

## Sermon #16 — *Discovering Christ in Leviticus*

Title:        **“IT IS MOST HOLY”**

Text:        Leviticus 6:8-7:15

Subject:    *The Priests and Their Sacrifices*

Date:        Tuesday Evening — August 14, 2018

Readings: *Merle Hart and David Burge*

Introduction:

Open your Bibles with me to the Gospel of Leviticus. Our text will be **Leviticus 6:8-7:15**. As we read this portion of Holy Scripture relating to the ceremonial sacrifices and services offered to the Lord God by his appointed priests, **may God the Holy Spirit give us grace to focus our hearts upon him who is the only true and real sacrifice for sin** and “*the end of the law for righteousness to everyone that believeth,*” our Lord Jesus Christ, the Son of God.

**It is my prayer that God the Holy Spirit would also cause us to know and feel the horrid evil of sin, the sin of our own hearts, before the eyes of the holy Lord God.** So great is the evil of our sin that God’s holy justice could never pardon and forgive it except by the blood of his own dear Son, the Lord Jesus Christ.

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(Leviticus 6:8-7:15) And the LORD spake unto Moses, saying, (9) Command Aaron and his sons, saying, **This is the law of the burnt offering**: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. (10) And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. (11) And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. (12) And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. (13) The fire shall ever be burning upon the altar; it shall never go out.

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(14) And **this is the law of the meat offering**: the sons of Aaron shall offer it before the LORD, before the altar. (15) And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD. (16) And the remainder thereof shall **Aaron and his sons eat**: with unleavened bread shall it be **eaten in the holy place**; in the court of the tabernacle of the congregation they shall eat it. (17) It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; **it is most holy**, as *is* the sin offering, and as the trespass offering. (18) **All the males among the children of Aaron shall eat of it**. *It shall be* a statute forever in your generations concerning the offerings of the LORD made by fire: **everyone that toucheth them shall be holy**.

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(19) And the LORD spake unto Moses, saying,  
(20) **This is the offering of Aaron and of his sons**, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. (21) In a pan it shall be made with oil; *and when it is baken*, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD. (22) And **the priest of his sons** that is anointed in his stead shall offer it: *it is* a statute forever unto the LORD; it shall be wholly burnt. (23) For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

(24) And the LORD spake unto Moses, saying,  
(25) **Speak unto Aaron and to his sons**, saying, **This is the law of the sin offering**: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: **it is most holy**. (26) The priest that offereth it for sin shall

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eat it: **in the holy place shall it be eaten**, in the court of the tabernacle of the congregation. (27)

**Whatsoever shall touch the flesh thereof shall be holy**: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. (28)

But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. (29)

**All the males among the priests shall eat** thereof: **it is most holy**. (30) And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

(Leviticus 7:1) Likewise **this is the law of the trespass offering: it is most holy**. (2) In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. (3) And he shall offer of it all the fat

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thereof; the rump, and the fat that covereth the inwards, (4) And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away: (5) And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering. (6) **Every male among the priests shall eat** thereof: it shall be eaten in the holy place: **it is most holy**. (7) As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*. (8) And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered. (9) And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it. (10) And every meat offering, mingled with oil, and dry, shall **all the sons of Aaron have**, one *as much* as another. (11) And this *is* the law of the sacrifice of peace offerings,

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which he shall offer unto the LORD. (12) If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. (13) Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. (14) And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings. (15) And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

**5 TIMES**

Did you catch the phrase? – “*It is most holy.*” That will be our subject. — “**IT IS MOST HOLY.**” May God the Holy Spirit be our Teacher.

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(Leviticus 6:17) “It shall not be baked with leaven. I have given it *unto them for* their portion of my offerings made by fire; **it is most holy**, as *is* the sin offering, and as the trespass offering.”

(Leviticus 6:25) “Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: **it is most holy.**”

(Leviticus 6:29) “All the males among the priests shall eat thereof: **it is most holy.**”

(Leviticus 7:1) “Likewise this *is* the law of the trespass offering: **it is most holy.**”

(Leviticus 7:6) “Every male among the priests shall eat thereof: it shall be eaten in the holy place: **it is most holy.**”



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**CHAPTERS 1-7**

The first seven chapters of Leviticus give us the inspired record of the law God gave to Moses on Mt. Sinai regarding the sacrifices of divine worship and how they were to be offered.

- The burnt offering portrayed a celebration of acceptance with God by Christ.
- The meat offering was a sacrifice declaring the worshipper’s consecration to God in Christ.
- The peace offering was a celebration of peace and fellowship with God in Christ.
- The sin offering portrayed the Lord Jesus Christ as our Substitute, our Sin Offering.
- The trespass offering typified Christ’s effectual, sin-atonement sacrifice to God and the forgiveness of sin and restitution made by his blood.

**VOLUNTARY SACRIFICES**

**The burnt offering, the meat offering, and the peace offering were freewill offerings.** They were

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not required by the law; but were voluntarily made. They were offerings arising from the grateful hearts of forgiven sinners for the praise of God. The Lord God never required anyone to bring them. He only required that if men and women worshipped him, they must do so in the manner he prescribed. — **No one worships God who does not do so with a willing heart.** Yes, we are made willing by the power of his grace (Psalms 65:4; 110:3), but we are willing worshippers. In all acts of worship, “*if there be first a willing heart, it is accepted*” (2 Corinthians 8:12).

**REQUIRED SACRIFICES**

**However, the sin offering and trespass offering were offerings God required.** He required them because they portrayed redemption, the absolute necessity of redemption, by Christ our Substitute. In these two offerings, the Lord Jesus stands before us and says, “*I am the way, the truth, and the life. No man cometh unto the Father, but by me.*”

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**PRIESTS’ INSTRUCTIONS**

In the first chapters of Leviticus (1:1-6:7) the Lord God gave specific instructions to the people of Israel (the rulers, the common people, and the priests) about how they must come before God in worship, bringing their sacrifices to him. However, beginning at Leviticus 6:8 and continuing through the end of chapter seven, all the instructions given relate to the priests, to Aaron and his sons, who offered the sacrifices, ministering before the Lord in the tabernacle.

**Proposition:** In these two chapters, the priests stand before us pre-eminently as types and pictures of our Lord Jesus Christ, our great High Priest before God; and the entire work they performed under the law of God in offering these daily sacrifices is declared to be “*most holy.*” — “*It is most holy.*”

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Those words apply not to the sacrifice alone, but to the offering of the sacrifice, the burning of the sacrifice, the eating of the sacrifice, the place of the sacrifice, and the priests who offered the sacrifice. They are specifically applied to the ceremonies relating to the meat offering, the sin offering, and the trespass offering.

**Divisions:** I want to show you three things in this message. I have found these seven chapters to be rich beyond measure to my own soul. I realize, as I prepare and preach these messages, that I am barely scratching the surface of an inexhaustible mine. It is my prayer that, as I scratch the surface, you will see the Savior of whom the Book speaks, fall at his feet, worship him, and find in him the boundless treasures of God’s free grace flowing freely to needy sinners because of his great, sin-atonement sacrifice. **In these words of instruction given to Aaron and his sons about the sacrifices, three things stand before us like the star that led the wise men to Bethlehem, saying “Behold, here is the Christ of God.”**

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1. The Revelation of God’s Holiness
2. The Eating of the Sacrifice
3. The Fulfillment of the Type

**GOD’S HOLINESS**

1<sup>st</sup> — **The *first* thing to which I would direct your attention is the revelation of God’s holiness.** —

Everywhere today men talk about holiness, about being holy, and about doing holy things. The word “holy” is thrown around by religious people with less thought than profane men use profanity. All the light talk (with very serious religious tones) about holiness reveals one certain fact. — **This generation knows absolutely nothing about holiness or the revelation of God’s holiness.**

In the Book of God, men and women are described as saints, sanctified, holy men and women only because they are in Christ who is holy. Christ is our Holiness. He is that “*holiness without which no man*

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*shall see the Lord.*” None are described as being holy because of their own personal character and conduct.

**Focus on these four words for just a few minutes.**

— **“It is most holy.”** Those four words are used only ten times in Holy Scripture (Exodus 30:10; Leviticus 6:17, 25, 29; 7:1,6: 10:12, 17; 14:13; 24:9). **Every time they are used, every time without exception, they refer to those sacrifices that typified the sacrifice of the Lord Jesus Christ as our sin-atoning Substitute.**

Without question, God’s holiness is displayed in part in many ways and by many things. God revealed his holiness in the garden. He made his holiness known on Mt. Sinai. His holiness is stamped upon every man’s conscience by his creative hand. His holiness is displayed in his righteous judgments. But all these things reveal but a portion of his holy character. They convince us that God is holy, but do not and cannot show us his holiness. **The holiness of God is**

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**revealed and known only in the sacrificial work of the Lord Jesus Christ at Calvary.**

Come, come with me to Mt. Calvary. Behold the crucified Son of God, and learn something about God’s holiness. Come, turn aside, behold this burning bush that is not burned. Hear God speak. Take off your shoes here, for the place whereon you stand is holy ground. — *“It is most holy!”*

- Beholding the floods of water over the earth, the smoke of Sodom, the plagues of Egypt, and the righteous judgments of God upon men and women in daily providence, I know that the Lord God is holy, and tremble before his holiness.
- Standing at the foot of Sinai’s dreadful mount, beholding the fire and smoke, feeling the quaking earth and hearing the terrifying thunder, I see that God is holy and tremble before his holiness.
- Lying upon his bed, with the cold sweat of death on his brow, looking into the grave, slipping off into hell, the dying sinner hears the screams of

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his guilty conscience, knows that God is holy, and trembles with terror in his soul.

- But standing upon Mt. Calvary, beholding the bleeding, dying Lamb of God as my all-sufficient, sin-atonement Substitute, I see God in his majestic, splendid, infinite holiness forgiving sin for Christ’s sake, and I love his holiness! I rejoice in his holiness!

**Concerning the Lord Jesus Christ and his great sacrifice for sin, the Lord God declares, “It is most holy.”**

- **He who undertakes the work** of making an offering for sin must be holy. It is written in chapter 6, verse 18, “*concerning the offerings of the LORD made by fire: everyone that toucheth them shall be holy.*”
- **The sacrifice itself** must be holy (ceremonially holy).
- **The place where the sacrifice is made and accepted** is the holy place, upon the holy altar.



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- **The One to whom the sacrifice is made** is the Holy Lord God.
- **The one for whom the sacrifice is made** is, by the sacrifice, made to be holy. — Everyone who touches the sacrifice shall be holy!

**Behold this wondrous mystery.** — Here is the Holy Lord God made to be sin, punishing sin, putting away sin, and forgiving sin, that sinners might forever live before him without sin in spotless holiness, that we might be made to be “*holy and without blame before him!*” This Holy One who is our Substitute is that holiness we must have!

(Hebrews 12:14) “Follow peace with all *men*, and holiness, without which no man shall see the Lord:”

(1 Corinthians 1:30-31) “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (31) That, according as it is

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written, He that glorieth, let him glory in the Lord.”

“Bold shall I stand in that great day,  
For who aught to my charge shall lay,  
While through Christ’s blood absolved I am  
From sin’s tremendous guilt and blame.  
For with His spotless garments on  
I’m holy as the Holy One!”

**SACRIFICE EATEN**

2<sup>nd</sup> — **Second, notice that God gave specific commandment for the eating of the sacrifice.**

(Leviticus 6:16) “And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.”

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(Leviticus 6:18) “All the males among the children of Aaron shall eat of it. *It shall be* a statute forever in your generations concerning the offerings of the LORD made by fire: everyone that toucheth them shall be holy.”

(Leviticus 6:26) “The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.”

(Leviticus 6:29) “All the males among the priests shall eat thereof: *it is* most holy.”

(Leviticus 7:6) “Every male among the priests shall eat thereof: it shall be eaten in the holy place: *it is* most holy.”

**The sacrifice was to be eaten.** — That sacrifice made by fire unto the Lord was to be completely eaten. **Remember, the sacrifice had sin imputed to**

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**it. It was to be eaten by the priest who offered it. What does that represent?**

It speaks of our Savior’s complete identification with sin. He was made sin. As the priest ate the sin offering and made it his, so the Lord Jesus Christ, the Son of God, our great High Priest, took our sins to be his own (Psalms 40:12; 69:5).

(Psalm 40:12) For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

(Psalm 69:5) O God, thou knowest my foolishness; and my sins are not hid from thee.

**The sacrifice had to be completely eaten in one day.** — So in one day the Lord Jesus consumed and took away forever all the sins of all his people (Zechariah 3:9).

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(Zechariah 3:9) “For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.”

**The sacrifice must be eaten by Aaron and his sons.** — “*All the males among the children of Aaron shall eat it... The priest that offereth it for sin shall eat it...All the males among the priests shall eat it: it is most holy.*”

**Why were the males and only the males to eat the sacrifice of the sin offering?** The females, the daughters of Aaron, were allowed to eat the wave offering as well as his sons (Numbers 18:8-11), but not the sin offering. — Why?

Throughout the Scriptures, the female is presented as the weaker vessel. As such, the daughters of Aaron could never serve as priests, because the weaker

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vessel could never portray him who is God in human flesh. The weaker vessel portrayed weakness and need.

The male here portrays a man, but a man with strength to consume and put away sin. You see, that Man who is our great High Priest is the God-man, our omnipotent Savior. He and he alone has the ability to make our sin his own and put it away!

**The Lord Jesus Christ made his people’s sins his own. He bore the wrath and judgment of God against us for our sins in his own body on the cursed tree. Thus, he fully identified himself with us and with our sin, so that we might know with full and blessed certainty that the matter is forever settled** (Romans 8:1-4, 33-34; Hebrews 1:1-3; 9:26).

(Romans 8:1-4) *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

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(2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(Romans 8:33-34) Who shall lay anything to the charge of God's elect? *It is* God that justifieth. (34) Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(Hebrews 1:1-3) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, (2) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; (3) Who being the brightness

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of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(Hebrews 9:26) Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Our salvation, our peace, our happiness, our eternal blessedness does not in any way depend upon us, our works, our feelings, our goodness, or even the strength of our faith, but upon the perfection of Christ's atonement alone.

‘Tis done! The great transaction's done!

I am my Lord's and He is mine!

**TYPE FULFILLED**



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3<sup>rd</sup> — **Third, turn with me to 2 Corinthians 5:21, and look at the fulfillment of the type.**

(2 Corinthians 5:21) “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

**Never was the Lord Jesus Christ more fully seen as the Holy One of God, never was the holiness of God so fully revealed, as when God’s own dear Son was made sin for us upon the cursed tree.** The vileness and blackness of our sin, with which the Son of God stood identified on the cross, showed him to be “*most holy.*”

- Though he was the Sin-bearer, he was sinless.
- Though he endured all the horror of the wrath of God, he was his Father’s delight.
- Though he was forsaken of God when he was made to be sin for us, he yet dwelt in the bosom of the Father.

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Precious mystery! Who can sound the mighty depths of Calvary? This is the great mystery of godliness. “*It is most holy!*”

(1 Timothy 3:16) “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Come, poor, needy sinners, come touch the Sacrifice with the hand of faith, and you shall be holy. It is written, “*Whosoever shall touch the flesh thereof shall be holy.*”

**Illustration:** *The Woman with an Issue of Blood*

Amen.