

Sermon #17 — *Discovering Christ in Leviticus*

Title: **GOD’S PEOPLE — GOD’S PRIESTS**

Text: Leviticus 6:14-23

Subject: *The Believer’s Priesthood*

Date: Tuesday Evening — August 21, 2018

Readings: *Jimmy Bowman and David Burge*

Introduction:

We recognize no earthly priesthood. The very thought of calling a sinful man a priest is blasphemous! It is the height of sinful pride and base blasphemy for any man to call himself a priest, a mediator, an advocate, a confessor, between God and men.

- Call no man father, because God alone is our Father.
- Call no man master, because Christ alone is our Master.
- Call no man holy or reverend, because our Savior’s name alone is “*holy and reverend.*”
- Call no man priest, because Christ alone is our great High Priest.

ONE MEDIATOR

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There is only one Mediator between God and men; and that one Mediator is the Man Christ Jesus. (Not Mary. — Not the Pope. — Not some sissified looking man in funny looking clothes!)

He who is my Priest must be able to stand in the holy place on his own merit before God. He must have a sacrifice God will accept for the ransom of my soul. He must be a man who is himself God. — He who is my Advocate with the Father must be perfectly righteous himself and one whose righteousness avails for me. — He who is my Mediator must be the man who is God's own fellow. Christ alone qualifies!

A ROYAL PRIESTHOOD

However, our Lord Jesus Christ is a Priest of such merit and efficacy that he has, by the merits of his blood and righteousness and by the power and grace of his Holy Spirit, made all who trust him both kings and priests unto God (Revelation 1:4-6; 1 Peter 2:9).

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(Revelation 1:4-6) John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; (5) And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (6) And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

(1 Peter 2:9) But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:

The title of my message is **GOD'S PEOPLE — GOD'S PRIESTS**.

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Proposition: All who are saved by the grace of God enter into that which is within the veil by the blood of atonement and do business with God himself in the holy place, being accepted in, by, and with Christ (Hebrews 4:16; 10:19-22).

(Hebrews 4:16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(Hebrews 10:19-22) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (21) And *having* an high priest over the house of God; (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

As God's priests we offer spiritual sacrifices well-pleasing to God (Hebrews 13:15-16).

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(Hebrews 13:15-16) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. (16) But to do good and to communicate forget not: for with such sacrifices God is well pleased.

LEVITICUS 6

With those things in mind, I want you to turn with me to Leviticus 6:14-23. In this passage Scripture the Holy Spirit gives us a beautiful, instructive picture of the believer's priesthood in Christ¹. May God the Holy Spirit teach us how we are to live before and serve our God as "*a holy priesthood.*"

Divisions: As we go through this passage together, I will call your attention to three things portrayed in

¹ Without question, Aaron and his sons were primarily typical of Christ himself. However, as it is impossible to separate Christ from his people, they are also, in many ways, typical of God's servants (gospel preachers (1 Corinthians 9:13) and of God's people (1 Peter 2:9).

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“*the law of the meat-offering*” as it related to the priests of Israel.

1. The Act of Consecration (v. 14)
2. The Acceptance of the Worshipper (vv. 15-16)
3. The Gift of God (vv. 17-23)

THE ACT OF CONSECRATION

1st — **In verse 14 Aaron and his sons were required to bring their meat-offering to the Lord. This was an act of publicly avowed consecration.**

(Leviticus 6:14) And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

Throughout the Scriptures, those who believed God, by one means or another, publicly identified themselves with Christ, his gospel, and his people.

- Circumcision
- Baptism — Church Membership
- The Sacrifices

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Should anyone think such a public confession of faith in and consecration to Christ is unimportant, let him ask Moses (Exodus 4:24-26).

The priests were required to take the meat offering from the Israelite who brought it and solemnly present it before the Lord, before the altar, in view of the congregation of the Lord. This meat offering symbolized that he and all that he possessed (his body, his property, his soul, his very life) belonged to God. He publicly declared to God and all who stood before him, “I am not my own. I have been bought with a price. I do, this day, publicly declare that I have given over the rule of my life to God my Savior and Redeemer.”

My life, my all I give to Thee,
Thou Lamb of God who died for me.
O may I ever faithful be,
My Savior and my God!

THE ACCEPTANCE OF THE WORSHIPPER

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2nd — **In verses 15-16, we see the acceptance of the worshipper in the acceptance of his offering.**

(Leviticus 6:15) 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.

The oil was an emblem of God the Holy Spirit. —

Our acceptance with God is in no way the result of the Holy Spirit's work of grace in us. We were made "*accepted in the Beloved*" from eternity (Ephesians 1:3-6). Our acceptance with God is the result of Christ's blood atonement, as the Lamb slain from the foundation of the world. But there is no knowledge of this acceptance, no knowledge of electing love and blood atonement until God the Holy Spirit brings the oil of grace into our hearts in regeneration, giving us life and faith in Christ, sealing to us in the experience of grace all the blessings of the grace of God (Ephesians 1:13-14).

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(Ephesians 1:3-14) Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; (8) Wherein he hath abounded toward us in all wisdom and prudence; (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: (11) In whom also we have obtained an inheritance,

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being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (12) That we should be to the praise of his glory, who first trusted in Christ. (13) In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The frankincense upon the meat offering represented the sweet incense of Christ's merit, interceding for us in heaven. — Once God the Holy Ghost has called the sinner, giving him life and faith in Christ, the believing sinner is assured of his acceptance with God in Christ, by the merit of his blood and righteousness (Romans 8:33-34).

(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

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died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The meat offering, burned upon the altar, with the sweet savor of the smoke of the frankincense, as a memorial to the Lord, declared both the complete consecration of the worshipper and God's acceptance of him and his sacrifice. When the memorial offering was taken and burned, the worshipper saw a sight that must have both refreshed and overwhelmed his soul. He saw the altar of God smoking and smelled the sweet incense. Breathing the smoke of the incense, he breathed the fresh air of divine approval and acceptance! Seeing God's salvation in Christ and knowing the blessedness of it, the believing sinner must have shouted for joy (Psalm 132:16).

(Psalms 132:16) I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

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(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.

That which remained of the meat offering, the priests' portion, was to be eaten unleavened in the holy place, as it were, upon holy ground. Since that which was burned with fire was holy, that which remained was holy. There was nothing impure or defiling in it.

Here is are ransomed sinners standing upon holy ground, feasting before the Lord. When our Lord Jesus Christ was offered as a burnt offering and a sweet savor to God in our room and stead, that which remained (his body, the church) was made pure and holy before God, justified, and freely admitted into communion and fellowship with the holy Lord God.

- In Christ we are worthy worshippers (1 Corinthians 11).
- Worthy of God's acceptance!

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- Worthy of Heavenly Glory (Colossians 1:12)!

(Colossians 1:12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The “*holy place*” where the priests were required to eat the meat offering was the court of the tabernacle (v. 26), where the altar and laver stood. It is called the holy place for the same reason that Peter called the mount of transfiguration “*the holy mount*” (2 Peter 1:18), and the place where God revealed himself to Moses in the burning bush was called “*holy ground*” (Exodus 3:5). — Like that priests of old eating the sacrifice in the holy place, you and I, God’s priests stand in the holy place, upon holy ground in Christ.

- This is the place of sacrifice. — The Altar!
- This is the place of cleansing. — The Laver!
- This is the door of heaven. — The Door of the Tabernacle.
- This is the place of forgiveness.
- This is the place of God’s presence.

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- This is the place of divine revelation and instruction.
- This is the place of divine communion.

THE GIFT OF GOD

3rd — In verses 17-23, the Lord God plainly declares that the salvation portrayed in this and the other sacrifices is the gift of God

(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.

This bread was not to be treated as ordinary, common bread. God required that no leaven be mixed with it. It was to be eaten unleavened because it was God's gift. All its sweetness, all the relish of its taste was to be derived from this fact: — "*I have given it unto them for their portion.*"

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Salvation is the gift of God. It takes very little thought to understand the significance of this. **God's Gift is Christ. He is our Portion and our Salvation!** He is the heavenly Gift, the gift of God to his people. The sweetness and joy expressed in Hannah's song was not found in Samuel, but in God who gave him. Therefore she sang, "*My heart rejoices in the LORD, my horn is exalted in the LORD*" (1 Samuel 2:1).

(Psalms 16:5) The LORD *is* the portion of mine inheritance and of my cup: thou maintainest my lot.

(Psalms 73:26) My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion forever.

(Psalms 119:57) *Thou art* my portion, O LORD: I have said that I would keep thy words.

(Lamentations 3:24) The LORD *is* my portion, saith my soul; therefore will I hope in him.

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(James 1:17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

(John 4:10) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

(Romans 5:15-18) But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. (16) And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. (17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of

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righteousness shall reign in life by one, Jesus Christ.) (18) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

(Romans 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Ephesians 2:8-9) For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: (9) Not of works, lest any man should boast.

(2 Corinthians 9:15) Thanks *be* unto God for his unspeakable gift.

God's salvation in Christ, indeed, Christ himself, is the gift of God to be enjoyed. The Lord God declares, “*I have given it as their portion of my offerings.*” He thereby declares that all that is in Christ are as community goods belonging equally to

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God himself and to all his people. — “*All things are yours, for ye are Christ’s and Christ is God’s!*”

What joy there is here! — God and his people find satisfaction in and feed upon the same Bread! — Christ! — If ever a sinner comes to experience the bountiful free grace of God in Christ, he will leap and dance before the Lord like David before the ark.

What grace there is here! — The smallest service done for Christ, the slightest gift offered to God by him, is declared by God himself to be “*most holy!*” — These were only cakes of flour. Yet, God counted them as valuable in his sight as the sin offering and the trespass offering. Do you see that? — “*It is most holy, as is the sin offering, and as the trespass offering.*”

- A Cup of Cold Water
- The Widow’s Mite
- The Alabaster Box of Ointment

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Nothing evokes reverence and awe like a free gift of great value and sacrifice, given in love, grace, and kindness. — So it is with the Gift of God!

Read verse 18.

(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.

- This gift was eaten with great reverence.
- The man eating the gift knew that God reckoned him to be holy because of Christ. — Touching the Bread of Life, eating the Bread of Life, we are holy!
- Nothing is more blissful than the assurance of our acceptance with God and nothing is more awesome. Bethel was the gate of heaven, the house of God. Yet, no place was more dreadful, more consuming to proud flesh, more demanding of reverence.

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(Psalms 89:7) God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

Being reckoned holy God's people are a holy, royal priesthood, anointed of God for holy service in the holy place (vv. 19-23).

Believers are anointed as priests with that anointing which only Christ can give. We have the Holy Spirit as an unction from the Holy One, and by that Spirit we offer continual sacrifice to our God day and night (Philippians 3:3).

(Philippians 3:3) For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

(Leviticus 6:19-20) 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

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part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

Believers bring their gifts of worship (“*the tenth part of an ephah of fine flour*”) as gifts representing their entire consecration to God. — True worship is the outflow of genuine devotion.

- The Old Testament Tithe
- Our Gifts

God's priests bring their gifts of worship fully prepared. — Nothing about the worship and service of our God is flippant, half-hearted, or thoughtless. — This meat offering was brought to the house of God fully baked.

(Leviticus 6:21) 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.

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Our worship, praise, gratitude, and devotion to our God, arises from and is accepted because of an offering fully consumed upon the altar by the fire of God's holy wrath.

Verses 22-23 tell us of another priest who offers the sacrifice. As **Andrew Bonar** put it...

“The ministering high priest already in office presented the offering of the sons of Aaron on the day of their consecration.”

(Leviticus 6:22-23) 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.

This sacrifice was for God alone. It was not to be eaten. It pictures Christ our Savior, who gave himself entirely and completely as a sacrifice to God for us. This refers to him alone. He who is our Substitute, our Mediator, our High Priest, our Savior

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gave himself entirely, body and soul, to the consuming flames of divine justice. — “*Our God is a consuming fire!*” And the fire of God’s wrath withered our Redeemer’s very soul as he was made to be sin for us and endured for us the curse of divine justice. Yet, he who was consumed by the fire consumed the fire for us. Now, we who fully deserved God’s wrath have free, permanent access to God by him, as priests of the most high God.

(Hebrews 4:16) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

(Hebrews 10:19-22) Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, (20) By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; (21) And *having* an high priest over the house of God; (22) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

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(Hebrews 13:15-16) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. (16) But to do good and to communicate forget not: for with such sacrifices God is well pleased.

APPLICATION

God's people are God's priests...

- Consecrated to God
- Accepted by God
- Possessing the Gift of God
- Serving in the Holy Place
- Feasting upon the Bread of Life

(John 6:48) I am that bread of life.

(John 6:53-58) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I

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will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. (58) This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Amen.