

HOLINESS



LEVITICUS STUDY PART 3



To sum up all: —what the Lord, in this book of Leviticus, has said, was not for Israel alone. The supreme lesson of this law is for men now, for the Church of the New Testament as well. For the individual and for the nation, holiness, consisting in full consecration of body and soul to the Lord, and separation from all that defileth, is the Divine ideal, to the attainment of which Jew and Gentile alike are called. And the only way of its attainment is through the atoning Sacrifice, and the mediation of the High Priest appointed of God; and the only evidence of its attainment is a joyful obedience, hearty and unreserved, to all the commandments of God. For us all it stands written: "Ye shall be holy; for I, Jehovah, your God, am holy." - S. H. Kellogg

EXPOSITORY OUTLINE

I. A Holy Sacrifice • 1—7

- 1.** Burnt Offering • 1:1-17
- 2.** Grain Offering • 2:1-16
- 3.** Fellowship Offering • 3:1-17
- 4.** Sin Offering • 4:1—5:13
- 5.** Guilt Offering • 5:14—6:7
- 6.** Regulations • 6:8—7:38

II. A Holy People • 8—16

- 1.** Ordination • 8:1-36
- 2.** Worship • 9:1-24
- 3.** Judgement • 10:1-20
- 4.** Diet • 11:1-47
- 5.** Purity • 12—15
- 6.** Atonement • 16:1-34

III. A Holy Land • 17—27

- 1.** Purity • 16—20
- 2.** Leadership • 21—22
- 3.** Festivals • 23—25
- 4.** Covenant • 26—27

Leviticus Study Guide 3
III. A HOLY LAND • 17—27

1. PURITY • LEVITICUS 17—20

Disclaimer • This study assumes a traditional view of human sexuality. If you cannot engage with the questions in good conscience, consider skipping this study, or using the Swedish Method to examine the biblical text.

Opener • What comes to mind when you think about Christian ethics? How would you describe an ethical life?

Between the Day of Atonement (Leviticus 16), the climatic feast in the commonwealth of Israel, and the moral purity laws (chapters 18—20), the people of Israel were commanded not to eat blood (chapter 17). “I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from my people” (17:10). Blood must not touch the lips of an Israelite “because the life of every creature is its blood” (17:14).

The restrictions apply not only to the Israelites but also to outsiders living with them in order to prevent both idolatry and the introduction of foreign

religious practices into Israel's worship. - Gordon D. Fee

The narrative of Leviticus now shifts from ritual purity (Leviticus 12—15 and 17) to the sanctity of life as an ethical people (18—20).

The Sanctity of Sex • Read Leviticus 18:1-30

1 • Israel was surrounded by sex-saturated cultures. What is the general exhortation given to the Israelites (Leviticus 18:1-5)?

Commentary by Mark F. Rooker

This instruction is critical if the promise that Abraham was to be the ancestor of a great and mighty nation was to be fulfilled. A nation cannot exist if the family unit is not well defined, for the family is the foundation of society. Sexual impulse is a potent desire. If gratified incestuously within the family, it blurs family lines and leads to the destruction of the family unit. Proper response to these laws and the other legislations handed down to the Israelites holds the promise of providing an abundant life (18:5).

- The sexual standards of Israel were presented as a stark contrast to those of Egypt and Canaan. Likewise, we live in a world driven by a humanistic culture where “anything goes”. How is the sex ethic of the early church considered radical in a world of sexual flexibility?

Consider -

- Romans 1:20-26
- 2 Corinthians 6:14—7:1
- Ephesians 5:1-14
- Colossians 3:1-7

- Israel can choose to live in a way that conforms with the expectations of God or in a way that conforms with the hopes of their neighbors. The first choice will lead to blessing and prosperity, while the second will lead to destruction and ruin (Deuteronomy 11:24-32). Is a life of sexual fidelity worth the risk (see Romans 1:18-19)?

2 • Leviticus 18:6-23 provides a list of twenty ‘do not’ standards for the people of Israel to follow in order to choose life (18:5). Are you surprised by any of these ethical standards?

- The word “detestable” is the word **תּוֹעֵבָה** and means ‘an abomination’ or ‘an act or object that is abhorrent.’ Why does God find the sex act in Leviticus 18:22 repulsive (see Genesis 2:18-25)?

- The other sex act that is abhorrent to God is bestiality, for it also confused the creation order (Leviticus 18:23). What is the penalty for these violations (20:13, 17)?

Commentary by Rabbi Jakobovits

Whereas the more liberal attitude found in some modern Christian circles is possibly due to the exaggerated importance Christians have traditionally accorded to the term “love,” Jewish law holds that no hedonistic ethic, even if called “love,” can justify the morality of homosexuality any more than it can legitimize adultery, incest, or polygamy.

3 • Warren Wiersbe says, “The picture [in Leviticus 18:24-30] isn’t a pretty one. Sexual perversions are like disease germs; they make a society and a nation sick. Then the land itself becomes sick and must vomit out sinners the way a human body vomits out poison.” Who did God vomit out of the land (18:25)? How is this a warning for Israel (Leviticus 18:28-29)?

• C. S. Lewis said, “Chastity is the most unpopular of the Christian virtues. There is no getting away from it: the old Christian rule is, ‘Either marriage, with complete faithfulness to your partner, or else total abstinence.’”
Why might sexual abstinence be considered a cultural heresy today? Why should we be cultural heretics (see Revelation 22:14-15)?

Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood. - Revelation 22:14-15

The Sanctity of the Law • Read Leviticus 19:1-37

Leviticus 19 expresses principles that extend from the Ten Commandments for a life of ethical purity. Use the Swedish Method to explore the text.



1 LIGHT BULB

Draw a light bulb beside whatever stands out to you as important. Write your thoughts about it in the margin of your Bible.



2 QUESTION MARK

Write a question mark beside anything you don't understand or that you have a question about. Write the question in the margin of your Bible.



3 ARROW

Write an arrow beside anything that you should apply personally to your life.

Observations -

- What is the driving motivation behind these ethical standards (Leviticus 19:2)?

The Sanctity of Praise • Read Leviticus 20:1-27

1 • “The Israelites were to shun the pagan practices of offering children to Molech (Leviticus 20:1-5) and seeking to understand the future through mediums and spiritists (20:6-8)” (Mark Rooker). What was the punishment for child sacrifice (Leviticus 20:3)? Who else was subject to the punishment (20:4-5)?

- Israelites did not live in an individualistic society. Those who did not commit the crime became perpetrators themselves by failing to uphold justice. What are the benefits of this approach to justice?

- How is a pagan lifestyle described in Leviticus 20:6?

How is this same imagery used in the New Testament in reference to the relationship between Christ and his bride, the church?

Read -

- 1 Corinthians 6:15-20
- 2 Corinthians 11:2-3

Reflection from New Days, Old Demons

In both the Old and New Testaments, God's relationship with His people is described as a covenant that is essentially spiritual marriage. When people are unfaithful to God and start running around with demons, God calls it "prostituting" or "whoring" and calls those who are perverting their devotion "prostitutes". The language is strong because God wants us to know in the most clear and intense way that syncretism and apostasy is pure evil. Today, syncretism and apostasy are tragically widespread. The dirty streams of it are continually trying to flow into Christian churches and pulpits. . . The God of the Bible demands to be worshipped in the way that pleases Him. The God of the Bible does not permit worshippers to worship in the way that pleases them. At the bottom of all syncretism and apostasy is one simple question—will you worship God how He wants, or how you want? If you don't worship God in the Holy Spirit like Jesus said, you will end up worshipping in the unholy spirits, like Jezebel said.

2 • The foundation for sexual purity in the commonwealth of Israel started in the family home and the foundation stones in the home were an honoured mother and father (Leviticus 20:9). Why do you think the judgements of sexual sin in Leviticus 20:10-21 start with a failure to honour the heads of a covenant family?

3 • The section ends with a call to live as a holy and distinct people if they desire to live long in the Promised Land (Leviticus 20:22-26). The penalty for disobedience resulted in “their blood on their own heads” (20:27). In other words, the pagan life is a lifestyle of death.

Contrary to popular opinion, sexual and spiritual fluidity and creativity does not produce the good life. The true formular for human flourishing is the sacred order of God inscribed into the bedrock of creation.

- Those who love the Law of God will receive a great inheritance, “a land flowing with milk and honey” (Leviticus 20:24). Likewise, the faithful Christian will receive a wonderful inheritance (see Revelation 21). What excites you the most about this future?

Gospel →

New Covenant Purity

The moral Laws were spoken to make Israel a pure and distinct people as they awaited the coming of the Messiah. After Jesus arrived and died on the cross, the Law of the Sinai Covenant was fulfilled. “But the written Law has not been consigned to the rubbish heap of history. It remains part of God’s revealed Word that needs to be interpreted in the light of Jesus Christ and the new covenant” (Philip Eveson). These rules and regulations in the old commonwealth of God are reapplied in the new commonwealth, the kingdom of God. Our Lord urged us to keep the true spirit of the Law (Matthew 5:21-22, 27-28). This encourages us to look for the principles behind those ceremonial and social laws and see how they are applied by Christ and his Apostles.

**The spirit and principle of all
the laws listed remain
unchanged, even if their formal**

expression may change. - Philip Eveson

• Paul said, “The law is good” (1 Timothy 1:8). Do you agree? How might you cultivate a love for the moral teachings of God?

**Oh how I love your law! It is my
meditation all the day. - Psalm
119:97**

2. LEADERSHIP • LEVITICUS 21—22

Opener • There is a price to pay if you desire to be a spiritual leader. What might be the cost?

“The present section is concerned with the standards of holiness expected of the priests. Because much has been given to them as representatives of God in the community, much more will be required of them as a result than of the ordinary Israelites” (R. K. Harrison). There are six sections that end with a comment that the Lord is the sanctifier (Leviticus 21:8, 15, 23; 22:9, 16, 32).

Priestly Perfection • Read Leviticus 21:1-24

1 • How do we know that holiness and death were incompatible (Leviticus 21:1-3)?

2 • Why was mourning customs that involved the disfigurement of the body outlawed (Leviticus 21:4-6)?

These acts are pagan mourning and burial practices. The priests of Israel oversee the ceremonial worship of the people, and therefore, no Canaanite ritual is to penetrate the priestly system. — ESV
Study Bible

3 • The priests had to embody the ideal of holiness in their lives and their teaching (Malachi 2:1-9). What would happen if the priests breached their faithfulness in service guidelines (Leviticus 21:7-8; 19:29)?

Cultic prostitution of the Canaanite variety had no place whatever in the life of the covenant community, since

such behaviour would profane

God's holy name. - R. K.

Harrison

4 • Like a bishop of the Anglican Church, the personal holiness of the high priest was most demanding (Leviticus 21:10-15). List two of the higher demands:

a.

b.

• How is Paul an example of purity in ministry (2 Corinthians 6:3-6)?

5 • Like the creatures of atonement (Leviticus 22:17-25), the priests had to be without defect (21:16-20). What imperfections are listed?

• “The priests can be most effective in God’s service only when they are in ordinary health” (Harrison). How is this principle applied by Paul the Apostle (1 Corinthians 9:27)?

- What physical attributes are essential to robust pastoral ministry?

Consider the words of Charles Spurgeon on the significance of a broad chest for the work of preaching:

Gentlemen with narrow chests are advised to use the dumbbells every morning, or better still, those clubs which the College has provided for you. You need broad chests, and must do your best to get them. Do not speak with your hands in your waistcoat pockets so as to contract your lungs, but throw the shoulders back as public singers do.

Priestly Worship • Read Lev. 22:1-33

1 • What is the consequence for approaching the sacred offerings of the Lord in a state of uncleanness (Leviticus 22:1-3)?

• How does this compare to the average citizen of Israel (Leviticus 19:8)?

2 • What is the consequence for a priest if he breaks the guidelines listed in Leviticus 22:4-8 (see 22:9)?

Commentary by Warren Wiersbe

This kind of behavior would indicate that the priest was putting himself ahead of God and was more concerned about his reputation than his character. The name for this sin is hypocrisy. It worried him that the people would know he was unclean, but it didn't worry him that he was defiling the sacred ministry for which God had set him apart. Like the Pharisees in our Lord's day, this priest appeared to be clean but was actually "toxic" (Matthew 23:25-28).

- All who serve the Lord and the Lord's people must be open and honest before God and must minister first of all to please him alone. being called to serve, and we must treat the things of God with holy respect. "Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of Him to whom we must give account" (Hebrews 4:13). How do you ensure you serve God with a clear conscience?

Meditate on these scriptures -

- 2 Corinthians 1:12
- 2 Corinthians 4:2
- 2 Corinthians 5:11
- Titus 1:15
- 1 Timothy 4:2
- Hebrews 10:22
- 1 Peter 3:16

3 • The priests were commanded to guard the holy food from those unauthorized to eat it. Who was invited to share in the sacred food (Leviticus 22:10-16)?

- The priests had to have the courage to say "no" to those who were unauthorized to feast in the holy presence of God. Likewise, in Christian ministry one of

the hardest thing is refusing to do particular tasks to keep our conscience pure before God. How is people-pleasing a vice in Christian ministry?

4 • The priests not only had to guard the holy food, but they had to say “no” to offering defiled sacrifices to God (Leviticus 22:17-25). Consider Malachi 1:8-13. Why did the priests need to encourage the people to offer their best?

The priest who had respect for his ministry and high regard for the sacrifices of God would accept only those animals that met God’s requirements. To send a worshiper away from the altar with a false assurance of forgiveness would be to do great damage to his or her spiritual life. - Warren Wiersbe

5 • How might church leaders send people away with a false sense of assurance today? Clue: cheap grace.

Reflection by Dietrich Bonhoeffer

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate. Costly grace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him. Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock. Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son. - The Cost of Discipleship

5 • What does the age restriction on the thanksgiving offering teach us about the heart of God (Leviticus 22:26-30)? Clue: Deuteronomy 22:6-7.

- How is this principle applicable to wise creation care?

6 • Imagine a priest asked, “Why should I honour and respect the sacrifices of God and the ministry he has given me?” What reasons are given in the closing verses (Leviticus 22:31-33)?

Gospel →

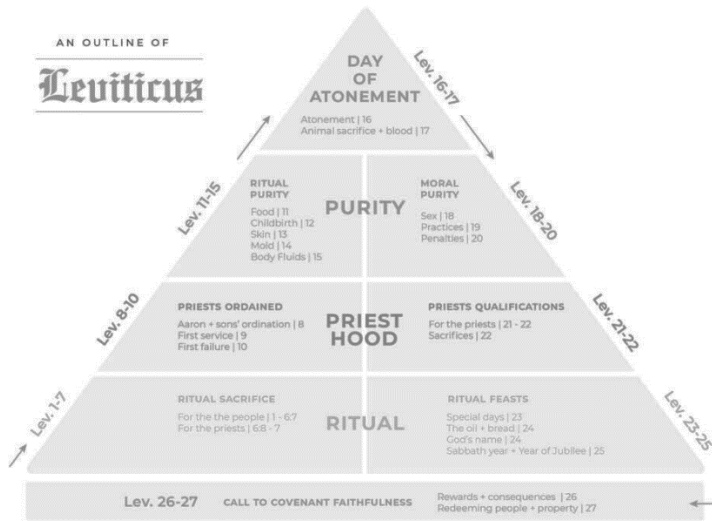
Holy Priests

In Christ, we too have been made holy. “Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years” (Revelation 20:6). What greater motivation do we need to live a life of purity? “Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and *the holy still be holy*” (Re 22:11). Be holy unto the Lord. Amen.

3. FESTIVALS • LEVITICUS 23—25

Opener • How do you track the changing seasons of your life?

“Calendars were used in biblical times to track the changing seasons of the year and manage one’s farm in cooperation with seasonal cycles. Because each nation sought blessing on their labors from their god(s), worship festivals were attached to key points in their agricultural calendars” (Michael LeFebvre).



At the beginning of Leviticus, God revealed his vision for ritual sacrifice (Leviticus 1—7). At the end of Leviticus, the focus is now on ritual feasts (23—25).

Weekly Calendar • Read Leviticus 23:1-3

1 • The Lord provides guidance for the weekly holy day—the Sabbath. What instructions were given for this sacred day (Leviticus 23:1-3)?

2 • How do these passages shed more light on the Sabbath?

Read -

- Genesis 2:2-3
- Exodus 16:23; 20:8-11
- Deuteronomy 5:12-15

3 • What did Paul teach about the Sabbath (see Romans 14:5 and Colossians 2:16-17)?

• What principles of the Sabbath continue today (see Revelation 1:10, Acts 20:7, and 1 Corinthians 16:2)?

Reflection on the Lord's Day

We are a part of the new age in the resurrection rather than the old covenant age that has passed away. The principles of rest and worship observed on the seventh day have moved to the first day. Luke said, "On the first day of the week, when we were gathered together to break bread, Paul talked with them" (Acts 20:7). The Didache says, "But every Lord's day gather yourselves together and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure" (A. D. 70). Justin Martyr said, "Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead" (A. D. 155). The Didascalía says, "On the first day of the week let there be service [because] on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven" (A. D. 225). - Athanasius wrote, "The Sabbath was the end of the first creation, the Lord's day was the beginning of the second" (A. D. 345).

Annual Calendar • Read Leviticus 23:4-44

1 • Israel had seven annual festivals, four in the spring (Leviticus 23:4-22) and three in the autumn (23:23-44). Compare the following chart to the passage and note any observations.

SPRING FESTIVALS	Date	Agricultural Significance	Exodus Story Connection	Notes
Passover (23:4-5)	1st month, 14th day	First full moon of the year; time of spring equinox	Passover in Egypt (Ex. 12:1-51)	
Unleavened Bread (vv. 6-8)	7 days beginning on 1st month, 15th day	Time of spring equinox	Exodus from Egypt (Ex. 13:3-10)	
Firstfruits (vv. 9-14)	"day after the Sabbath"—first Sabbath of harvest season	First sheaf (time of barley harvest)		
Weeks (vv. 15-22)	7 weeks after Firstfruits	"New grain" offering (time of wheat harvest)	Arrival at Mount Sinai (Ex. 19:1)	
AUTUMN FESTIVALS	Date	Agricultural Significance	Exodus Story Connection	Notes
Trumpets (vv. 23-25)	7th month, 1st day	Time of autumn equinox		
Day of Atonement (vv. 26-32)	7th month, 10th day	Time of autumn equinox		
Booths (vv. 33-44)	7 days beginning on 7th month, 15th day	"When you have gathered in the produce of the land" (final harvest, including grapes, sheep shearing, etc.)	Journey through the wilderness to the Promised Land (Lev. 23:42-43)	

2 • The last festival of the year was the Feast of Booths. This feast was to remind every generation that “I made the people of Israel dwell in booths when I brought them out of the land of Egypt” (Leviticus 23:43). Why did the festival year finish with a reminder of God's care on the people's journey to the land rather than a celebration of arrival?

Addenda • Read Leviticus 24:1-23

The narrative of festivals is disrupted by three addendums. An addendum is an item of additional material added at the end of a book or document, typically in order to correct, clarify, or supplement something.

1 • The first two addendums relate to scheduled chores of the priests tending to the lampstand (Leviticus 24:1-4) and the table of showbread (24:5-9). The lamp represented the life-giving presence of God with the people. The 12 loaves represented the presence God before the people. What would be the significance of including these maintenance routines in this calendar?

2 • The final addendum to Israel's annual calendar is the story of a blasphemer (Leviticus 24:10-23). The focus of the text is on his Egyptian heritage. We have already learned that sojourners are to be treated with the same

love as neighbors (19:33-34). This passage teaches that sojourners, while not compelled to participate in Israel's worship, were required to respect it. Why do you think such a sober lesson would be added to the end of Israel's annual worship calendar?

3 • What is the one unforgiveable sin according to Jesus? Compare Leviticus 24:16 with Luke 12:10.

• Is this type of blasphemy common in a post-Christian society? Discuss.

Generational Calendar • Read Leviticus 25:1-55

1 • Fields were not to be farmed and harvested during the Sabbath Year (Leviticus 25:4-5); nevertheless, subsistence food production was permitted (25:6). What does this provision suggest about God's care for the land?

2 • The Jubilee was a once-a-generation economic reset. Even if one generation fell deeply into debt, the Jubilee Year ensured the emerging generation would be freed from that debt. Why was this good news for commonwealth (Leviticus 25:9-10, 54-55)?

Gospel →

Anchored in Redemption

God gave his people a cadence of worship to keep their lives and labours anchored in the blessings of redemption. Likewise, in Hebrews 6:16-20, the author intends to instill the steadfast hope of redemption in his readers to keep them from drifting about aimlessly through the Christian life. He does so by identifying three wholly reliable sources of hope as an anchor for the soul: God's Word, God's character, and God's Son. How do these three gifts help anchor you in the blessings of redemption?

a. God's Word

b. God's Character

c. God's Son

4. COVENANT • LEVITICUS 26—27

Opener • What has been a highlight from your study through Leviticus?

Ancient treaties and covenants were typically sealed with concluding covenant blessings and disciplines.

Blessing and Discipline • Leviticus 26:1-46

1 • Read Genesis 3:8-9 and Revelation 21:3-4. Compare those passages to the promise in Leviticus 26:11-12. Why do you suppose the Bible frequently describes the believer's ultimate hope in this manner?

Consider also -

- Exodus 6:7 and 29:45
- Jeremiah 7:23, 11:4, 24:7, 30:22 and 31:33.
- Ezekiel 11:20, 14:11, 36:28 and 37:27.
- 2 Corinthians 6:16.

2 • The purpose of God’s blessing is to draw his people closer to himself (Leviticus 26:11-13). We would typically expect those blessings to be countered with curses of separation. But this section of Leviticus 26 contains not curses but discipline. What is the purpose of the discipline God promises to those who wander after other gods (see Leviticus 26:18, 21, 23, 27, 40-45)?

- Compare these disciplines with Hebrews 15:5-11.

3 • This chapter contains 11 verses about blessings upon the faithful, and 32 about discipline. What does this proportion suggest about the nature of God’s people? What does discipline tell us about the nature of God’s love?

Commentary by Michael LeFebvre

The Hebrew word translated “abhor” (see Leviticus 26:11, 30, 43, 44) expresses the sense of revulsion one feels from something that makes the stomach churn. Leviticus uses this word to describe the kind of offense that human sin is in the eyes of God (26:30). We fail to appreciate the true nature of our sin until we come to recognize the deep, stomach-churning offense it is before God. However, the blessing and cursing sections of Leviticus 26 both culminate in the twice-repeated promise that God’s soul “shall not abhor you” any longer (26:11, 44).

The marvel of the atonement is that human sin is so perfectly resolved that God's people are clean and genuinely pleasing in his sight. Because of the atonement taught in Leviticus and accomplished by Christ, God's soul takes true delight in his people.

4 • How do we see God's character from Exodus 34:6-7 on display in Leviticus 26:40-46?

• 'If we are faithless, God remains faithful' (2 Timothy 2:13). When your life is fainting away like Jonah (see John 2:7), how do you remember that "there is forgiveness" with God (Psalm 130:4)?

Renewal and Rededication • Leviticus 27:1-34

1 • Leviticus 27 seems odd after the blessings and disciplines in chapter 26, until we recognise the purposes of these vows (27:1-3), dedications (27:4-27), devoted things (27:28-29), and tithes (27:30-34). "These vows were strictly voluntary and were expressions of the worshiper's gratitude to God for his blessing" (Warren W. Wiersbe). What types of gifts were Israelites invited to dedicate to God?

Leviticus 27:1-8 -----

Leviticus 27:9-13 -----

Leviticus 27:14-25 -----

Leviticus 27:26-27 -----

Leviticus 27:28-29 -----

Leviticus 27:30-33 -----

• What form of giving do you believe to be appropriate today for expressing a Christian's dedication and thanksgiving to God?

2 • As you reflect on this study of Leviticus, read Romans 3:21 and discuss how the laws of Leviticus, though unable (and never intended) to accomplish eternal righteousness in themselves, bore witness to the righteousness accomplished by Christ. How have you grown to understand the work of Christ and to love him more through this study?

Gospel →

The 17th-century Puritan preacher Thomas Goodwin once said, "If I were to go to

heaven, and find that Christ was not there, I would leave immediately, for heaven would be hell to me without Christ.”

I Will Be Your God

“Goodwin understood that the joy of our salvation is not the promise of a certain place but restoration to a relationship with our glorious Creator through the self-sacrifice for us of our glorious Redeemer” (Michael LeFebvre). The heart of the gospel as expressed throughout the Scriptures and in the closing of Leviticus is the promise of communion with God: “I will make my dwelling among you. And I will walk among you and will be your God, and you shall be my people” (Leviticus 26:11-12; see also 2 Corinthians 6:16).

- Meditate on Revelation 21:3-4. Do you have the same attitude as Thomas Goodwin?
- Pray that the hope of ‘dwelling with God’ forever will be the ultimate pursuit of your life.

While the better mode of teaching truth has come [in Christ], we still look back and study, with profit and delight, the symbols of the old economy that pictured forth the coming of "better things." It is as if the delights of imagination were superadded to the delights of piety, when the doctrines of the New are expressed in the drapery of the Old economy. And if there be any aged Christian who has leisure to pursue the employment, we promise him not a different, but the same Gospel, seen through a veil of ever-brightening transparency, and heightened by time and youthful remembrances. Thus the decaying lights of age have often been revived again; and, in the solace of the perusal, such men have experienced that these things were written not alone for the generations that then lived, but for "our admonition, on whom the ends of the world have come." - Andrew Bonar

 **HOLINESS** LEVITICUS