

LEVI  
TICUS

IN  
HIS  
SACRED  
PRESENCE

# OVERVIEW OF LEVITICUS

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"Leviticus is one of the most important books of the Old Testament. Without an understanding of the principles of atonement and holiness found in Leviticus, much of the New Testament has no foundation on which to rest. To say that Leviticus is one of the "most New Testament" books of the Old Testament would hardly be an exaggeration, for it foreshadows the Person and work of Christ in a most remarkable and elucidating manner." (W A Criswell)

## 1) Author

Since Leviticus relates directly to Exodus, the same arguments to support Mosaic authorship hold. There are also more than fifty times when the text says something along the lines of, "The LORD spoke to Moses" (1:1, 4:1, 5:14, 6:1). The New Testament also identifies Moses as the author of passages from Leviticus (Matthew 8:4, Luke 2:22, Hebrews 8:5).

## 2) Date & Context

The Israelites have been delivered from slavery from Egypt, by the mighty hand of God. God has established a covenant relationship with his people, calling them a 'kingdom of priests and a holy nation' (Exodus 19:4-6). God has spoken to his people from Mount Sinai and given them the 10 commandments and all the other laws (around 1446BC). God has instructed them how to build a tabernacle, so the holy God may dwell among his people. Exodus ends with the glory of the LORD filling the tabernacle as God was present with his people. God's people stay camped at Mt Sinai throughout the book of Leviticus (resuming their journey to The Promised Land in Numbers).

"Exodus begins with sinners, Leviticus begins with saints, that is, as to their standing." (Graham Scroggie)

EXODUS	LEVITICUS
Deliverance of a nation	Life of a nation
Pardon	Purity
Salvation	Sanctification
A great act	A long process
God's approach to man	Man's approach to God
Christ is Redeemer	Christ is Sanctifier
Man's guilt prominent	Man's defilement prominent
God speaks from Mount	God speaks from Tabernacle

### 3) Purpose & Application

The word Leviticus is translated from the Septuagint, meaning 'pertaining to the Levites', the tribe of Levi, the people set aside by the Lord to be His priests and worship leaders. Interestingly the tribe as such is not emphasized much throughout the book, but rather the role of the priest.

The overall message of Leviticus is holiness.

God reveals himself to be holy, and sets apart his people to be holy. God has redeemed them to be his holy people, a purified people worthy of their God. The holy God longs to dwell among his people, to be approached by his people. But we must do so on his terms.

This is the new normal – the LORD is dwelling with his people so Leviticus is instructing God's people in proper worship and right living, so that they might reflect the character of the Holy God.

Key verses are:

*11:44 I am the Lord your God; consecrate yourselves and be holy, because I am holy.*

*19:2 Be holy because I, the Lord your God, am holy.*

*20:26 You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own.*

We are often put off by all the laws about diet, sacrifice, social behaviour etc in Leviticus, but within all these details we discover the holiness of God – the separateness, distinction, utter 'otherness' of God. We also discover the utter devastation of sin – toward our relationship with God and other people.

The sacrificial system enables us to understand God's heart for his people to enjoy his fellowship through worship and how it enabled repentance and renewal. The very visual and personal sacrifice of an animal, where the Israelite worshipper would lay his hand on the animal victim (symbolically transferring their sin and legally transferring his guilt), brings a sense of ownership to our sin and an attitude of longing for forgiveness. God's acceptance of the slaughter of an animal as a ransom payment for that sin, looks forward to our once and for all sacrifice, the Lord Jesus. Jesus came to offer Himself as the ultimate sacrifice, holy and perfect, once for all, fulfilling the Law and rendering all future animal sacrifices unnecessary and void. (Hebrews 10:10).

The call to holiness in Leviticus also resounds throughout Scripture, in both the Old and New Testaments. Parts of the Levitical law are fulfilled in Jesus Christ, such as distinctions between clean and unclean foods (Mark 7:18–19), yet the call to holiness still stands – Peter even cites Leviticus when he encourages us to be holy, to pursue holiness in all our behaviour (1 Peter 1:15–16).

The theme of holiness extends to the church. Like he did with the Israelites, God has redeemed and consecrated us as Christians. Jesus offered Himself as the perfect sacrifice on our behalf, taking the punishment that we deserved so that we might be forgiven. And all who place their trust in Jesus' atoning death become God's children, saved by grace (Ephesians 2:8–9) and declared to be holy in his sight.

So if we are his children, God wants us to reflect his character. He is in the business of sanctifying us, much like he did the nation of Israel.

And as people redeemed by the mercy of God, the only sacrifice we offer is ourselves (Romans 12:1), as living sacrifices, consecrating ourselves to the Lord!

#### 4) Structure

a. How can the Israelites live amongst a holy God? – SACRIFICE!

(Ch 1–7)

Note that the people are already in relationship with God. So the purpose of the sacrifices is forgiveness. Yet forgiveness is costly – the death of animal. Read 2:1–3 and note the giving to God out of gratitude!

b. How are these sacrifices to be performed? – PRIESTHOOD!

(Ch 8–10)

Read 8:1–13, 9:15–24, 10:8–11

Note all the details. The role of the priest is to represent the people before God and to teach them. But 10:10–11 talks about distinguishing clean and unclean.

c. What are the clean and unclean? – PURITY!

Ch 11–15

Note the need to be distinct and set apart for God. Note also the seriousness of uncleanness. The 'big idea' of these chapters is that we are all unclean. All around us is uncleanness – so we all need cleansing!

d. If we are all unclean, how can we be in a relationship with a holy God? – ATONEMENT!

Ch 16–17

Atonement, the turning away of God's anger, God's anger being propitiated, our sins being carried away. Why do we need blood? Read 17:11.

e. How should God's people live as forgiven people? – HOLINESS!

Ch 18–27

Note the comprehensiveness of the holiness code – it really does cover all areas of life.

So God is Holy and God's people need sacrifice, a priesthood, purity, atonement and to live in holiness

# **SERMON 1 : LEVITICUS OVERVIEW**

**SUNDAY, 27TH APRIL**

**Collect for 1st Sunday after Easter:**

*This is the day the LORD has made; let us rejoice and be glad in it. O LORD, save us; O LORD, grant us success. (Psalm 118:24-25)*

Almighty God, you have given your only Son to be for us both a sacrifice for sin and also an example of godly life; give us grace that we may always thankfully receive the immeasurable benefit of his sacrifice, and also daily endeavour to follow in the blessed steps of his most holy life; who now lives and reigns with you and the Holy Spirit, one God, evermore. Amen.

# CONNECT GROUP STUDY 1

## LEVITICUS 1-7

Warm Up: We might not sacrifice animals today, but what other things do we sacrifice for other purposes in the modern world? Why does that matter?

*Read Leviticus 1:1-17*

- Leviticus starts abruptly. Why? What's the context for the book? (You might like to summarise the Exodus story and read Exodus 40:34-38.)
- Why do you think God would choose to institute a sacrificial system like this to relate to his people?
- Flick back and spend 2 minutes skimming over Exodus 20 together, particularly looking for details of covenant and holiness. How does this foundation help clarify what's going on in Leviticus?
- Now flip back over to Leviticus again. Which details demonstrate God's heart, and his deeper purpose for the Levitical system?



*Split into four groups to each read, summarise & capture the heart of these texts: Hosea 6:1-6; Micah 6:1-8; Matthew 9:9-13; and Matthew 12:1-8.*

- How is Leviticus illuminated in the light of these texts? The heart and purposes of God? The gospel?
  
- What do you think the Christian life looks like if it has learnt what it means that God 'desires mercy not sacrifice'?
  
- Do you think modern Christian lives reflect a God that 'desires mercy not sacrifice'? What about our church? Us individually?
  
- How do we become people of holy justice and holy mercy amidst all the competing priorities of life?

*Pray for each other: holy heads marked by His holy truth, holy hearts shaped by His holy heart, and holy hands shining with His holy love.*

## **SERMON 2 : LEVITICUS 1-3**

**SUNDAY, 4TH MAY**

**Collect for 2nd Sunday after Easter:**

*Shout with joy to God, all the earth! Sing the glory of his name; make his praise glorious! Say to God, "How awesome are your deeds! So great is your power that your enemies cringe before you." (Psalm 66:1-3)*

Almighty God, you have given your only Son to be for us both a sacrifice for sin and also an example of godly life; give us grace that we may always thankfully receive the immeasurable benefit of his sacrifice, and also daily endeavour to follow in the blessed steps of his most holy life; who now lives and reigns with you and the Holy Spirit, one God, for evermore. Amen.

## CONNECT GROUP STUDY 2

### LEVITICUS 1-7

Warm Up: If Jesus was always God's 'Plan A', why did God need to bother with all this Leviticus situation? Obviously we're studying Leviticus now, but do you think it's as important as studying the NT?

*Split into five groups to study one of the 'five offerings' God commands Israel, and answer the questions below:*

- (1) The burnt offering (1:1-17)*
- (2) The grain offering (2:1-16)*
- (3) The fellowship offering (3:1-17)*
- (4) The sin offering (4:1-12)*
- (5) The guilt offering (5:14-6:7)*

- What is sacrificed?
- Who brings the sacrifice?
- Who performs the sacrifice?
- How is it sacrificed?
- Where and when is it sacrificed?
- What does it achieve?

*After sharing what each group learnt, look over the whole:*

- What are the recurring themes?
  
  
  
  
  
  
  
  
  
  
- What do each of these offerings reflect of God, Israel, and their covenant relationship?

*Read Hebrews 10:1-25*

- If God didn't desire or delight in these offerings (v6), why bother?
- It's easy to minimise ancient religion as modern people, and especially religious obligation as Christians. But how would a 1st century Jewish person's encounter with Jesus be richer because of their Levitical practice?
- Drawing from Hebrews 10, how can a rich understanding of Leviticus give us better language and deeper theology for understanding the gospel?

*Read Romas 12:1-2*

- How does all we've studied so far give this call to the Christian life some extra 'oomph'? In what ways has the Levitical system not ceased, but simply changed expression?
- How does a person offer themselves as a sacrifice to God? What would make that holy and pleasing to God?
- How will you ensure the foundation of your life is a life of 'true and proper worship'?

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# **SERMON 3 : LEVITICUS 4-7**

**SUNDAY, 11TH MAY**

**Collect for 3rd Sunday after Easter:**

*Sing to the LORD a new song, for he has done marvellous things; his right hand and his holy arm have worked salvation for him. The LORD has made his salvation known and revealed his righteousness to the nations. (Psalm 98:1-2)*

Almighty God, you show to those who are in error the light of your truth so that they may return into the way of righteousness: grant to all who are admitted into the fellowship of Christ's service that they may renounce those things that are contrary to their profession and follow all such things as are agreeable to it; through our Lord Jesus Christ. Amen.

## CONNECT GROUP STUDY 3

### LEVITICUS 8-10

Warm Up: If you were God and designing yourself a priest to lead your worship, what would you make them like? Be as serious or not-serious as you like.

*Read Leviticus 8:1-13 and 8:22-29*

- Using 2 separate columns, sum up the 'procedures' and 'preparation' taken to get the priests ready to do their priestly thing (look over the whole of ch8).
  
  
  
  
  
  
  
  
  
  
- What deeper realities lie behind all of these details?

*Read Leviticus 9:1-24*

- Sum up all that Aaron and the priests do as priests once they've been prepped (ch9).
  
  
  
  
  
  
  
  
  
  
- What deeper purpose(s) has God given them as priests to fulfil in the life of God's people?



*Read Leviticus 10:1-3*

- Describe where this scene is unfolding and why their fire is unauthorised?
- How does this sit with your vision of God?
- How does this scene add to our understanding of what/who Old Testament priests are meant to be?

*Read 1 Peter 2:4-10*

- How has priesthood changed in the New Covenant? What is Peter trying to capture for us with this language?
- What could this holy priesthood look like in the modern world?
- What does it mean for your identity to receive this truth? How should that be visible in your life and your context?

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# **SERMON 4 : LEVITICUS 8-10**

**SUNDAY, 18TH MAY**

**Collect for 4th Sunday after Easter:**

*The LORD is my shepherd, I shall not be in want. [...] By the word of the LORD were the heavens made, their starry host by the breath of his mouth. (Psalm 23:1 & 33:6)*

Almighty God, you alone can order the unruly passions of sinful men: grant to your people that they may love what you command and desire what you promise, that so, among the many and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord. Amen.

## CONNECT GROUP STUDY 4

### LEVITICUS 11

Warm Up: If you had to call any animal unclean simply because of how it looks, which would you choose?

*Read Leviticus 11:1-47*

- When you think about a holy person, what defines them? What about an unholy person?
  
- What does it mean for something to be unclean in Levitical law? Why does what Israel eats matter so much to their cleanliness?
  
- Why does God choose the things he chooses as unclean? Is there something inherently clean about a divided hoof + cud chewing combination?

*Read Acts 10:1-48*

- Describe the vision that Peter has on the roof while he's waiting to eat. Put yourself in his sandy sandals, what do you think he's feeling/thinking as he wakes up?
  
- If the impure/unclean food laws don't need to apply, why do you think Peter is only finding out now? Why didn't this come up in the Rabbinic-school-of-following-Jesus-around for 3 years?
  
- Does this mean we can throw out Levitical food laws? What are we supposed to glean from all of this for the Christian life?
  
- Why does it matter that all this happens to Cornelius who is 'devout and God-fearing'? Re-read 10:34-35 and consider: what does this look like in modern society? How do you and I become a person like this?

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# **SERMON 5 : LEVITICUS 11**

**SUNDAY, 25TH MAY**

**Collect for 5th Sunday after Easter:**

*Leave Babylon, flee from the Babylonians! Announce this with shouts of joy and proclaim it. Send it out to the ends of the earth; say, "The LORD has redeemed his servant Jacob." (Isaiah 48.20)*

Heavenly Father, the giver of all good things, fill our hearts with thankfulness, and grant that by your holy inspiration we may think those things that are good, and by your merciful guidance may perform them; through Jesus Christ our Lord. Amen.

## CONNECT GROUP STUDY 5

### LEVITICUS 12-15

Warm Up: What would make you 'unclean' in the eyes of modern society these days?

*Split into four groups to study each of the 'pollutants' God prescribes laws and regulations around, and answer the questions below:*

- (1) Childbirth (12:1-8), and Bodily Discharges (15:1-33)*
- (2) Types of Defiling Skin Diseases (13:1-46)*
- (3) Cleansing from Defiling Skin Diseases (14:1-32)*
- (4) Defiling Moulds (13:47-59 and 14:33-57)*

- Broadly summarise the whole of the section.
- What logic underlies the laws or regulations? What surprises you, and what confuses you?
- How hard do you think it would be for an individual to be obedient to the whole of what you read?

*After you come back together and share what each group found, answer these questions:*

- If all these things are part of creation, why does the Creator designate them as unclean?
  
- Do you think these things have an inherent 'uncleanness' within them that is incompatible with God?



- Is there a difference between sin and impurity?
- Read Leviticus 11:44–45 & 15:31: How do these words clarify or shift our view of these laws? What tone do you imagine God uses as he offers them? Why do you think God offers these words to Israel at all?

*Read 1 Peter 1:13-17*

- The call to 'holiness' from Leviticus 11:44–45 is quoted here. Is it the same call as back then, or something different now as Christians?
- If 'the law is only a shadow of good things to come' as we saw a few weeks ago in Hebrews 10:1, what 'good things' cast the shadow of these clean/unclean laws?
- A new Christian is starting the journey to follow Jesus, and they ask 'how do I be holy?' How do you answer?
- In our collective experience what mistakes do we often make in holiness? If you boiled down pursuing a life of holiness to 3 principles, what would they be?

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# **SERMON 6 : LEVITICUS 12-15**

**SUNDAY, 1ST JUNE**

**Collect for Sunday After Ascension:**

*Hear my voice when I call, O LORD; be merciful to me and answer me. My heart says of you, "Seek his face!" Your face, LORD, I will seek. Do not hide your face from me, do not turn your servant away in anger; you have been my helper. Do not reject me or forsake me, O God my Saviour. Though my father and mother forsake me, the LORD will receive me. (Psalm 27:7-10)*

O God, the king of glory, you have exalted your only Son Jesus Christ with great triumph to your kingdom in heaven: thank you for sending your Holy Spirit to strengthen us, and exalt us to where our Saviour Christ has gone before, who lives and reigns with you and the Holy Spirit, one God, for evermore. Amen.

## CONNECT GROUP STUDY 6

### LEVITICUS 16-17

Warm Up: Have you ever been in a situation where you've feared for your life?

*Read Leviticus 16:1-34*

- Google 'a diagram of the Tabernacle' and try to get your heads around the layout and different parts seen in this chapter.
- Have someone volunteer to be Aaron, and reading verse by verse have them mime around the room each of the different parts of the Day of Atonement.
- What does 'atonement' mean? Why does God give Israel the Day of Atonement? What is happening on this Day of Atonement?

*Read 1 John 1:1-2:2*

- Where do you see Day of Atonement language here, and how does that expand our understanding of the cross?

- Why do you think fellowship with God is intertwined with this Levitical language here?
- How should Jesus' atonement feature as an active part of our Christian life (not just at conversion)?

*Read Leviticus 16:29-34 and Matthew 16:21-28 together*

- How does the Day of Atonement illuminate Jesus' own journey and his invitation to discipleship?
- What does it mean (and not mean) to deny yourself? What about losing your life for him? Do you think Jesus is offering a gift or a burden here?
- What do you think dying to self should look like in our hearts and our thoughts? How do we remain convicted and committed over the long haul?

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# **SERMON 7 : LEVITICUS 16-17**

**SUNDAY, 8TH JUNE**

**Collect for Pentecost Sunday:**

*And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. (Romans 5:5)*

Almighty God, who taught the hearts of your faithful people by sending to them the light of your Holy Spirit: grant to us by the same Spirit to have a right judgement in all things and always to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

## CONNECT GROUP STUDY 7

### LEVITICUS 18-20

Warm Up: What do you find hardest about holiness as a Christian?

*Split into three groups to study these different sections of laws God prescribes Israel, and answer the questions below:*

*(1) Sexual Relations (18:1-30)*

*(2) Various Laws (19:1-37)*

*(3) Various Punishments (20:1-27)*

- Broadly summarise the whole of the section.
- What logic underlies the laws or regulations? What surprises you, and what confuses you?
- How hard do you think it would be for an individual to be obedient to the whole of what you read?

*After you come back together and share what each group found, answer these questions:*

- Why do you think these laws are separated from those in ch12-15? Is there a difference in their type or purpose? Why might these particular laws in ch18-20 come after the provision of the Day of Atonement in ch16?
- Do you think these things have an inherent 'uncleanness' within them that is incompatible with God?
- What reasons or motivations does God offer throughout for why Israel should obey these laws? How does that illuminate something of God's heart behind the law?



- Scan through the chapters again to note each mention of the land. Why is the promised land so significant here? How/why is Israel's obedience connected to God and the land?
- Are these laws an exhaustive list of holiness? Why these laws and not other laws? How do we understand what is contextual and what reflects the heart of God's holiness?

*Read 1 Corinthians 6:12-20*

- What foundational truths sit under Paul's commands to holiness here? How do these echo Leviticus, and how do they develop Leviticus within the New Covenant?
- How should Christians work out what is right/wrong, or holy/unholy, without all the explicit situational laws of the Old Testament?
- How do we make sure the truths of the gospel aren't just theology and belief, but become the practical framework for our life? How do we take holiness seriously on the one hand without creating Pharisaical burdens on the other?
- Together come up with 3–4 principles that could guide us into gospel-shaped holiness.

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# **SERMON 8 : LEVITICUS 18-20**

**SUNDAY, 15TH JUNE**

**Collect for Trinity Sunday:**

*Christ Jesus came and preached peace to you who were far off and peace to those who were near. For through him we both have access in one Spirit to the Father.’ (Ephesians 2:17-18)*

Almighty and everlasting God, you have given us your servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and by your divine power to worship you as One: we humbly pray that you would keep us steadfast in this faith and evermore defend us from all adversities; through Christ our Lord. Amen.

## CONNECT GROUP STUDY 8

### LEVITICUS 21-22

Warm Up: What examples can you think of where the church's example has 'hallowed' God's name? What about where it has 'profaned' God's name?

*Split into three groups to study these different sections of laws God prescribes Israel, and answer the questions below:*

- (1) Priestly Instructions pt 1 (21:1-24)*
- (2) Priestly Instructions pt 2 (22:1-16)*
- (3) Priestly Instructions pt 3 (22:17-33)*

- Broadly summarise the whole of the section.
- What logic underlies the laws or regulations? What surprises you, and what confuses you?
- How hard do you think it would be for an individual to be obedient to the whole of what you read?

*After you come back together and share what each group found, answer these questions:*

- Why is it such a big deal to offer sacrifices that are without defect, and aren't blind or maimed etc? Isn't the point of the sacrifice the heart? Doesn't God want to receive the lowly, vulnerable and oppressed to himself?
  
- There are big differences between Old and New Covenant, and yet also big continuity (e.g. priesthood & sacrifice) under our unchanging God. How do we work out what is a difference and what is a continuity as we read Leviticus?

- So, what can we glean for ourselves here knowing we are a holy priesthood, who offer spiritual sacrifices to God (1 Peter 2:4–10)?

*Read Hebrews 4:14–5:10*

- Why is it significant that Jesus lives out this role of high priest? Think together over the events, the words and the pattern of Jesus' earthly life: do you think it looks 'high priestly'? How has Hebrews made the connection?
- How does this description of Jesus as high priest feel different from that in Leviticus? Why do you think that is?
- Thinking about both the continuity and discontinuity of Jesus as the 'high priest', what does his example teach us about our own 'priestliness'?
- Looking over all that Jesus offers and embodies for us here: what do you need to believe and receive most?

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# **SERMON 9 : LEVITICUS 21-22**

**SUNDAY, 22ND JUNE**

**Collect for 1st Sunday after Trinity:**

*Sing to the LORD a new song; sing to the LORD, all the earth. [...] Splendour and majesty are before him; strength and glory are in his sanctuary. (Psalm 96:1, 6)*

Lord God, the strength of all who put their trust in you: mercifully accept our prayers, and because through the weakness of our mortal nature we can do nothing good without you, grant us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord. Amen.

## CONNECT GROUP STUDY 9

### LEVITICUS 23-25

Warm Up: What kind of traditions or rhythms do you practice in your life within culture, family or friendship? Despite our society being quite anti-tradition and individualistic, we still have many traditions. Why do they persist, and what purpose do they serve?

*Read Leviticus 23:1-3*

- Why do you think two chapters about festivals begin with a reiteration of the Sabbath? Surely they've understood the idea of Sabbath by now?
- Why doesn't God leave it at 'these are my appointed festivals' but also has Moses proclaim these festivals as 'sacred assemblies'?

*Split into three groups to study these different passages within this broad section where God prescribes festivals and rhythms for Israel's life, then come back together to share the answers to the questions below.*

*(1) Leviticus 23:4-25*

*(2) Leviticus 23:26-24:9*

*(3) Leviticus 25:1-55*

- Broadly summarise the whole of the section.
- What surprises you, and what confuses you? What purpose lies behind the festival or rhythm instituted here?
- How does the idea of Sabbath come up within your section?

*Read Leviticus 24:10-23*

- Why is it such a big deal to 'blaspheme the Name'? Is it just about God's name being a no-no? What sort of behaviour constitutes 'blaspheming the Name' anyway?



- Why do you think we're told the offender was born of an Israelite and Egyptian, along with God's words in v16 & v22?
- Why does God include these additional laws (v17-21) in his explanation when the story is about blaspheming?
- This is a confronting story by itself, but why do you think it's been sandwiched in the middle of a section on festivals and rhythms?

*Read Hebrews 3:7-4:14*

- Consider again in light of this passage: what purpose do these festivals and rhythms serve with their underlying Sabbath-logic? And even the blasphemy passage?
- We don't have the same obligation to practice Levitical festivals and rhythms, but what are they teaching us about standing firm and not falling short of 'entering his rest'?
- Without the weight of a command, would we benefit from having our own gospel-shaped festivals and rhythms, or even Sabbath practices?
- Take a few minutes to write something down personally: how do I need to guard my own heart and 'make every effort to enter that rest'? Share what you wrote.

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# **SERMON 10 : LEVITICUS 23-25**

**SUNDAY, 29TH JUNE**

**Collect for 2nd Sunday after Trinity:**

*The LORD is the strength of his people, a fortress of salvation for his anointed one. Save your people and bless your inheritance; be their shepherd and carry them for ever. (Psalm 28:8-9)*

Lord God, the unfailing helper and guide of those whom you bring up in your steadfast fear and love, keep us, we pray, under the protection of your good providence, and give us a continual reverence and love for your holy name; through Jesus Christ our Lord. Amen.

## CONNECT GROUP STUDY 10

### LEVITICUS 26-27

Warm Up: Do you find thinking about God's judgment difficult? Why/why not?

*Read Leviticus 26:1-46*

- Why do you think God's promised judgment is so severe? If specific sin already has a punishment (e.g. blasphemy = stoning), then what is being punished here and why?
- Why is God finishing Leviticus with this picture of two-paths? Is he trying to motivate them with a carrot (prosperity) and stick (destruction)?
- How does 26:11-13 illuminate a deeper logic of covenant and consequences than what seems like Santa-wisdom ('he's gonna find out who's naughty or nice')?
- How does v40-46 cut against the grain of v1-39? Why does God finish this 'vision of two-paths' with these words?

*Take a minute to scan through Leviticus 27:1-34*

- Chapter 26 definitely felt like a conclusion to Leviticus. Why is there this chapter on a seemingly unimportant section about vows and offerings?
- What words, themes, and phrases are repeated throughout the chapter? How does that sum up the heart of Leviticus?
- Looking from a different angle: what good does it serve by finishing with ch27 after ch26, instead of just finishing on ch26?

*Read Revelation 21:1-22:5*

- How does the language, purpose, heart and promise of Leviticus come through in this picture of perfection? How does this cast light on the picture of ch26 (espec. v40-46)?
- Take a few minutes to write something down personally: God how have you spoken to me through the holy vision of Leviticus in light of this holy perfection before me? Share what you wrote.

*Pray for each other: holy heads marked by His holy truth, holy hearts shaped by His holy heart, and holy hands shining with His holy love.*

# **SERMON 11 : LEVITICUS 26-27**

**SUNDAY, 6TH JULY**

**Collect for 3rd Sunday after Trinity:**

*Out of the depths I cry to you, O LORD; O Lord, hear my voice. Let your ears be attentive to my cry for mercy. If you, O LORD, kept a record of sins, O Lord, who could stand? But with you there is forgiveness; therefore you are feared. (Psalm 130:3-4)*

Graciously hear us, Lord God; and grant that we, to whom you have given the desire to pray, may by your mighty aid be defended and strengthened in all dangers and adversities; through Jesus Christ our Lord. Amen.



*The* Bridge Church