



BELIEVERS CHAPEL

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Sermons of S. Lewis Johnson

Leviticus: Sermon #1

Leviticus 1:1-17

“The Burnt Offering”

TRANSCRIPT

[Prayer] Father, we thank Thee, and we give Thee praise for the privilege of the study of Thy word. We thank Thee for the depths that are contained within it. We know that we shall never plumb them, but we do ask that through the ministry of the Holy Spirit we may be given enlightenment and illumination. And we especially ask, Lord, that Thou will give us aid in the study of this ancient Book of Leviticus. Enable us to understand it, to also apply it, and may it be in our spiritual lives a means of a closer fellowship with Thee. We commit this hour to Thee. We thank Thee for the privilege of the study in the hour that follows and we ask thy blessing upon the institute that each of us may make progress in our understanding of Thy word.

And this we ask in Jesus' name and for his sake. Amen.

[Message] We are beginning tonight a series of studies which I have entitled under the general theme of an exposition of the Book of Leviticus in the light of the doctrine of typology. I do not intend to study every chapter in the Book of Leviticus, but to concentrate on those chapters in which the doctrine of typology is especially prominent. So we will deal with the sections that have to do with the offerings, the

priesthood, the feasts, the Day of Atonement and the other sections that are passages that especially have to do with the use of the Old Testament and the New Testament or the doctrine of typology.

Now, we are turning tonight to the first of the chapters of the book because the study really begins in the account of the burnt offering, which is given us in the first chapter of this book. So if you have an Old Testament with you, I hope you do your whole Bible, I want to read chapter 1, verse 1 through verse 17 of the Book of Leviticus. It is in the Old Testament. We won't allow you now any time to find it. [Laughter] Leviticus chapter 1, verse 1, and I will also be reading from the New American Standard Bible again in our Wednesday classes. So if my text is a little different from yours that may be the reason. Beginning now with the first verse of the Book of Leviticus chapter 1.

“Then the Lord called to Moses and spoke to him from the tent of meeting.”

Incidentally, in the Hebrew text the name that is given for the Book of Leviticus is *Vayikra* or as some pronounced it *Vayaikra* because the first word of the 1st verse is “And the Lord called,” and that expression means “called.” So among the Hebrews they called it by the first word, *Vayaikra*.

“Then the Lord called to Moses and spoke to him from the tent of meeting, saying, ‘Speak to the sons of Israel and say to them, when any man of you brings an offering to the Lord, you shall bring your offering of animals from the herd or the flock. If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting (That, of course, is the tabernacle and at the doorway of the tent of meeting is a reference to the area just before the altar of burnt offering.) That he may be accepted before the Lord. He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf. And he shall slay the young bull before the Lord. (And that “he shall slay,” the he is a

reference to the offerer not to the priest.) And He shall slay the young bull before the Lord; and Aaron's sons the priests shall offer up the blood and sprinkle the blood around on the altar. (That is, at the doorway of the tent of meeting. That is on the altar of burnt offering.) He shall then skin the burnt offering and cut it into its pieces. And the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. Then Aaron's sons, the priests, shall arrange the pieces, the head and the suet over the wood which is on the fire that is on the altar. Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of a soothing aroma to the Lord.”

Now, this is the second section that begins. Incidentally, I'm not putting an outline up tonight because it's a simple three-point outline and I thought you are now so advanced that you could handle that without seeing it pictured. Verse 10.

“But if his offering is from the flock.” (Notice that.) “If his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall offer it a male without defect. And he shall slay it on the side of the altar northward before the Lord, and Aaron's sons, the priests, shall sprinkle its blood around on the altar. He shall then cut it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar. The entrails, however, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar; it is a burnt offering, an offering by fire of a soothing aroma to the Lord.”

Now, notice we start again a different class of the offering with verse 14.

“But if his offering to the Lord is a burnt offering of birds, then he shall bring his offering from the turtledoves or from young pigeons. The priest shall bring it to the altar,

and wring off its head and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar. He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the ashes. Then he shall tear it by its wings, but shall not sever it and the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is a burnt offering, an offering by fire of a soothing aroma to the Lord.”

What is typology and why is it important? Typology is the study of spiritual correspondences between persons, events, and things within the historical framework of the divine revelation. Now, I would like to repeat that because, I think, that it is important that we understand right from the beginning what typology is. Typology, of course, is a term derived from *tupos* which in Greek means an example in this case and *logos* which means an utterance or a discourse. And so typology is the study of an example or examples. The word has come to be used often in a technical sense of correspondences between persons, events, and things within the Old Testament and the New. So typology is the study of spiritual correspondences. That’s the key word, spiritual correspondences between persons, events, and things within in the historical framework of the divine revelation; that is, of the Bible.

So the principal feature then of typology is the principal features are correspondence, some event or some person or some thing, like an institution, in the Old Testament corresponds to a certain person or thing or event in the New Testament. The principal features are first correspondence, historicity; that is, when we talk about typology, we are talking about historical events of the Old Testament that correspond to historical events of the New Testament. We are not talking about allegory. We are talking about historical events persons, things. So the second principal feature is historicity. The third of the principal features that characterize typology is predictiveness because in the divine revelation as God set up, he controls all history, as he set up certain persons, events, or things to, ultimately, correspond to things in the future characteristic of

these things in the Old testament was the fact that they looked forward to the antitype of the New Testament; that is the thing in the New Testament that corresponds to the thing in the Old testament. So typology then is the study of spiritual correspondences between persons, events, and things within the historical framework of revelation.

Now, I have said Old and New Testament but I want to protect myself against some theological student who may have done a little study in typology. It is possible to have a type in the Old Testament of something else in the Old Testament, but that is a much more technical aspect of the study of typology and will not be involved in our present study. So when we talk about spiritual correspondences between persons, events, and things we're talking primarily about spiritual correspondences of persons, events, and things in the Old Testament to things that take place and are recorded in our New Testament.

The second question with which I introduced the study is why is it important? Well, now we could say and it would be absolutely correct to say that it is explicitly affirmed in the New Testament to be an aspect of the biblical teaching. Let me ask you to turn with me to Romans chapter 5. Romans chapter 5, and we'll just look at verse 14, right now, Romans chapter 5 in verse 14. The Apostle Paul in this very important section which has to do with the subject of Christ as our representative and Adam as our representative and, incidentally, they correspond to one another, the apostle writes in verse 14, “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

Now, that statement states says that Adam was a type of Jesus Christ. He is a type of Jesus Christ in this context in the sense that Adam is a representative man. His actions are actions that are representative for those whom he represents; in Adam's case all men. So when he sinned and fell the race sinned and fell in him as their representative. The Lord Jesus Christ is the antitype of Adam because his acts are also representative and his

death, burial, and resurrection are an activity a work of his that is for those who are his. So Adam is representative, our Lord Jesus is representative, Adam is a type of him who was to come. They are both representative men. There is a correspondence between the two. There is historicity. Adam is an historical character. The Lord Jesus is an historical character. And there is predictiveness because the fall of Adam in its Old Testament setting anticipates the activity of our Lord Jesus Christ which in the New Testament we learn rights the wrong that Adam was responsible for. So it is explicitly affirmed in the New Testament that why it is important. Typology is clearly seen in our Lord's teaching.

Now, we could talk the rest of the night on why it's important and just list the literally scores of types in the New Testament but let me just remind you of a few that are characteristic of our Lord's teaching. He said, “As Moses lifted up the serpent in the wilderness even so must the son of man be lifted up.” It is clear by the “as” and “so” that likens our Lord on the cross to the serpent of brass on the cross in the experience of Israel in the wilderness. In the 5th chapter of John that was John chapter 3, verse 14 and 15 in the 5th chapter of John verse 39 in verse 44, he makes the amazing statement that Moses wrote of him.

Now, you could read Moses until your dying day and you will not find the name the Lord Jesus Christ, but on almost every page of the mosaic writings there are references ultimately to our Lord Jesus Christ. That is, the persons the events the things of the biblical history do correspond to the persons the things the events of the New Testament and in this case specifically of the ministry of the Lord Jesus. We shall see that tonight in our first chapter in the Book of Leviticus. In John chapter 1 in verse 51, the Lord Jesus likens himself to the ladder that Jacob saw. So he says that the ladder was typical of the ministry of the Son of God and as Jacob saw the ladder and the angels of God ascending and descending upon it suggestive of the fact that there is a communication between heaven and earth we learn in our Lord's language of John chapter 1 that he is the ladder. That he is the mediator between God and men and it is by traversing this ladder of this

way that there is fellowship and communion between earth and heaven. We all have read the 6th chapter of John in which we read there of the manna and our Lord calling himself in the light of that the bread of life, so that the manna with which God fed Israel in the wilderness is typical. It is illustrative of our Lord Jesus as the bread of life upon whom we feed as we pass through our wilderness journey of this life. There is correspondence between the manna and Christ. There is historicity in that the manna was a historical activity of God in feeding Israel during the wilderness and it is there is predictiveness because ultimately that manna pointed forward to our Lord Jesus who should come.

It is true that many people have used typology and have abused it at the same time. They have given us weird interpretations of Scripture and claimed that they are typical. In Revelation chapter 12 in verse 13, we have a statement that has unfortunately been used by individuals in a bizarre way. We read, “And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.” And verse 14, “The two wings of the great eagle were given to the woman.” Now, when you have persons say that the two wings of the great eagle are referenced to the United States Air Force or our phantom jets you can be sure that that is an abuse of typology. Or if you’re reading the Book of Ezekiel in the 1st chapter and you read that very strange chapter, which I confess I do not understand yet. I’m going to enroll in the class in Ezekiel at least for the first lecture or two when I get to heaven and they have believers Bible institute up there because I don’t understand that 1st chapter of Ezekiel I’m frank to confess to you. But I know one thing it does not have to do with UFO’s in spite of the fact that many have seen in that chapter an anticipation of UFO’s. It is true that many have given us bizarre interpretations and have claimed that they were typical but if you will remember there should be correspondence, there should be historicity and predictiveness you will be delivered deal of the fantasy of some of our Bible teachers.

Let's turn now specifically to the Book of Leviticus. By the way, I want not to give you a lecture on typology for tonight but what I would like to do each of our studies as we for a number of weeks consider this general theme give you something extra about the doctrine of typology in each of our studies weaving into the exposition of the typical sections of the Book of Leviticus rather than isolating it and giving you one or two lectures on the subject of typology itself.

Leviticus is both an important and a typical work. We know that it is typical because of the use that is made of it in the New Testament. Let us, for example, think for a moment of the epistle to the Hebrews. One of the greatest aspects of the epistle to the Hebrews is the stress that the author makes on the Day of Atonement. That forms a large part of the background of the epistle to the Hebrews. In the 8th, 9th, 10th chapters, you'll find allusions to the Day of Atonement constant and particularly in the 9th chapter. It is evident that he sees the fulfillment typically of the Day of Atonement in the ministry of the Lord Jesus Christ. So in the Epistle to the Hebrews a great part of that epistle is built on an understanding of Leviticus chapter 16 which unfolds aspects of the Day of Atonement. We shall look at that as one of our chapters that we study.

So Leviticus is an important work and it is a typical work. The offerings that we shall study are illustrative of the offering of our Lord Jesus Christ's offering of himself. The language of the New Testament in its sacrificial statements is often derived from the language of the Book of Leviticus. The fact that Leviticus is important we may learn simply from the Old Testament too. We read in the Book of Genesis that the creation of this whole universe took six days. We read in the Book of Exodus that it took three days for God to give the law but if you will compare Exodus chapter 40 in verse 17 with Numbers chapter 1, verse 1, you will see that he spent an entire month giving the details of this Book of Leviticus. There are people that say that no one can make any sense out of Leviticus and I even heard a Presbyterian minister in Dallas over the radio say one night as I was coming to Believers Chapel that no one ever read the Book of Leviticus or

could make any sense out of it whatsoever. It's sad that one should actually make a statement like that because it is one of the richest books of the whole of the Old Testament. Oh granted there are lots of things about it that are difficult to understand and some points we would have a little difficulty with. I'm not sure what is the significance of he shall also take away the crop with its feathers. I don't know that has any typical significance. It may but I don't know that but I can still get a lot of the Book of Leviticus without knowing everything about it yet. It is an important book. It's a typical book.

Leviticus I said was called by among the Hebrews by the first word of the first sentence of the book. In the Septuagint or the Greek translation of the Old Testament and also in the Latin Vulgate it was called the Levitical book. Now, Levitical that adjective was taken from Levi, the tribe of Levi, because Levi was the priestly tribe. Levi was the tribe from which out of whom came the priests and the high priest and his family and they are that was the tribe that ministered about the tabernacle. So this book came to be called Leviticus because it is Levitical book, the book of the tribe of Levi or the book that has to do with the things that the Levitical priests were involved in. It contains the law of the priests or the law book of sacrificial offerings as the rabbis sometimes called it.

Leviticus is a book that can be divided into two parts, the first seventeen chapters of the book. Oh incidentally, I should say before I say this Leviticus is a book that is addressed to people who are typically redeemed. Notice the 2nd verse of that first chapter, “Speak to the sons of Israel and say to them.” So these are words that are addressed to those who have had the typical experiences of salvation. They have, for example, been in the land of Egypt. They have come out of Egypt through the Passover experience. They have put the blood on the doorposts. They are typically illustratively a people who were delivered by the blood of the Passover lamb. So they are typically a redeemed people. That is they are illustratively a redeemed people. Their experiences are the experiences of people who are supposedly saved people.

Now, that does not mean that every one of them was because there were some who evidently were not and, furthermore, a mixed multitude came out of Egypt with them. But, nevertheless, the experiences are illustrative of believing people. So it's a book that's written to believing people redeemed people ideally and typically. We could divide it into two parts. The first 17 chapters have to do with the foundation of fellowship with God, and that foundation is sacrifice. That is the great message of these first seventeen chapters; the way to fellowship with God is through sacrifice.

Now, mind you this is material addressed to people who are redeemed. That is the means by which God maintains the relationship between his saints is sacrifice. That's why the sacrifice of the Lord Jesus, incidentally, should be so prominent in our own Christian life. That's why every Sunday we gather round the Lord's Table and take the bread and take the wine because sacrifice is at the basis of our salvation and also our communion. So the first 17 chapters have to do with the foundation of fellowship or sacrifice and then from chapter 18 through chapter 27, the remainder of the book, we have the walk of fellowship or separation from evil. These two great truths are taught in the two divisions of the book. When we look at the first chapter, we immediately come to the section on the sacrifices or the offerings and the first 7 chapters of the Book of Leviticus have to do with the laws of sacrifice chapter 1, verse 1 through chapter 7, verse 38. There are as almost all of us know five offerings that are set forth here. I'm sure that if you have had much study of the Old Testament you would be able to repeat them. Let us hope that I can.

We have in the 1st chapter the burnt offering. We have in the 2nd chapter the meal offering. We have in the 3rd chapter the peace offering. We have in the 4th chapter the sin offering. And we have in the 5th chapter the trespass offering, and the 6th and 7th chapters have to do with some laws that pertain to priestly activity in connection with these offerings sometimes called the law of the offerings. So we have five offerings with which this book begins. One might ask the question why five offerings? If the Book of

Leviticus is typical of our Lord Jesus Christ, why not simply one offering? Well, for the simple reason evidently and remember Israel was not as trained in theology as some of you are. Those of you that have been here for six or eight or ten years studying systematic theology with me well you are masters now of course but you understand all of this. But those of you who are relatively new you might wonder about this why five offerings? Why not just one offering? And that would give us the typical material necessary for us to fully appreciate the ministry of the Lord Jesus.

This week I got some material through the mail from a bookstore, I think, and it had some advertisement of various books and there is a new Bible that is coming out called the Summarized Bible. It did not say how long it is but maybe it's just a sheet or two the whole Bible [laughter] summarized. A lot of people would really like that. They don't see the point of having all of these sixty-six books. What's the point of having Leviticus? Why not just one offering and that would do the job and there are a lot of preachers who really preach like that. They give you the impression oh this is not important.

Now, why did God give us five offerings and incidentally that's not all the offerings? There's some other offerings too. The drink offering is not referred to here and some others as well. Why five? Well you know if you take a diamond and take a good look at a diamond. If you know anything about diamonds I know very little but if you know anything about diamond but if you know anything about diamonds, diamonds are characterized by facets. And a man who knows diamonds and loves diamonds appreciates the facets of a diamond.

Now, our Lord's saving work is so full and so beautiful and so instructive in all of its many aspects that it takes many offerings to stress the various aspects that characterize the ministry of the Lord Jesus. He is in his activity on the cross the burnt offering but he is also the meal offering. He is also the peace offering. He is the sin offering. We've seeing that in the Book of Matthew in chapter 27. He is also the trespass offering. That is

an aspect of his sufferings that is important too. We’ve just come through this crazy week or two of the Super Bowl. If there was anything that I got tired of, and I’m a football fan, it was the Super Bowl. What a relief when the game was over and we didn’t have to turn on the TV and look every night somebody in New Orleans giving us the news. Nobody could learn New Orleans to start with [laughter] but anyway really we’re sick of this. But one thing I do remember, we have every kind of article about the game. But there was one very rather lengthy article in which certain scouts looked at the game and some of them who were experts in defense analyzed the game. Some that were experts in offense analyzed the game. Some who were experts in the offense of the Denver Broncos you wouldn’t have to study long to learn that I know [laughter] but they had an article on the Denver offense. And somebody was an expert on the Denver defense. There’s a whole lot more to that. And somebody was an expert on the Dallas offense and defense. We had four really four different views of the game that was to come. Well, the offerings are like that. What we have in the offerings are different viewpoints on the sufferings of our Lord and they’re not just guesses by men but these are the defined viewpoints concerning his sufferings which ultimately he himself experienced on the cross at Golgotha

Now, let’s turn to the burnt offering and notice in the first 9 verses we have the burnt offering from the herd. The first nine verses have to do with the sacrifice of the oxen. Now the sacrifice was the means by which Israel sought and sustained communion with God. These sacrifices were not means by which Israel was saved. They were means by which Israel having been brought into relationship to God by covenant and by Passover sacrifice maintained their communion. So when they sinned a sin they would bring a sin offering and, therefore, remained in communion with God through the sacrifices. They were the means by which Israel sought and sustained communion with God. The foundational offering is the offering of the burnt offering and, I think, this is substantiated not only by the fact that it is first in the series of the offerings in Leviticus but it also is the offering that gave its name to the altar of burnt offering. As you went

through the door of the tabernacle the first piece of furniture that you met out in the courtyard was the altar of burnt offering. So it's not surprising then that this burnt offering is the first of the sacrifices mentioned. The Lord Jesus is first and foremost the burnt offering.

Let's look at the animal that is to be sacrificed. It is described in verse 3, “If his offering is a burnt offering from the herd, he shall offer it, a male without defect.” Now I won't try to make any distinction over male and female. There may be some significance here in one of the offerings a female is offered, but here it is a male. But notice it is to be without blemish. Now, that is important because that very expression, “He shall offer it, a male without blemish or without defect,” is used in the New Testament to describe our Lord Jesus. He was a lamb without spot and blemish. Do you remember those statements made more than once in the New Testament? By that very fact we learned there is a correspondence between this Old Testament section on the burnt offering and our Lord's ministry in the New Testament, correspondence. We have in it a predictiveness in the sense that God set this up in order to teach Israel two important truths and prepare them for the future so they would fully understand our Lord when he came. In 1 Peter chapter 1, verse 18 and 19, reference is made to a lamb without spot and blemish. Other places the spotlessness of our Lord Jesus Christ is referred to Ephesians chapter 5. There are many places. There's no need to talk about them.

Now, the fact that this lamb or this ox here this offering from the herd is to be without blemish or without defect stresses the fact that the Lord Jesus is to be, that is, the fulfillment of this particular offering, the fulfillment is to be a person who is sinless or put it better impeccable. Now, there is a difference between sinlessness and impeccability. It is possible for a person who was sinless to not necessarily be impeccable. To be sinless means that a person does not sin has passed through life does not sin has succeeded in not sinning. To be impeccable means that you cannot sin. Theologians have debated this some good men have said that what we really had in the New Testament is that our Lord

was able not to sin. That is, he managed to surmount the trials that came to him and as a result he was able not to sin. In my opinion, the New Testament teaches that he was not able to sin. That is he was impeccable.

Now, in his human nature he was temptable and peccable because he had to have perfect human nature, human nature such as we have. But because he was a divine person and not a human person because he was a divine person the divine personality secured an impeccability. He is just as strong to withstand sin and temptation as his strongest nature and his strongest nature is his divine nature. Truly human temptable peccable in his human nature but because of the union of the human with the divine in a divine person our Lord was impeccable. Please keep that straight. Preachers have difficulty with that.

I got a letter a month or two ago in which somebody was accusing me of not believing in the impeccability of Christ. Now, I've only been preaching thirty years I guess and I have preached for thirty years the impeccability of Christ. What makes this claim most ridiculous is that he was reading something in which I had said he was impeccable but at the same time I had said he was temptable and peccable in his human nature. And as a result of it this preacher concluded I didn't believe in the impeccability of Christ. Whereas, if he really were to hold to the fact that our Lord was not temptable and not peccable in his human nature, he would be guilty of a worst heresy the heresy of Docetism. So the Bible teaches the impeccability of Christ. He was not able not to sin but not able to sin impeccable more than simply sinless he could not sin because he was a divine person who possessed a human nature as well as a divine nature. So the first thing we read here is that the animal should be a male without defect without blemish. That points forward typically to our Lord Jesus.

Now, we go on and read, “If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the Lord.” Now notice that that he might be accepted before

the Lord. And the first part of the 4th verse says, “And he shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.” I want you to notice after we discuss the animal the appropriation. He is to lay his hand on the animal. So an individual who brings the burnt offering to the altar of burnt offering brings the animal before the altar and the priests are there because they’re going to catch up the blood when he slays the animal and sprinkle on the altar of burnt offering. The man who comes with the offering takes his hand and lays it upon the animal. “He shall,” as he says, “lay his hand on the head of the burnt offering.” He shall by forcible pressure indicate his identification with that animal. That’s the purpose of the laying on of hands. It is an identification of him with the animal. He is saying typically whether he understood it or not in the system he was saying this animal is a substitute; for me for the animal is to die when he should die because of his sin.

So he lays his hand upon the animal in token of the fact that he is identifying himself with the animal as his substitute. Why did he do that? Well, he says that he may be accepted before the Lord. And in verse 4, it says that it may be accepted for him to make atonement for him. The Authorized Version says that he should do this of his own voluntary will in verse 3 and the Hebrew expositors of the Old Testament make a great deal of that because they believe in the free will of man. And the Hebrew verb or the Hebrew noun in verse 3 can mean something like good pleasure which could have the idea of a person’s own good pleasure or his free will. He shall offer it of his own free will, but in the light of the fact that the verb from the same root is used in verb in verse 4 that it may be accepted for him to make an atonement for him means that in verse 3 he lays his hand upon this offering and he offers it that he may be accepted before the Lord.

Now, what is meant by that? Why the sense of it is primarily that this animal which is without blemish and without spot and which suffers death is the means by which the offerer is accepted. So it is accepted for him. It is for him the imputation of the righteousness of the animal is imputed to the individual who offers the offering. So we

have here in the Old Testament in the offering of the burnt offering a beautiful illustration of imputation of righteousness which takes place in justification. He lays his hand on the animal and it shall be accepted for him to make an atonement for him.

Well, our time is up. We're going to have to stop. We will pick it up right here in our next study.

Let's close with a word of prayer.

[Prayer] Father, we are grateful to Thee for these Old Testament pictures of the saving work of the Lord Jesus. And we rejoice in the fact that he was our burnt offering on the cross at Calvary and through faith we have laid our hands upon him and he has become accepted for us to make an atonement for us. How wonderful it is to be accepted in the beloved one. And how beautiful to have these Old Testament pictures of the great event that would take place centuries later blessing the hours that follow in our study.

For Jesus' sake. Amen.