

## **EXPLORING GOD'S WORD – WEEK # 8**

### **OVERVIEW OF EXODUS 39 THROUGH LEVITICUS 11**

#### **EXODUS 39**

Finally, the long-awaited time had come. The Tabernacle of God was built and completed by His people. The construction of the Tabernacle was built exactly as the LORD commanded.

All of the work was done. Nothing was left incomplete. The Israelites (God's people) did the work. God did not entrust this important project to unbelievers. The Israelites did everything just as the LORD commanded Moses. There was no human input or changes to the plans for the Tabernacle. They followed the instructions exactly, completely, and entirely.

God counts only those things that last as being successful. If we do things God's way, the work will always be complete. God wants us to have a lasting impact upon the lives of those whom we touch with the gospel. **“By this My Father is glorified, that you bear much fruit; so you will be My disciples.” John 15:8 NKJV**

#### **EXODUS 40**

**When man fails to worship God—fails to worship God in the right way—his soul becomes empty, void of purpose.** Man's soul begins to hunger and thirst after purpose, after meaning and significance. The only way a person's soul can be filled and fruitful is to worship God in the right way. If there is any one message man needs to heed, it is the truth just stated: “The only way a person's soul can be filled and fruitful is to worship God and to worship God in the right way.” This is the reason God gave the Tabernacle to Israel, so they could worship Him and He could dwell among them...But there was another reason why God gave the Tabernacle to Israel: He wanted the Tabernacle to be a picture, a shadow of Christ. He wanted us to look at the Tabernacle and seek out its fulfillment in Christ. God intended that the Tabernacle of Moses benefit not only the people of Moses' day, but us as well. Now, even today, the lessons and symbolism of the Tabernacle speak to the hearts of believers. The ministry of Jesus Christ leaps from the Tabernacle, its priesthood, and all of its furnishings—leaps and causes us to focus our worship upon God. This is the subject of this final portion of Scripture from the book of Exodus.

#### **LEVITICUS 1-7**

**“One of the most important questions in life is, “How may an unholy people approach a holy God?”**At the very beginning of Leviticus, we see God making provision for His people to approach Him in worship. This book shows redeemed Israel that the way to God is by sacrifice and that the walk with God is with separation (because of our sins). Isn't it strange that deep down in every heart there is a sense of guilt and the feeling of a need to do something to secure pardon or gain the favor of the one wronged? Pagans bring their sacrifices to the altar of their gods, for they realize “that they cannot do anything about their sins themselves. They must make atonement for them. Some of the mothers in India used to throw their babies into the river Ganges to appease their gods. (The British colonial government tried to put a stop to this, but the practice continued for many years.) Pagans cannot see beyond their sacrifices. When we look at the sacrifices in this book, we find that they are only types, or symbolic representations, that point to the perfect sacrifice for our sins that was to be made on Calvary. All the sacrifices in this book point to “the Lamb of God, who takes away the sin of the world!” (John 1:29). Sin may be forgiven, but it must receive its penalty. “The wages of sin is death” (Romans 6:23). Sin keeps us from drawing near to God. He is “too pure to look on evil” (Habakkuk 1:13). There can be no fellowship between God and the sinner until sin has been dealt with; the only way is sacrifice: “Without the shedding of blood there is no forgiveness (Hebrews 9:22).

**Five offerings are described in Leviticus.**

**1. The Burnt Offering (a Picture of Christ's Atoning Sacrifice):** The Only Way to Approach God, to Become Acceptable and Reconciled to God, 1:1-17

**2. The Grain or Meal Offering (a Picture of Christ, the Bread of Life):** The Way to Give Thanks and to Show One's Dedication to God, 2:1-16

**3. The Fellowship or Peace Offering (a Picture of Christ's Atoning Sacrifice):** The Way to Grow in Peace and Fellowship with God—Seeking a Deeper Life with God, 3:1-17

**4. The Sin Offering (a Picture of Christ's Atoning Sacrifice):** The Way to Secure Forgiveness of Sin, 4:1–5:13

**5. The Guilt Offering (a Picture of Christ's Atoning Sacrifice):** The Way to Be Set Free from the Weight and Anguish of Guilt, the Pricking of Conscience, 5:14–6:7

The Special Duties of the Priests in Conducting the Offerings: 6:8–7:38

### **LEVITICUS 8-9**

Detailed instructions were given about the process of ordaining priests. The high priest, Aaron, received special clothing, including the Urim and Thummin. The priests were anointed for the first time and ready to carry out their duties in the Tabernacle. The priests performed the first offering in the Tabernacle. Fire blazed from the Lord's presence and consumed the burnt offering. The people fell to their faces. The day of dedication began a week of consecration (8:31–36), and the week ended with Aaron's blessing the people and the Lord's accepting the sacrifices (Le 9:22-24). The glory of the Lord appeared (Le 9:6, Le 9:23), which is the purpose of sacrifice and service. **Can people say of our worship, "God is truly among you" (1 Cor. 14:25)?**

### **LEVITICUS 10**

Aaron's sons, Nadab and Abihu, tried to burn the wrong kind of fire and were consumed by it. Moses told Aaron and his two remaining sons not to mourn. The priests were told not to drink wine or any fermented drink before going into the Tabernacle. It did not take long for sin to enter the priestly family. After a great experience with the Lord, beware the enemy's attack. Elijah ran away after the great victory at Mount Carmel (1 Kings 19), and Jesus was tempted after His baptism at the Jordan (Matt. 3:13–4:11). **Great blessings sometimes mean great temptations.**

### **LEVITICUS 11**

Detailed instructions regarding which animals were clean and which were unclean, including land animals, sea creatures and insects. God had more than health in mind when He gave the cleansing laws. God had a spiritual purpose in mind. The laws of cleanliness and defilement were symbolic of spiritual truth, of being spiritually clean and undefiled. The laws of cleanliness set God's people apart as a clean, holy people. God's people were to be distinct and different from the surrounding people and nations. The surrounding nations and people were living unholy lives, lives of immorality and lawlessness. **But God's people were to be distinct and different in this very fact: they were to live holy lives.**