

Note

Leviticus – Part 1 to 5

Era	Characters	Chapters
In the beginning	God create world	Gen 1
Before 4000 BC	Adam Eve	Gen 1~5
Before 3000 BC	Cain Abel Seth	Gen 4~5
Before 2500 BC	Noah	Gen 5~10
About 1500 BC Era of Patriarchs	Abraham Isaac Ishmael Esau Jacob Joseph	Gen 11~50
	Moses Aaron Joshua	Exo Lev? Num Deu

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Transcript

Leviticus – Part 1 of 5

Today we begin our lesson on Leviticus.

I trust that you have listened or read through the book of Exodus. And as we read through the book of Exodus, we saw how God told Moses to build a tabernacle. In the midst of the camp of Israel, a holy God was going to live in the midst of sinful Israelites. So God had to give a lot of regulations to them, so that they knew how to live in the presence of a holy God.

We see that in this book God spoke directly to Moses. In fact, 90% of this book is God speaking directly to Moses, and Moses recording what God speaks. No other book in the Bible has so much direct revelation from God. Others are often stories as God inspired the writer and he wrote and recorded what he saw. But this is direct. And yet, though God is directly speaking to Moses, it seems strange and irrelevant to us. The reason is that God was giving rules and regulations to the Israelites who lived in a very different culture and time as us.

Let me just give you an example. Let's say someone from another country came to Singapore to learn how Singapore handles this pandemic. Let's say this person came from Kazakhstan (these are facts). Kazakhstan officials came to learn from Singapore. And when they listened to us, it sounded so strange to them because they live in a totally different culture with wide open spaces. And here our emphasis is on social distancing, like, stay away from people. To them, everybody is miles from everybody. Then we have rules like how you must behave in the supermarket but they don't shop in a supermarket. They go to this wide open, field market and nobody's that close to anybody. And then we have school e-learning which they don't have. But you know, the Kazak officials came here not to learn

the methods we did, but the principles. So as we read the book of Leviticus, listen to the book of Leviticus and I hope you will learn a lot of very useful principles, especially the types of Christ in the book of Leviticus. It's hard to find a book with more types of Christ than Leviticus.

Leviticus basically is full of types as I said, and, even in Exodus, we learn that when the children of Israel 1st escaped from Egypt after the Passover, then they got the law 50 days later. Now isn't this very important? You see, because many times people think to be a Christian, you obey this, obey that, then you get saved. No, that's totally wrong. If we know just the simple principle of how the Israelites escaped and then got the law, then we know we got to get saved first, and then we can obey the law. In other words, obeying the law is not a condition of salvation. It's a response of a saved man. So if you don't know these things, then you get all mixed up, like a lot of cults. Even a lot of Christians today have this wrong idea, telling people you must stop doing this, you must stop doing that, then you can be a Christian. No, trust Christ first, and He will help you overcome your sins.

Jesus told the people that they must know the scriptures because they testify of me. When Jesus taught at that time, the only scripture was the Old Testament. If you know the Old Testament, you know me. Paul said to Timothy, from a child you have known the scriptures that made you wise to salvation in Jesus Christ. Because Timothy was told of the Old Testament, he became wise to understand salvation clearly, which many of us don't. So, the Old Testament is revealed in the New Testament. The New Testament is concealed in the Old Testament. You got to know both and then you have a better understanding of salvation.

As we listen to Leviticus, some impressions will come up; and the number one impression will probably be "It's very difficult, almost impossible, to approach God because there are so many rules and I can't remember them". Frankly, I don't think any Israelite could remember all these rules. That's why the book is called Leviticus. Moses expected the Levites to remember all this. And then the Levites will spend their time learning all these rules so they can teach the children of Israel. No. 1, here we find it's so difficult to approach God, but after we read Leviticus, you should all be

so thankful that we can confidently come to the throne of God through Jesus Christ.

No 2, we probably will think while you listen, “Coming to God's presence takes up so much expense!” They had to bring many animals for sacrifice, and there is so much death and blood. Then we realise, for Jesus, it was very expensive. The sacrifice, terrible, bloody death. We say, thank you Jesus, I don't have to bring animal upon animal, for by One offering, Jesus has perfected all the sacrifices - Hebrews 10:10, 12 &14. Jesus is our perfect sacrifice; no need for us to bring animal upon animal.

No 3, you would all say, “you mean so many rules about unclean things, foods you cannot eat, clean and unclean animals, people you have to stay away from because they have some discharge from the body or some skin disease, people you cannot touch and houses you can't even live in it because of some mould or something.” When you read all this, you realize the principle is that there's far more sin around us than we realise. So many things look subtle, don't look so bad, and yet, it could lead us to sin. Could be some friend, someone to avoid, maybe even some food that could tempt you to be a glutton. It could be anything that could lead us into temptation. And sometimes you need the Holy Spirit's wisdom to discern, just like the Jews asking whether this animal is clean or unclean? We need the Holy Spirit to help us. So I hope this gives you a first overview of Leviticus.

Leviticus – Part 2 of 5

We now come to the 5 offerings that God told the children of Israel to bring to Him.

The first 3 of these 5 offerings are voluntary. You bring it not because you have committed a sin, you committed a trespass; but you just want to bring it to God.

In chapter 1, it begins with the Burnt offering. What does the burnt offering symbolise? It symbolises that you want to offer yourself wholly to God. You want to consecrate yourself to God. In other words, you say, "I am yours, all of mine are yours. I want to do your will". That's what it signifies. So the entire animal is laid, chopped up, and just burned before God. This also speaks of a type of Christ. Christ came to do the will of God, to give Himself totally to do the will of God. So that's expected of us. Once you enjoy being a child of God, you want to give your life to God.

In Leviticus chapter 2, the second offering is very different. It's called the Meat offering in the King James, but actually the better translation will be the Meal offering. It was a non-bloody offering. It was a pure powdered grain, white in color. It was so finely pounded it signified sinlessness. On this flour, oil was put on it. Olive oil signifies anointing. And then frankincense was also put on this offering - frankincense when it's burned gives a sweet fragrance, it floats up to God. So basically what this is saying is that after we consecrate ourselves as a burnt offering, we then offer our service, a service that is pure, a service that is anointed by God, and powered by His Holy Spirit. And this service is sweet to God, it's pleasing to God. So this also is a type of Christ, who had a sinless life, a life full of the Holy Spirit anointing, and a life that was well pleasing to God. So the second offering called a meal offering is about our service.

The third offering is called the Peace offering. This offering is different though an animal was also brought to the altar. Unlike the burnt offering where the whole animal was chopped up and offered to God, this time, the animal is divided up; the blood, the fat, the kidney, the insides are put on the altar and offered to God. But the best parts of the flesh, the shoulder of the animal, and the breast of the animal, the good part of the meat is separated for the priests to eat. So you see here, this same animal, one part is offered to God, the other part is offered to the priests to eat. In other words, there's a sharing of this animal in a meal. This speaks of communion with God; God enjoying His part, and the priests enjoying their part, together. This speaks of communion, fellowship, peace and enjoyment of this fellowship with God.

For these first three offerings, what we see here is, after we are saved, we should consecrate ourselves , “Lord, I want to do your will, my life is to serve you.” Then secondly, you do your service as best you can, sinlessly with the power of the Holy Spirit to please God. And when you have offered the burnt offering and meal offering, you will have fellowship with God, you have this closeness with God.

I hope you understand the symbolism of these first three voluntary offerings. But the fourth and fifth offerings were not voluntary. These were offerings you made when you have committed a sin.

The fourth offering is called the Sin offering. In the sin offering, what happens is when you have committed a sin, unintentional, (for intentional sins there are no offerings. If you purposely go and commit a sin and then bring an offering to negate it, that'll be terrible. Then every time you commit a sin, you just buy an animal and settle it). No, no, these are all about unintentional sins. Maybe you had some horrible thought about somebody or you swore against someone under your breath. Then you bring this animal, the sin offering to God. And then the animal here in this sin offering is slaughtered. The fat, the blood, the insides are offered to God. And the animal then is brought outside the camp and burned there. It is a picture of Christ having to pay for our sins. Being outside the camp is a sign of rejection, how Christ was rejected on the cross. So, the sin offering is not

a voluntary offering. It's an offering we make, for any unintentional sin. "Sorry, God, I did that, I forgot about it, I didn't realise it." Today, we confess our sins and we ask the blood of Jesus Christ to cover us, and then we can get back to fellowship. In those days, they brought a sin offering.

Now the fifth one is a Trespass offering. There's a slight difference here. A trespass offering is for sins when you fail to pay something. For example, you say I make a vow to give this animal to God. But later you decided to keep that animal and you didn't offer it to God. So what you do is you go to the priests, and then you make the offering. The priest will say that what you're supposed to give is worth X amount but you have to add 20X to that. So in other words, you not only pay for your sin to get forgiveness, but you have to pay an additional 20% over what you failed to give. For us, we not only say sorry, but we have to make amends. We have to make restitution. It also speaks of Christ when He died on the cross. He not only got back our salvation, but he got back the Garden of Eden for us. He got us back to our original position. We as Christians have more than what Adam had. For example, God walked with Adam in the garden. God lives in me, that's a lot better than just walking alongside me. I not only got back what was original, but I got a bonus addition on top of this.

So I hope you understand these five offerings. They look so complicated with so many details, but the symbolism, the types and how it applies to us is important. After this, we'll move on to the feasts.

Leviticus – Part 3 of 5

We now come to the Jewish feast days.

Again, we will see how beautiful the types are in the feast days. There are seven Jewish feast days where all Jewish male adults are supposed to gather together. They were going to enter the promised land and be scattered, but for three times a year during the seven feasts, they will all come together.

The seven feasts are divided into two main sections, the first four feasts, show what Christ has already done.

The next three, show what Christ will do at his second coming.

When you say, “They have to go three times a year. So how do they do that?” These first four feasts are divided into three which are back to back, one after the other, and one which is 50 days after this one. So one visit in the early part of the year, another gathering second time of the year, and then towards the end of the agricultural year, the next three feasts come together. So can you see 3, 1, 3, that is basically what it is. The first four feasts symbolize what Christ has done. The last three feasts symbolize what are what Christ will do.

Let's look at the feasts from the Jewish viewpoint. From the Jewish viewpoint, these feasts fitted their agricultural seasons, their planting and harvesting time. The Jewish years starts about March/April, that's when the Passover is. The Passover month is the start of the Jewish calendar. March-April is their first month. They don't coincide with our months. Let's look at the feasts, as far as the Jews were concerned, they gathered together to thank God after their first harvests in the early part of the year.

And then, again, 50 days later, and at the end of the harvest they gathered to thank God again. And then after a long summer harvest, they gathered to thank God again. And then after September/October, there's no more gathering because it's winter time you cannot travel conveniently during winter time. So these three feasts are at the time of the harvesting time of the land.

Let's look at the first feast, the feast of passover.

We already studied that. It was inaugurated in Egypt. The Passover lamb was slaughtered. So that was the 14th day of the first month, (that is a Jewish month that March/April). But before they could even slaughter that sheep, they were to clear all the leaven in the house. Leaven always speaks of sin in the Bible. Yeast, because it tends to spread everywhere like sin, they were to clear the house of yeast; for one week there should be no yeast in the house. They ate bread without yeast. This is called the second feast. The first is Passover, and back to back with it is the Feast of Unleavened Bread. For one week no leavened bread, hard bread only.

The third feast is the 3rd day after the Passover - Passover, Feast of Unleavened Bread, Feast of first fruits.

On the 3rd day they have their feast of first fruits where Israelites would take their first harvests of green and wave it to the Lord, symbolizing thanks to the Lord for this harvest. First fruit also speaks of Christ's resurrection in the New Testament. Christ is the first fruits of those that rise from the dead. We will all rise from the dead, but he was first. First fruits happen on the 3rd day after the Passover in Egypt. They ran... and then on the 3rd day they escaped from Egypt. New Life began. Christ died on the cross. On the third day, Christ rose from the dead, first fruit of them that will be resurrected.

I hope you can see the sequence in our Christian life. Christ died for our sins. We realise we are sinners. We want to put our sins away from our life. And then we are born again. This is like, you know, in a sequence, but actually we are immediately born again when Christ rose from the dead. We, too, will rise from the dead.

Now after the Feast of first fruits or first harvest, the first time there was the green they waved, then the harvest continues. Usually harvesting in those days is by hand, so it takes a while, like, seven weeks. 7 weeks is 49 days. So after 49 days, on the 50th day is the feast of Pentecost. They wave their last green offering at the end of the harvest to thank God again. So these are the first four Pentecost.

What does that remind you of? After the Israelites left Egypt, 50 days later they arrived at Sinai and they got the law from God. For us, Pentecost in the New Testament 50 days after Christ died and rose again Pentecost happen in the book of Acts, and the Holy Spirit came down. How does that link up? Sinai, the law was given, Holy Spirit is the power we have now to fulfil this law. You know the Israelites they were given the law but they broke it. That's why Moses threw the tablets of the commandments down because they broke the law. 3000 died at Sinai for this sin. At Pentecost 3000 got saved, we read in the book of Acts.

I hope you're seeing this sequence. These are what already happened. Christ died for our sins, help us to put away our sins, we are born again. And then we have the power from the Holy Spirit to overcome our sin and fulfil the will of God. This is being done by Christ at His first coming.

Now after the Feast of Pentecost there was a long break. The Jews had this break at this time they were harvesting other things not the green, other fruits, the grapes, the olives and whatever fruits they were harvesting. And then finally at the end of the growing time of the year, winter comes.

The fifth, sixth and seventh feasts take place by the fifth one is called the feast of trumpets. The trumpet is blown to signal the end of harvests, end of our harvest. And that speaks off the second coming of Christ, Christ will come with a trumpet sound, "the Trump of Lord our God shall sound and the Lord shall come". Wow, this speaks of the second coming of Christ, not yet. So the fifth, sixth, seventh, not yet. What is between the first four and

the last three is called a church age. We are living in it now. Unknown years, how many years we don't know. But when the trumpet sounds, the rest will come very fast. That trumpet sounds on the first day of the seventh month, Jewish month around September October getting cold already.

On the 10th day is the next feast, the Day of Atonement. The Day of Atonement in the book we are studying now is when the high priest enters into the holy place once a year and makes an offering for the Israelites. They are acceptable to God. In the second coming of Christ when the Trumpet blows, the Day of Atonement is when the remnant of the Jews will now know Christ, receive Christ and be accepted. God never forsook the Jews.

The last feast is the Feast of Tabernacles. They put pitch tents in Israel, they stayed in the tents under these little huts, and celebrated the Feast of Tabernacles. It speaks of when Christ comes the second time, God will tabernacle would dwell with us forever and ever.

I hope you see the beauty of these seven feasts, four and three. And the Jews probably didn't see all these things but it's all revealed in the New Testament. How wonderful!

Leviticus – Part 4 of 5

We now come to the Tabernacle.

The word tabernacle simply means a tent used for religious purposes. God once dwelled with his people. He walked with Adam in the Garden of Eden. Jesus, later in John 1:14 says: “the Word was made flesh and dwelt among men”. And one day in a new heaven and new earth, we will be with God forever. So God said, build this tabernacle. If we had a helicopter at that time and flew over the camp of 2-3 million Israelites we can see tents arranged very orderly around the tabernacle. He was right in the centre of this mass of tents, but in an orderly way. If you want to think of the size of the tabernacle, it would be roughly half the length of a football field and half the width. So really, it's like a rectangle about a quarter of the size of a soccer field. So that gives you an idea. It was not a very big structure. And if you were to stand on the ground, and look at it, it looks very clean. Just set up white sheets, almost like a hospital. You know, in the hospital, there are screens all around. It's in white linen. It's about seven feet tall, you know, taller than anybody, so nobody could really look in. There were people who lived around it, but nobody could come near it. The Levites were around it, nobody was allowed to touch it. God wanted to be in the midst of His people and yet God wanted them to understand how to be reverent to God.

Now, if you will now stand at the entrance of this structure there's only one door, the door that faces east. And this door, unlike the rest which is white, is beautifully embroidered. It's like curtains; beautifully embroidered in blue, in purple, and in scarlet-three colours.

What are these three colours? Blue-heaven-Christ came from heaven. This curtain represents Christ, you have to go into God's presence through Christ. Purple represents royalty-King. And scarlet represents the colour of blood. From Heaven, this king came and died and shed his blood for us. So you have to go through this one door. As you walk through this one door, you part the curtains and you go in. Ordinary Jews were just allowed to go

into the courtyard, not into the tabernacle, not into the tent itself, into this outer courtyard. And the moment you went through that door, that curtain, the first thing you saw was this huge burning altar for sacrifice, animal sacrifice. The altar is like, as long as my arm can stretch and a bit longer. It's a square. It's a tall altar, reasonably tall. It's made of bronze, bronze can really stand high temperature. It's wood lined with bronze. And if you went in like any Israelite on any day, you will see a lot of blood, you would see fire burning, and you see animals being slaughtered and sacrificed. It's not a nice sight, a kind of arrgh....sight. After this beautiful curtain, you'll see this sight.

So the first thing you will see is Christ's death for us. Then as you walk past this altar, this massive altar, you come to another basin which contains water. it's called a laver, a place to wash. So the priests after they slaughtered the animals, had to wash their hands before they could enter into the tent proper. So this speaks of, after we are saved by Christ, we need to have our minds cleansed with the word. Sanctify them through thy truth. Now he's going closer into the presence of God.

And then he goes through this next curtain, and this next curtain is the entrance into the tent itself. Now this tent, if you look from the outside is just scarlet red. Had animal skins dyed red, totally red. So there's a white walls of sheets of linen. And then the white signifies the purity of Christ, and then the red blood that was shed for us. So as you enter through the next set of curtains exactly like the first set blue, Scarlet, purple and scarlet, same, it's only one way to get to God's presence. Christ. And now as you enter the second set of curtains, you enter into this inside of this simple looking red structure and inside is Wow, it's very dear friend. It's all gold inside, literally all pure gold. The gold is made of acacia wood. Then line with pure gold. Wood signifies the humanity of Christ. Gold signifies the divinity of Christ, hundred percent God hundred percent Man. And the whole thing the walls and the rules are pure gold but the ground is pure dust, reminding us that though we are dust, we can come into this presence, this glorious presence of gold. And then on the left there is a big lamp stand, the Jewish lamp stand, they call Menorah. Everybody knows the symbol of Israel, one stand and the six things and seven lights. And this light is the only light inside this totally enclosed place. This menorah is tall about a height on average lady. The lamp their olive oil is burnt continuously, this

light continuously. Jesus says, "I am the light in our spiritual journey". We need to be cleansed, we need to be saved by Christ, wash through His Word, and then the light of Christ to lead us. There is a lamp to our feet, a light to our path. Then there is a table of show bread. 12 big loaves of bread there - 12 signifying the tribes of Israel, 12, the 12 apostles, signifying Christ will feed us and nourish us. Jesus said: "I am the bread of life". So as we enter into God's presence, He will lead us with His light, He will nourish us with His bread. There is a stand there like a stand. Not big. It's also called an altar. But it's not the altar for sacrificing animals. It is a fire constantly burning with frankincense on top. Frankincense always symbolizes sweet smell that rises up. Smoke of frankincense rises up signifying the unending prayers of Jesus Christ.

So the average Israelite could only go to the outer court, bring his animal and sacrifice. The priests would then after sacrificing the animal, the one on duty would wash his hands and go into the holy place. The second set of curtains as he goes in, is all gold, except for the door. His job is to keep lights always shining. And the Frankincense always there every week he changed the bread.

Then there's another set of curtains to go through. Only the high priest, once a year, on the Day of Atonement can go through this next set of curtains into the Holy of Holies, where God's presence is. The pillar of fire by night, the pillar of cloud by day, lands right on the top of a box called the Ark of the Covenant. The Ark of the Covenant was also made of wood, lined with pure gold and on the lid was called the mercy seat, and that's where God's presence on earth was. That's where God spoke to Moses. And then overlooking this lid of gold were two Cherubims. Cherubims are always guarding angels (like in the Garden of Eden there were two cherubims), and they were kneeling down with their wings, looking down at the mercy seat, the two of them looking down at the mercy seat, their wings touching. In the Ark of the Covenant were just few items, the most important was the laws of God because only Christ could keep all the commandments. So as we come into this, we see the symbolism, we see the types of our Christian faith when we come so close to the presence of God. First, we need to be saved, have God's word, be led by Christ, be fed by Christ, we need Christ's intercession to bring us into His glorious presence.

As a Christian you stand on the outer court. Nothing very nice, just saved, just honorary white around you, dust on the floor. But as you get closer to God's presence, enter the curtain of the tabernacle proper. Oh, the holy place. Its goal is amazing. This speaks of as we come closer and closer to God, what an amazing joy and blessing it is. So this is what it is. And when Christ died on the cross, he made a loud shout, it is finished. And in the temple of Jesus day, the veil was torn in two. Today, all of us can go right into God's presence. In the old days, only the high priests could go in.

Leviticus – Part 5 of 5

Let us now summarize what we have learned in this book of Leviticus.

What we are seeing is what God expects in response to his presence with his people. The Tabernacle is there. The pillar of cloud comes down, and night is a pillar of fire all over, the 2 million people could see the presence of Almighty God in their very myths. So this is should be their response have been delivered from slavery, and now are in the presence of Almighty God. So God expects a response from them. So it tells them bring offerings to me.

So we learned the five offerings. The first is the burnt offering, come and consecrate yourself, give yourself to me.

Then the second is the meal offering, come serve me in purity.

The third is the peace offering. Come, communion with me, fellowship with me.

The fourth the sin offering, if you have sinned, bring a sin offering, ask forgiveness from God.

The fifth is the trespass offering. If you have trespassed, come ask forgiveness and make restitution with 20% extra.

So basically this is that response to them. Then the feasts they are to have are to remind them what God has already done.

The first feast, the feast of Passover, how they were escaped destruction in Egypt as they remember that.

Then the Feast of Unleavened Bread to say they are going to put away all the sinful life in that they had in Egypt, idolatry and the sinfulness.

Then the feast of first fruits, how they got out through the Red Sea, the mighty deliverance, right so they were given a new life.

And then at Mount Sinai, they were given the law. Okay for us, that's the Feast of Pentecost. They call it the feast of weeks. They were given the law for us at Pentecost exactly the same day, 50 days after Christ rose from the dead, we were given the Holy Spirit to help us not just, they were given the law while we were given the Holy Spirit to help us obey the law.

Then the Feast of Trumpets speaks of future events. One fine day, Christ would come again as the feast of trumpets. The Day of Atonement on that day, the whole church will be with God including the Jews, the remnant Jews. Say the Day of Atonement always for the Jews was the day they got forgiveness from God, when the high priests went into the Holy of Holies and offered blood there. But on the last day after the trumpet is blown, that Christ comes down the remnant Jews will have be brought up to God.

Lastly is the Feast of Tabernacles. And we will dwell with God forever and ever, new heaven and new earth.

So I hope as you read you see all these things, you see the architecture of the tabernacle. From the outside looks so looks kind of scary. We will go to the gate because the gate the curtain is Christ, the blue the purple, the

scarlet. You go through the first gate, you need to go to Christ, everything is through Christ, there is one way, the first curtain.

Then you see the second curtain into the holy place, the third curtain into the Holy of Holies. You can look at all these in Google, there are a lot of pictures you can see the descriptions better than what I could ever describe. And there's plenty of information to see, so just go and see for yourself.

As they went through the first gate they saw animals and blood, dead carcasses and fleet and burning.

Then after that the laver, the first one is we need Christ's death. Then we need the Word of God to cleanse our minds, all the wrong way of thinking. Then they went to the next curtain into the holy place. Wow, this is all gold, amazing, as you come into God's presence, the beauty of being in God's presence is come closer and closer, all gold, and this has Menorah, this lamp on your left, wow lighting everything. You know it's, you know against the gold reflecting, all are so bright or is like God's leadership is so wonderful.

And you see the bread on this side. And nourishment big loaves of bread, 12 loaves of bread for you. And then in front of you this altar of incense, sweet fragrance, endless, endless fragrance, endless like endless fragrance, bread always there, the fragrance is Christ intercession for us all the time.

Then finally, you enter the last cut and also the same colour blue, purple and scarlet and then into the Holy of Holies. In the old days, only the high priests could get in there once a year. But when Christ was on the cross, paid the full price set, It is finished, the temple in the curtain and a temple

has run from top to bottom signifying today we can cover right in the God's presence, amazing presence of God.

So all these things I hope will help you to, when you read Leviticus, in fact, I would recommend you listen to Leviticus. When you read you'll get stuck. You get caught in the words and you fail to see

the big picture. If you would to listen, choose the version that you're comfortable with, you know could be ESB or King James or any version, it doesn't matter NIV audio Bible and listen, just listen, because that's what the Jews did. The Jews for 1500 years, all they did, they had was every year, the Torah, the first five books. This book is the third book, Leviticus, this book, all the five books the Jews heard through once, in a synagogue once a year. Today you go to a Jewish synagogue, the same passages are taken. And by the end of one year, the entire Torah is heard, not read, it's heard. It's read by someone, you hear it.

So that's what the Bible was written for. In those days, nobody had a copy of the Bible, or these were scrolls, they were read. And then they were roll up, put in beautiful embroidered cloth put back in the closet in the synagogue, nobody could touch it. So today don't feel, oh, I'm doing something wrong by listening to the Word of God. Nothing wrong with that, because we go to school, everything is studying, studying, studying, looking at pages, we feel guilty. But I think if you read you tend to get stuck, you tend to be very slow. But hear with this background that you have, you can see the whole picture and our goal is for you to see the beauty of the Bible, not for you to go deep into it, but to see the overall connectivity of the Bible. So I suggest.

Then the last part of the Book of Leviticus tells us about the blessings and the curses. If they were to obey God, they will be blessed. If they did not, they will suffer horrendously. Let me read to you what was warn to them if they fail and it actually came to pass in Jewish history. Leviticus chapter 26:27, "And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and

the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.”

God never forsook them. But they went through horrendous trials. Think of them under the Nazis, how fearful how helpless they were, how they ate their daughters in the siege of Jerusalem. All this came to pass. May God bless you as you read Leviticus or as you listen to Leviticus and see the beautiful Christ in it, the beautiful gospel.