

0 (2s):

Welcome to the Bible teaching ministry of Dr. Ron Jones. Our prayer is that God will use his word to change your life and fill your heart with hope. And now here's rod.

1 (16s):

Well, the old Testament book of Leviticus is probably the least read book among the 66 books of the Bible. Come on church. Let's just be honest. When you picked up your Bible this week, and hopefully you did, and you looked for a place to read, probably Leviticus wasn't on the top of your list. Maybe you wanted to go to the Psalms or the Proverbs or one of the gospels or an epistle in the new Testament, but most people of faith who are Bible believing, Bible, loving Christians, they desire to read the book of Leviticus about as much as a little boy desires to eat his peas and carrots, which is not at all.

1 (56s):

And I say that because I was that little boy. I was that little boy whose mother tried all my mother, tried to get me to eat green peas. And we were from Indiana, you know, the bread basket and the vegetable basket of America. But I got to tell you, even to this day, I gag at the sight of green peas, which is one of the reasons I fear a church potluck. I always have all these years. I fear that dear sister, who comes to the church potluck and says, oh, pastor, pastor, God told me to make this piece salad for you. And I have to look at her and said, no, he didn't get behind me. Devil apologies to all the pea growers across America.

1 (1m 42s):

But this is kind of how we feel about the book of Leviticus. And my goal this morning is your pastor and your Bible teacher is to take us from Livida yuck to, I love Leviticus. All right. In fact, I went to, I want us to practice. I want us to say it together. Those three words. Ready? I love Leviticus. Now, some of you, you know, the words are coming out, but the enthusiasm is not there. I give me about 35 minutes and with the Lord's help, I want to take you from levity yuck to, I love the <inaudible> king David Leviticus.

1 (2m 24s):

How do I know that? Because in Psalm chapter one, 19 in bursts, 97 king, David says, I love your law. Oh God. He says, oh, how I love it for it is my meditation all the day. And think about it. King David, at that time, all he had in his possession as a, as a Bible, we might say is the first five books of the Bible, Genesis, Exodus, Leviticus, numbers, and Deuteronomy. He just had the Pentatude, the old Testament law. He was writing the Psalms at the time. And other books, you know, were being written, but he just had these five books. And when he said, oh, I love thy law. That meant Leviticus to David loved all of God word, including Leviticus.

1 (3m 9s):

And let's remember that the Bible says that all scripture is given by inspiration of God and is profitable. All right. So let's, let's plumb the depths of Leviticus today and learn to love this book and better yet to love the author and to, to mind the profitability of God's word. I will tell you ahead of time, Leviticus is chalked full of

more pictures and types and foreshadowings of the Christ who is to come. And from our perspective has come in the person of Jesus Christ than perhaps any other book, certainly in the Pentateuch, but maybe in all of the Bible. And from a literary standpoint, it's, it's the middle book of the first five books of the Bible.

1 (3m 54s):

<inaudible> speaking. Oftentimes a writer would, would point everything to the middle of where he was writing. It's called a <inaudible> structure in Leviticus. It all points to Leviticus. I know we love Genesis and we love Exodus. We love the epic stories and Exodus. We loved the epic stories in numbers. We'll get to those next week, but don't jump from Exodus to numbers just because Leviticus is hard to read, or you may be saying Lavetta yuck. No, by the end of our time with the Lord's help. I think you'll say I love Leviticus with that in mind. And for starters, Leviticus is an ancient handbook on holiness and that word holiness all by itself kind of makes us scratch our head at shrouds a mystery over the book of Leviticus and makes us wonder, you know, what what's that all about?

1 (4m 46s):

But generally speaking, think of it this way. What health is to the body holiness is to the soul. I know you want a healthy body. I do too. Some of us work out a lot to keep our bodies healthy and in good shape, the same is true with pursuing and practicing a holiness. The word holy, which means separate or set apart, or consecrated appears 80 times in the book of Leviticus. Now there are only 27 chapters and do the math there. That's, that's almost three times per chapter. God's holiness speaks of his separateness from anything that is impure or defiled. And part of what we find in the videos are certain rituals and observations that are considered holy.

1 (5m 31s):

But the Lord also calls his special people, the children of Israel to live their lives, separate and free from worldly. Defilements thus Leviticus, chapter 11 and verse 45 for, I am the Lord who brought you up out of the land of Egypt to bring, to be your God. He reminds them of what he did for them to free them from slavery. And then he introduces the ethical obligations of being in a covenant relationship with him. He says, you shall therefore be holy for, I am holy.

1 (6m 11s):

In other words, if I'm going to call you my chosen people, if I'm going to fix my name and my reputation to you, there are some ethical obligations to that. And I want you to be holy y'all was Israel's God. And they were his chosen people. He rescued them from slavery. And then here at Mount Sinai, he advanced the covenant relationship with them that he had first established with Abraham centuries before keep in mind in terms of the geography and the time spent in Leviticus, we're still at Mount Sinai. In fact, really from Exodus chapter 19 to numbers, chapter 10, the Israelites are still at Mount Sinai.

1 (6m 53s):

It took them about two months to leave Egypt and get to Sinai. They spent about a year at Sinai, as God was advancing the covenant relationship and laying out in this case, many of the ethical obligations that were a part of that. Now Leviticus also casts a long shadow of holiness from the old Testament and the book of Leviticus all the way into the new Testament. In fact, it's Leviticus that the apostle Peter has in mind when he writes these words in first Peter chapter one beginning in verse 14, listen to this as obedient children do not be conformed to the passions of your former ignorance, but as he who called you is holy.

1 (7m 36s):

You also be holy in all your conduct since it is written. And here it is the reference to Leviticus, since it is written, you shall be holy for, I am holy. So even in the new Testament, there's this ethical obligation as the followers of Jesus as children of God, by faith in the Lord, Jesus Christ that we practice holiness and theology. We talk about positional holiness by faith in Christ. You are made holy in God's eyes. And there, there there's the practical working out of that as well. And yes, because we are sinners, even sinners saved by grace. There's often a distance too much distance between our positional holiness in Christ and the practical working out of that sanctification and being molded more and more into the image of Christ, which is God's goal shrinks that distance between our positional and practical holiness.

1 (8m 34s):

Are you still with me? Some of that long shadow that is cast from the old Testament to the new Testament with regard to holiness also shows up in Paul's new Testament letters. When he says to the Corinthians, your body is the temple of the holy spirit here, back in Leviticus, they're just setting up the tabernacle, that traveling worship facility and certain rituals and observances with regard to the holy nature of God later, it becomes the temple a more permanent facility, but in the new Testament, the temple is gone. We as believers in Jesus Christ are the temple of the holy spirit.

1 (9m 14s):

And here's the question, friends as a follower of Christ, are you a temple or a trashcan? You know, we, we, we, we don't practice holiness as an ethical obligation to earn God's favor, but as the people of God, through faith in the Lord, Jesus Christ, there's a standard to which we attain in the power of the holy spirit and distancing ourselves and separating ourselves from the defilements of the world. What comes into our eyes, our ears, what comes out of our lips, how we use our body should all be with an understanding.

1 (9m 55s):

You're a child of the holy God who brought you out of the slavery of sin in Egypt. This is the idea. Primarily Leviticus thirty-five hundred years ago was an instruction manual for the priests and Levites who served God and his chosen people by offering sacrifices through the ministry of the tabernacle. When you bought a car, you got an owner's manual. That's not enjoyable to read it, right? Well, when they became priests and chosen people of God, there was an instruction manual on how to serve the people of God as priests.

1 (10m 35s):

And Levites Aaron Moses, his brother, who was with him before Pharaoh became the first high priest. And we see Aaron introducing the Levitical priesthood in the old Testament, in her classic book. What the Bible is all about, Dr. Henrietta Mears adds this understanding to Leviticus. She says, the book of Leviticus is God's picture book for the children of Israel to help them in their religious training. Every picture pointed forward to the work of Jesus Christ. She's spot on there and almost an understatement, the richness and the detail and the strength of those foreshadowings in those pictures of the substitutionary atonement of the lamb of God, the Lord Jesus Christ, who takes away the sins of the world.

1 (11m 28s):

It is all in this picture book, as Dr. Mears says now, because the Bible is one continuous story, and it has one main character that is the Christ who is to come from an old Testament perspective or a new Testament perspective. The Christ who has come, his name is Jesus. Let's get some sense of where we are on route 66. We're just three weeks into our journey. And we've been to Exodus and Genesis and now Leviticus, but in Genesis Christ is the seed, the woman and God's remedy for humanity, sinful ruin. Do you remember that from Genesis chapter three and the, the heel that crushes the serpent's head, all the picture of the Christ to come in Exodus Christ is our Passover lamb, who by his blood sets the captives free from the bondage of sin here, we've come to Leviticus in Leviticus.

1 (12m 28s):

Christ is our great high priest who atones for our sin and shows us how to walk with God in holiness. Another way to think of maybe the big idea of Leviticus is that God forgives sin by his mercy makes sinful people holy by means of substitutionary atonement. There's a lot of, a lot of words there and a lot of theological meetings. So let me repeat that God forgives sin and by his mercy, he makes sinful people, holy by means of substitutionary atonement. Sin must be atoned for it.

1 (13m 10s):

A punishment must come to sin, but a substitute is given in your place in my place. In the case of old Testament, Israel, an animal, the blood of bulls and goats and spotless lambs were substituted and slain and sacrificed and, and blood, a tone for the center. It's all a picture of Jesus Christ, who was the lamb of God and the son of God, who was our substitute on the cross. Now some say the book of Leviticus is really hard to get your arms around, and it is, it's a challenging study.

1 (13m 52s):

I'd say it's hard to outline. It's hard to get that 30,000 foot on, but I find it falling into two broad categories. I gave you a chart in your notes and encourage you to look at that chapters one to 17 deal with sacrifice a chapters 18 through 27 sanctification, or to say it in another way. In the first half of the book, we're talking about worshipping a holy God and in the latter part of the book, how to walk in holiness, personal holiness with God. So let's keep that in mind. Now, I want to spend the rest of our time focusing on three things that

arise from the book of Leviticus in chapters, one to seven, we're introduced to five sacrifices or offerings that the old Testament is realized regularly practiced.

1 (14m 44s):

And I want to talk about that. Then I want to talk about seven celebratory feasts that are mentioned in Leviticus chapter 23, and then want to talk about the, the one day of atonement that is mentioned in chapter 16. So let's first go to the first seven chapters. And as we do this, let's keep in mind that Jesus Christ again, is our high priest who atoned for our sin, by his sacrificial death, upon the cross, all of the imagery of the Levitical priesthood that comes online in the book of Leviticus, all of the imagery behind Aaron, who is the practicing high priest at the time is a foreshadowing of our great high priest, who is Jesus Christ, who atoned for our sins, by his death, upon the cross.

1 (15m 33s):

But the book of Leviticus begins in chapter one and verse two, it says the Lord God called Moses and spoke to him from the tent of meeting saying, speak to the people of Israel and say to them, when any one of you brings an offering to the Lord in the context of their life and their community, the bringing of an offering or of a sacrifice to the Lord to atone for their sins was a regular part of that. And there are very detailed instructions given in the first seven chapters regarding this.

1 (16m 13s):

But notice that the Lord did not say if you bring an offering, but when, and the five offerings that are mentioned in these first seven chapters are called the burnt offering, the grain offering, the peace offering, the sin offering, and the trespass offering. The first three offerings were considered voluntary. You would bring this offering or make the sacrifice of your own free will. The last two, the sin offering and the trespass offering were mandatory. And generally speaking, the first three were ways of saying, thank you, Lord, for all that you've done for me, for the provision that you have made for delivering me from a difficult situation.

1 (16m 55s):

The last two offerings were, were a ways that were super set, sorry for the sin that I've committed. Now let's dive into each of these just real briefly. The first is the burnt offering and it takes 17 verses in chapter one, to describe all of the details. I'm not going to read that or go through it methodically, but generally speaking, the burnt offering was an animal sacrifice that totally consumed the animal and was acceptable to God as a general substitutionary atonement for sin and this sacrifice typified, how Christ offered his body on the cross in total and complete submission to the will of the father for the payment Novaris sins.

1 (17m 41s):

Okay. That's called the burnt offering, the grain offering. We pick up that and chapter two, again, it takes 16 verses to lay out all details and the obligations and the observations. This was not an animal sacrifice. This came from one's food supply and this offering, unlike a blood sacrifice, which was required for the remission

of sin. This was a, a thank you offering. And wasn't acknowledgement of God's provision in their life. And some scholars have noted that because grain was very scarce in the wilderness. During those 40 years of wandering around that this offering could cost them something.

1 (18m 21s):

And we need to keep that in mind as well. The peace offering is introduced in chapter three. It takes again, 17 verses worshipers could use an animal or a grain representation to make this offering. It's sometimes called a fellowship offering. Again, it was a way of saying thank you to God for all that he had provided. Sometimes it was used to fulfill a vow that they had made or to give thanks for delivering the worshiper from some circumstance or situation that they were in. Again, these first three offerings were voluntary. You came of your own free will. The last two, starting with the sin offering were mandatory.

1 (19m 2s):

And the sin offering, it takes all of chapter four and into the middle of chapter five to detail this one, it was an animal sacrifice required by the mosaic law to atone for unintentional sins. And God gave Moses very detailed instructions about what to do with the blood and the body and the fat of the animal. And so much more of the center was required to lay his or her hands upon this animal in a symbolic way of transferring their sins and their guilt to the substitute. And then the sacrifice was made again, a striking picture of the sacrifice Jesus made for us on the cross as the unblemished lamb, they were to sacrifice a male or female goat without blemish.

1 (19m 55s):

And then finally the trespass or guilt offering from chapter five, the middle there to all the way to the end of chapter seven. Again, a lot of detail in there. First, this offering was required when a person unintentionally violated some of the Lord's holy things, or it was also a required. If you violated a person, it dealt not only with our vertical relationship with God, but horizontal relationships as well. It's not to be confused with the sin offering, but it was another type of offering your sacrifice that they made and together all of these five sacrifices picture, how Christ's ultimate sacrifice on the cross atones for our sin and brings about reconciliation, not only vertically in our relationship with God, but yes, even horizontally in our relationship with others, you go to Ephesians chapter two and the apostle Paul from verse 11 forward waxes very eloquently about the power of the cross of Christ to break down the dividing wall and the racial tensions, even between Jews and Gentiles, the power of the cross, both vertically and horizontally.

1 (21m 4s):

And we see it pictured here, even in one of these offerings and the Israelites made these sacrifices and these offerings continually, you read the book of Leviticus and you read the old Testament. And it seems as though the blood never stops flowing, but it was all a picture of the wall once for all sacrifice that Jesus Christ would make as the lamb of God, the unblemished lamb of God, upon the cross and in doing so fulfilling the old Testament sacrificial system and eliminating the need for it. That's why as new Testament

believers, we don't have to bring our animal or grain sacrifice to the Lord every, every week as the old Testament Israelites did.

1 (21m 51s):

But part of what this repetition in this continuation of sacrifice in the old Testament did for the Israelites, was it ingrained this into their psyche and into their culture because they were waiting for the coming of Christ. So it should have been very obvious that when Jesus came and John, the Baptist said, behold, the lamb of God who takes away the sins of the world, boom, they download all of this from their understanding of the old Testament and what they'd been practicing for centuries. And so let me just be very clear as new Testament believers, we're not required to make sacrifices for God, to atone for our sins.

1 (22m 31s):

That's not the idea here. Rather, we place our faith in the sacrifice Jesus made for us on the cross. He is the substitutionary lamb of God who takes away the sins of the world. All of that is powerfully and beautifully pictured in the book of Leviticus and through the, the offerings. Are you still with me? How are you doing with that? I love Leviticus thing. All right, it gets better. Let's go now to Leviticus, chapter 23 and move from the five offerings or sacrifices two seven Jewish feasts or appointed times that they were to mark on their calendar.

1 (23m 15s):

There were seven feasts or appointed times on the Jewish calendar that also played an important role in Israel's religious life. Leviticus 23 begins with the Lord saying to Moses, speak to the people of Israel and say to them, these are the appointed feasts of the Lord that you shall proclaim as holy convocations. They are my appointed feasts. These were kind of like holidays on their calendar and observant Jews still celebrate these seven feasts. Now there's prophetic the location here. I I'm going to show you how Jesus came. 2000 years ago, we call it his first advent.

1 (23m 56s):

He fulfilled the first four Jewish feasts, many Bible teachers, including myself, believe that at his second advent, his second coming he'll fulfill the remaining three Jewish feasts. And these are powerful pictures and remembrances and appointed times and calendar celebrations that again, ingrained into the Hebrew people, these pictures that would be ultimately fulfilled in the Christ, who is to come, who we believe is Jesus. So let's talk a little bit about the first four feasts, by the way, the first four feasts happened in the spring and the other three feasts happened in the fall.

1 (24m 39s):

And there was some time between them during the summer where there was no, you know, appointed time on the calendar, keep that in mind. But Passover began the appointed feasts in the spring and reminded the Israelites of their freedom from Egyptian slavery. Remember that story about the Passover in Exodus

chapter 12, the feast of unleavened bread followed immediately after Passover and lasted for seven days. During which time the, the Israelites would eat bread with no yeast in it. As a remembrance of their time. When they fled Egypt in haste at the beginning of the harvest, the spring harvest, the feast of first fruits provided a way for Israel to express their gratitude to God at the front end of the harvest time.

1 (25m 27s):

And then at the end of harvest, 50 days later came the feast of Pentecost. Okay? First fruits at the beginning of harvest. And then at the end of the spring harvest, you have a Pentecost again, offering Thanksgiving to God for his bountiful provision. Now, how did Jesus fulfill these first four feasts? Listen to this. Jesus fulfilled the first four feasts that his first coming, he fulfilled the Passover as the lamb of God who takes away the sins of the world. He was crucified on Passover, read the gospels. He was sharing the Passover meal in Jerusalem with his disciples on the night before he was crucified.

1 (26m 11s):

And the reason he said now is the time was because he was in Jerusalem precisely during Passover three days later, he rose from the dead in fulfillment of the first fruits celebration, Paul and his letter to the Corinthians chapter 15, that great chapter on the resurrection of Jesus Christ. Paul says that Jesus is the first fruits of those who have fallen asleep in my book, mysteries of the afterlife. Talk about the seven resurrections of the dead that are talked about in the new Testament, starting with the resurrection of Jesus Christ, leading all the way through the book of revelation.

1 (26m 52s):

To the end of the age, there are seven different resurrections. Everyone who goes into the grave will rise again from the dead, some do eternal life and some do eternal death. Jesus is the first fruits of that resurrection. 50 days after first fruit, what comes Pentecost now we're in acts chapter two 50 days after Jesus's resurrection fulfilling the first fruits feast, the holy spirit comes and gives birth to the church on the day of Pentecost. And then of course the feast of unleavened bread, which almost happened simultaneously to Passover and lasted for seven days is a picture of Jesus and his sinless life that he lived a life without leaven or sin, 11, being a picture of sin, a powerful, powerful picture.

1 (27m 49s):

Now what about these last three feasts that happen in the fall, starting with the feast of trumpets, which by the way, before we get to the fall, you have this period of time in the summer on the Jewish calendar where nothing is happening signifying really the time that we're living in right now, we call it the church age between the first and second advent of Jesus. This was pictured more than 3000 years ago, friends right here in the book of Leviticus. But these last three feasts happened in the fall, starting with the feast of trumpets, which signified the end of the agricultural and festival year. The trumpet blast in the old Testament alerted the Israelites of many things, but in part that they were entering into a sacred season, the day of atonement followed 10 days later after the feast of trumpets, this is the annual day when the high priest in the old

Testament would travel into the most holy place on behalf of the children of Israel and make sacrifices and atonement for sin.

1 (28m 53s):

And then five days later, the Israelites celebrated the seventh and final appointed time or feast. It was called the feast of Tabernacles and they would celebrate this over a seven day period of time that memorialize their, a wilderness wanderings as they were heading toward the land that God had promised to them. Now, how will Jesus at his second coming, fulfill these three feasts, it starts with the feast of trumpets and at his second coming, which is still prophetically in the future. I like to speak of it as a two-stage event. First, his coming for his church at an event known as the rapture of the church.

1 (29m 36s):

You can read about that in first Thessalonians, four, seven years later, after seven years of on this earth, he comes with his church and fights the battle of Armageddon at the end of the age, both the rapture of the church and the second coming read about it. And first sprint Fessel on is four revelation. Chapter 19, you got the sound of the trumpet, the sound of the trumpet, those events are in fulfillment of the feast of trumpets at Jesus's second coming. And the trumpet blast announces both the coming of the Lord and the awesome day of the Lord that ensues upon them at that time, the day of atonement, also prophetically pictures, the second coming of Jesus Christ.

1 (30m 20s):

When Israel, I believe from a study of the book of revelation will recognize Jesus as her Messiah. During the seven years of tribulation, there will be tens of thousands of people. Many of them, Jewish people who will come to faith in Jesus Christ. The veil will be lifted from their eyes and their day of atonement will come when they recognize Jesus as their Messiah. And then there's the feast of Tabernacles. This kind of strange practice of, of living in huts or booths, which pictured their journey on to the promised land. You know, Israel has never fully occupied the land that God has promised to them from as early as the Abrahamic covenant of Genesis 12 or Genesis 15, and you get the dimensions, the geographic dimensions of land, even Israel today since 1945, as a small sliver of land nestled up against the beautiful Mediterranean sea.

1 (31m 16s):

But it's a shadow of all the land that God had promised to Israel. The feast of Tabernacles will be fulfilled at the second coming of Christ after the battle of Armageddon, when he defeats all of his enemies, any establishes, according to scripture, old and new Testament, his millennial reign on this earth, a literal 1000 year reign. And it's at that time as Jesus rules and reigns from the throne of David and Jerusalem, that Israel will fully occupy her land and the conflict will be over. The government will be upon his shoulders and the prince of peace will listen.

1 (31m 58s):

This was all a bit Agus. Are you ready to say, I love Leviticus yet? I certainly am, but I'm not done. I said there are five offerings, seven feasts. Well, let's go back to that one day of atonement, which from a literary standpoint is the focal point almost chapter 16. And let me give you, you can go read it on your own, but let me just summarize this day of atonement. Once a year, the high priest was given access to the holy of now.

1 (32m 40s):

Aaron had to go through all kinds of observances and regulations and rituals to make himself clean and atone for sin. He brought his own offering as the high priest, but he would not only step through the entrance of the tent of meeting and make his way to the tabernacle and through the holy place. But then he would, he would go past the veil into the most holy place. And there was the Ark of the covenant, and there was the presence of God. Once a year, the day of atonement also known as Yom Kippur and observant Jews still celebrate Yom Kippur today.

1 (33m 20s):

It's a very sacred celebration in Jewish life. Leviticus chapter 16 tells us that one of the things that Aaron was to do the high priest was to do as he came to the entrance of the tent of meeting, he brought two goats with him, male goats, without blemish, and one of the goats would be sacrificed a blood sacrifice. He was to kill the goat, sprinkled the blood on the altar, carry some of the blood back to the holy of Holies and sprinkle it on the Ark of the covenant to atone for the sins of the people. Here's what's interesting about the other goat though, he was to take that goat to the edge of the camp, place his hands on the goat in a symbolic way of transferring the sins of the people to this goat.

1 (34m 7s):

And then he released the goat outside of the camp, cast the goat outside of the camp. And the goat was never to come back to the camp. It's called the scapegoat. You ever heard that phrase? You know, we need a scapegoat for this. We need a scapegoat for that. You don't want a scapegoat is, is culturally. It's blaming some innocent party for the faults, mistakes or sins of somebody else. We need a scapegoat and it comes from Leviticus chapter 16, but here's the idea. Jesus is simultaneously pictured in these two sacrifices.

1 (34m 49s):

One, the blood sacrifice that atones for our sins, the other he's our scapegoat, all of the blame and the shame that goes along with your sin and mine was cast as far from us. Well, what does the Bible say? As far as the east is from the west, he casts our sins and remembers them no more pictured. Yes. Hallelujah. Pictured in the scapegoat. Now can you say, I love Leviticus. I mean, this is incredible stuff pictured more than 3000 years ago in this mysterious book that we rarely read, but the pictures of what Christ has done for us is so powerful.

1 (35m 42s):

Let me tell you something little moment of confession here. I need a scapegoat. Yes. Cause I'm guilty and

me no offense, but you need a scapegoat too, because the Bible says all have sinned and fallen short of the glory of God. God, doesn't just look the other way from our sin and say, oh, boys will be boys and girls will be girls. No, the high holy standard is set forth in the book of Leviticus. And he does. He doesn't grade on a curve, be holy for, I am holy we're guilty as charged.

1 (36m 24s):

He's God. He loves us enough to provide a blood atonement for our sin, through his son, Jesus Christ, and simultaneously for his son to be our scapegoat. And when the devil amen. When the devil comes around and tries to bring that blame and all that shame back on you for what you know, you're guilty of some sin, you committed in the past some life, you know what? It was, maybe something you did yesterday last week, you just say, listen, devil, I have a scapegoat. His name is Jesus. And he took all the blame and all the shame and cast my sins as far as the east is from the west and said that goat, that shame and that blame that ain't never coming back into my camp here.

1 (37m 15s):

That's how we live as believers in Jesus Christ. And the fact that all of these pictures, point to what Christ has done for us, friends as believers in Jesus and followers of him, this should compel us to clean up our lives. Yes. To live holy lives. Wow. To not let any defilement in this world, come close to us to say to any unholy thing. Yuck, not Lavetta yuck. No, I love Leviticus, but there ought to be a holy yuck in our spirit toward anything that is unholy in the presence of God.

1 (37m 56s):

And we're shrinking the distance between our positional holiness in Christ and our practical holiness. And we're becoming more and more like him as we give praise and honor

0 (38m 7s):

To our scapegoat, the Lord, Jesus Christ.

2 (38m 14s):

Now say it with me.

1 (38m 15s):

I love, love

2 (38m 17s):

It, I guess.

1 (38m 20s):

And more than that, I love the author of the <inaudible> and the lamb of God who takes away the sins of the

world and loves us enough to do it.

0 (38m 31s):

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