

*“The Beauty of the Burnt Offering”**Leviticus 1:1-17 & 6:8-13*

The Book of Leviticus is about reconciliation between God and man that was lost at the Fall (Genesis 3:8 & 23-24). The means of this reconciliation is seen in the Tabernacle and fully fulfilled in the work of Christ (2 Corinthians 5:18-21). In the Book of Leviticus God is approached through sacrifices, festivals, the Sabbath, and His ordained Priesthood, all again being fulfilled in the work of Christ (Matthew 5:17; Hebrews 9:6-14; Hebrews 9:24-26; *Hebrews 10:1-4*). This life giving access to God has always been found in submission to God’s authoritative Word (Genesis 2:16-17; Leviticus 26:3 & 14; *John 14:23-24*; Romans 2:13; Romans 10:17). Life with God in the dwelling place of God is the creature’s purpose.

- Introduction to the Burnt Offering:
  - Abel was the first recorded instance of a burnt offering being offered to the LORD (Genesis 4:4-5). This offering was offered by faith (Hebrews 11:4-5) and was pleasing to the Lord (Hebrews 11:6; Romans 14:23).
  - Noah also offered a burnt offering to the Lord (Genesis 8:20-22) by faith and it was pleasing in the LORD’s sight; it was a pleasing aroma (Ephesians 5:2). This offering points to expiation (the removal/judgment of sin) and propitiation (the appeasement/taken on of wrath) seen in the work of Christ (Ephesians 1:7; Romans 5:9).
  - Abraham also offered a burnt offering (Genesis 22:9-14) by faith (Hebrews 11:17-19). This sacrifice symbolized that God would take our place on the “altar” by the work of Christ, a sacrifice we could never make (John 3:16).
- The specifics of the Burnt Offering:
  - The offering (a bull, sheep, goat, turtle dove or pigeon), a male, was offered without blemish. “Without blemish” signifies the intrinsic holiness of Christ (1 Peter 2:22; Hebrews 4:15; 2 Corinthians 5:21) and that He would “consecrate” His people (Hebrews 10:19-22; 1 Corinthians 11:25) to live a “reflective/righteous” life (1 Peter 1:14-19; 1 John 2:29).
  - They would bring the offering to the entrance of the tent of meeting where the brazen altar stood. The brazen altar, through fire, would sanctify the gift. The fire represents God’s judgment (Hebrews 10:27; Hebrews 12:29; Isaiah 66:15-16) and purification (1 Peter 1:7; Isaiah 48:10; 1 Corinthians 3:13). He offered it at the door to signify his unworthiness to enter God’s presence and that God could only be approached by a sacrifice for sin (Hebrews 10:19-20; Hebrews 6:19; Hebrews 4:16).
  - Then they would lay their hands on the head of the sacrifice, symbolizing their sin being put on the sacrifice and that the sacrifice would receive the punishment for their sin (1 Peter 3:18; Isaiah 53:5-11; 2 Corinthians 5:21).
  - Then they would kill the offering before the Lord and cut the burnt offering into pieces. This represented the flesh must be crucified with its corrupt affections and lusts (Hebrews 12:4; Matthew 5:21-30) and the severity of the punishment for sin (Galatians 2:20; 2 Corinthians 7:1; Romans 8:12-13). The skin was removed from the animal and given to the priest, signifying the righteousness of Christ that is placed on us (Genesis 3:21; Isaiah 61:10; Romans 5:17).
  - The sprinkling of blood represents a sealing of a covenant or promise (Hebrews 12:24; Luke 22:20; 1 Corinthians 11:25), a commitment between God and His people. The shedding of blood also signifies the forgiveness and cleansing from sin/atonement (Hebrews 9:20-21; Hebrews 10:9-14).
  - The sacrifice would be burnt on the altar to symbolize the suffering of Christ (Hebrews 12:2-4; 1 Peter 2:23-24; 1 Peter 4:13; 2 Corinthians 4:16-17) and that we would suffer as well, as we offer ourselves as living sacrifices to God (Romans 12:1-2). The fire on the altar would be left burning continually representing God’s presence (Exodus 13:21-22; Leviticus 9:23-24; Hebrews 12:29).
  - It was received as a pleasing aroma to the Lord. Christ’s sacrifice was a pleasing aroma to the Lord (Ephesians 5:1-2) and our sacrifices offered to Him in obedience are a pleasing aroma to Him (Hebrews 13:15-16 & 20-21; 1 Peter 2:5; Colossians 1:10; Ephesians 5:7-10).
  - The ashes being taken outside of the camp represented the removal of our sin or our sin being put away (Psalm 32:1-2; Psalm 103:12; Hebrews 8:12). Jesus suffered outside the gate (Jerusalem) for our sins and his blood sanctifies us. We join Him outside the city willing to suffer for His glory (Hebrews 13:11-13). (continued→)

**Worship:** This Is Amazing Grace (Phil Wickham)      As The Deer (Various Artists)

**Service Times:** Sundays: 3:30pm/5:30pm; Tuesdays: (In-Home) Bible Study: Women 6:30pm/Men 7pm; Thursdays: 7pm

- A burnt offering could also be offered for thanksgiving and praise, in a vow, or in self-dedication. This all points to the purpose of mankind: life with God in the dwelling place of God. The work of Christ gives the ability to fellowship with a Holy God; be consecrated by God, and walk in holiness for the glory of God by the power of God.

*“The enjoyment of God is the only happiness with which our souls can be satisfied. To go to heaven, fully to enjoy God, is infinitely better than the most pleasant accommodations here. . . . [These] are but shadows; but God is the substance. These are but scattered beams; but God is the sun. These are but streams; but God is the ocean”. (Jonathan Edwards)*