for the sins of the world.

How Can We Be Holy?

✓ **The Jews Then - Sacrifice & Offerings, Laws**

Those sacrifices, Laws, Offerings, and Rituals are not something that we do today necessarily, but instead we apply the principles from them. We will talk about this tonight in our LifeTraks in much more detail – but for now – there are some of these Laws that would still apply today and some that do not, there are some where we must take the principle and apply it through the lens of the New Testament.

✓ **Christians Today – Christ’s Sacrifice & Offering Up Himself & His Grace**

We don’t have to offer sacrifices or festivals, or the many laws given, but instead we live in that new covenant made by our High Priest, Jesus Christ. Today, we find our holiness in Him. Again, our holiness is not always about what we don’t do, but it is what we do with our lives. Certainly there are things we are called not to live, but more than that, it is how we are called to live in that holy love and show that to others.

✓ **The Day of Atonement – *The Scapegoat & Geol (Redeemer) (2 goats)***

Much of this section is taken directly from Warren Weirsbe’s Commentary on Leviticus

The most important day of the year for the Old Testament Jew was the Day of Atonement – Yom Kippur – when God graciously atoned for all the sins of all the people and gave the nation a new beginning. Because today they have neither a temple nor a priest, Israel can't celebrate Yom Kippur in the appointed way, but those who have received Jesus Christ can see in this ancient ritual a picture of what Jesus did for us on the cross & that is what I want us to close with today.

▪ **An Appointed Time**

The appointed day was the tenth day of the seventh month. The Jewish calendar is described in Leviticus 23, notice the importance of the seventh month (our mid-September to mid-October). On the first day of the seventh month, the trumpets were blown to announce the beginning of a new year (*Rosh Hashanah*). The tenth day was the Day of Atonement, and then came the Feast of Tabernacles (or Booths), which started on the fifteenth day of the month and lasted a week. The blowing of the trumpets announced the new year, but only the shedding of the blood could give the people forgiveness and a new beginning. **Without the shedding of blood there is no**

forgiveness" (Hebrews 9:22). There was certainly sin in the camp. In addition, not every offender had brought the required sacrifices the previous year, and the sanctuary itself had been defiled in ways only God could see. It was time for a new beginning.

The high priest had to repeat the ritual of the Day of Atonement year after year, but Jesus Christ came at the right time (Galatians 4:4-5) to finish the work nobody else could do. "Once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself"

Hebrews 9:26. The death of Christ on the cross has fulfilled the Day of Atonement.

- **An Announced Purpose**

The Hebrew word *kapar*, translated "atonement," is used sixteen times in Leviticus 16; and it basically means "to ransom, to remove by paying a price." The priest placed his hands on the head of the sacrifice, symbolizing the transferring of the nation's sins to the innocent victim who died in their place. Atonement means that a price is paid and blood is shed, because life must be given for life. The word "blood" is used nine times in this chapter and thirteen times in chapter 17. If the Day of Atonement teaches us anything about salvation, it's that there can be no salvation from sin apart from the shedding of blood. Jesus Himself said: "For this is My blood of the New Covenant, which is shed for many for the remission of sins" Matt 26:28. "Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt 20:28).

The sacrifices offered on the Day of Atonement brought a threefold cleansing: to the high priest and his family, to the people of Israel, and to the tabernacle.

- **An Afflicted People**

Regardless of the day of the week on which it fell, the annual Day of Atonement was considered a Sabbath, and the people weren't allowed to do any work. God commanded them to "afflict themselves"; "deny yourselves," a Hebrew word that means "to humble or oppress." It's used to describe the pain that the Egyptians inflicted on the Hebrews and the suffering Joseph felt in prison. The "affliction" on the Day of Atonement is usually interpreted to mean fasting and the confession of sin.

On that day, God called His people to get serious about sin; the church needs to heed that call today. "Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; Let your laughter be turned to mourning and your joy to gloom. Humble yourselves in presence of the Lord, and He will exalt you" James 4:8-10 "Repentance is almost a lost note in our preaching and experience," said Vance Havner, "and the lack of it is filling our churches with baptized sinners who have never felt the guilt of sin or the need of a Savior.... We are trying to get young people to say, 'Here am I' before they have ever said, 'Woe is me!'"

The fact that the people weren't to do any work reminds us that we are saved wholly by God's grace, through faith, and not because of our character or our good works. The forgiveness that the people received that day was the gift of God.

- **An Assigned Procedure**

It wasn't enough that the high priest serve on the right day, for the right purpose, and that the people have the right heart attitude. It was also important that the high priest follow the right procedure that God gave to him.

The high priest prepares (Vs. 3-5).

First of all, the high priest had to make sure the proper sacrifices were available: a bull and a ram for himself and his family, and two goats and a ram for the people. These animals had to be examined to make sure they had no defects. The high priest then took off his glorious garments, washed at the laver, and put on the simple linen garments of an ordinary priest. He left his special garments in the holy place, where he would return later to put them on again. Laying aside his glorious robes was an act of humiliation, and washing at the laver was an act of sanctification. He was setting himself apart to serve the Lord and His people on this special day.

In a much greater way, our Lord Jesus Christ did all of this for us.

"And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). He never needed to be cleansed from sin because He was sinless, but He did set Himself apart to serve us. He laid aside His glory and came into this world as

a poor baby. As God's Suffering Servant, He humbled Himself and died on the cross. His work completed, He returned to heaven and "dressed Himself" once again in the glory that is rightfully His.

The high priest offers his own sin offering [Vs. 6, 11-14](#).

Being now properly washed and dressed, the high priest then went to the altar where he sacrificed the bull as a sin offering for himself and his family, which probably included all the priests. Taking some of the blood of the bull, plus a censer of coals from the altar and a supply of the special incense, he entered the holy of holies. He put the incense on the coals so that the cloud would cover the mercy seat upon the ark, and then he sprinkled some of the blood on the mercy seat and some of the blood seven times before the mercy seat (v. 14). The high priest needed a sacrifice because he was a sinner, but Jesus didn't need a sacrifice for Himself because He is sinless

The high priest offers the sin offering for the people [Vs 7-10, 15-](#)

[22](#) The two goats together constituted one sin offering "two kids of the goats for a sin offering," even though only one goat was slain.

The high priest cast lots over the goats, and one of them was chosen to die. **This Goat was called a *goel*** (the word used for Boaz when he was Ruth's kinsmen redeemer) He killed the goat and took some of its blood into the holy of holies, where he sprinkled it on the mercy seat and seven times before the mercy seat, just as he'd done with the blood of the bull. But he also sprinkled the goat's blood in the holy place of the tabernacle and applied it to the horns of the brazen altar, along with the blood of the bull. Thus he purified the tabernacle and altar "from the uncleanness of the children of Israel"

The high priest then put both hands on the head of the living goat and confessed "over it all the wickedness and rebellion of the Israelites — all their sins". This goat was led out of the camp and released in the wilderness, never to be seen again.

This goat is called "the scapegoat" short for "escape-goat," that is, the goat that escaped death and escaped into the desert. The Hebrew word is *azazel*, which could be a compound of the two Hebrew words "goat" and "to go away." The releasing of the goat symbolized the sins of the people being carried away, never to be held against them again. ["As far as the east is from the west, so far](#)

has He removed our transgressions from us" Ps 103:12. "Behold! The Lamb of God who takes away the sin of the world!" John 1:29

One goat died because there must be blood sacrifice before there can be forgiveness. The other goat lived but was "lost" in the wilderness, having "carried away" the nation's sins.

The high priest washes himself and puts on his official garments.

Once he was sure that the scapegoat was officially lost in the wilderness, the high priest went into the holy place of the tabernacle, took off the linen garments, bathed, and put on his official robes.

This reminds us of our Lord's return to heaven, where He received the glory He had laid aside when He was here on earth.

The high priest offers the burnt offerings (Vs 3, 5, 24).

He offered a ram for himself and a ram for the people, each a symbol of total devotion to the Lord. At the same time, he burned the fat of the sin offering. "But there is forgiveness with You, that You may be feared" Ps 130:4 Forgiveness and the fear of the Lord go together, for the privilege of forgiveness carries with it the obligation of commitment and obedience. Jesus offered Himself up to the Father in total obedience, and we cannot do less than follow His example.

Once the burnt offerings had been presented, and the fat of the sin offerings burned, the high priest supervised the carrying of the sin offerings outside the camp to be burned. The man who did the job had to wash before he could return to the camp.