THE BOOK OF LEVITICUS -- An Outline With Notes

Prepared by L. Dwight Custis, May, 1976

Introductory remarks:

The book of Leviticus is the third book of the Bible. It was written by Moses.

The theme: Fellowship with God -- based upon God's holiness. The key verses are Leviticus 11:44, 45; 19:2; 20:7, 8, 26.

It has a very important relationship to the second book of Moses, the book of Exodus. In Exodus we see in all of the details regarding the Tabernacle that the Lord is preparing a place where He can dwell among His people. See Exodus 25:8. In Leviticus the Lord is preparing a people with whom He can have fellowship. In Exodus we see that the Lord is holy (Exodus 3:4-6). The holiness of the Lord carries over into Leviticus with the added emphasis that His people must be holy. Only a holy people can have fellowship with a holy God.

Holiness as it relates to God is absolute and perfect. It includes all that He is and does. He is completely without sin and incapable of sin. As holiness relates to us, the people of God, it does not indicate sinlessness. Instead, it means that the people of God are to be set apart to God from sin. The result will be a growth in grace and an increasing deliverance from sin in daily experience. Complete perfection for us will not be attained until the Lord returns.

Levitucus is specifically the handbook of the priests. That is why it has been called Levi-ticus. Aaron and his sons, the priests, were from the tribe of Levi. The rest of the Levites had been set apart by God to assist the high priest and his sons in their work.

Although the book of Leviticus was written for the people of Israel almost 1,500 years before Christ, yet it does have very important significance for us today. We give some of the reasons for the importance of this Old Testament book:

1) Because it is a part of the Word of God and is included in the description which Paul gives of the Scriptures in 2 Timothy 3:16, 17.
2) Because of what it teaches us about God -- especially concerning His holiness.
3) Because of what it teaches us about worshipping God and having fellowship with Him.
4) Because of the way it helps us to understand the far-reaching effect of the Gospel. It has been called the Gospel of Leviticus.
5) Because of the many times (about 40) that the New Testament writers refer to it. It would be impossible to understand the book of Hebrews in the New Testament if we did not have Leviticus. Leviticus is also closely related to the book of 1 John because of their common emphasis on fellowship with God.
6) Because of the many revelations of Christ we have in it -- primarily in types. The types teach us about both the Person of Christ and His Work.
7) Because of its prophetic message. We have God's prophetic program for Israel laid out with great exactness in Leviticus 23.

Other reasons could doubtless be given, but these are the main reasons. They should make us realize that we cannot neglect this great Old Testament book without suffering great loss for ourselves spiritually.

Two words of caution need to be given and observed if we are to interpret Leviticus correctly:

1) It was written primarily for Israel -- not the Church. The Church was not even in existence at that time, and Moses knew nothing about it. Therefore, we are not expected to offer the sacrifices that are described in Leviticus. But the book can be of immense practical value if we are aware of the reasons for its importance as listed on the preceding page.
2) We need to keep in mind that the Lord is speaking through Moses in Leviticus to a people who have already been redeemed. The story of their redemption from Egypt and its bondage (a picture of our redemption from the bondage of sin) is told in Exodus 12. Therefore, the sacrifices which were commanded of the people were not to bring about their redemption, but to make possible their fellowship with God. A person can only be saved once! This fact is carefully guarded even in the types and ceremonies of the Law in the Old Testament. And so, for example, the offering of the sin and trespass offerings do not indicate that the offerer was being saved again, but that he was being restored to fellowship.

The **Outline:**

1. The Holy Offerings (Lev. 1-7).

   A. The five principal offerings (Lev. 1:1-6:7).

      1. The burnt offering (Lev. 1).

         All five of the offerings point ahead to the sacrifice of Christ. They show five different aspects of truth relating to the death of Christ and how Christ thus meets the needs of His people in their relationship with God.

         The burnt offering is the only one which was offered completely to God. Nothing was kept either for the priests or for the people. It typifies the believer's offering of himself to God in complete dedication and surrender. It illustrates the truth of Romans 12: 1, 2.

         Every detail of each one of the sacrifices had to be carefully observed. The only choice that the people had was in determining which of the acceptable sacrifices they could afford to bring. Note that there are three possibilities:
         1) A bullock (vv. 3-9)
         2) A sheep or a goat (vv. 10-13).
         3) A turtledove or a young pigeon (vv. 14-17).

      2. The meal offering (Lev. 2). This is translated "meat" in the King James Version, but meal is obviously a better translation because this was the one sacrifice which did not have to do with the flesh of animals. The Old English word, "meat," would correspond with our words, food, or meal, or even bread.

         This offering pictures Christ as the Bread of Life (John 6:35). He is the only One through whom we can have fellowship with God.

      3. The peace offering (Lev. 3).

         As with the burnt offering, so there were three possibilities for the peace offering: from the herd (vv. 1-5), a lamb (vv. 7-11), or a goat (vv. 12-16).

The reasons for offering the peace offering are given in Lev. 7: 12, 16. The very name of the offering suggests that it speaks of the peace that believers enjoy with God. See Rom. 5:1 and Phil. 4:16. Throughout the Old Testament the prominent idea in the peace offering seems to be that of thanksgiving. See Heb. 13:15.

4. The sin offering (Lev. 4:1-5:13).

In chapter 4 we have four divisions:
1) The sin of the priests (vv. 3-12).
2) The sin of the whole congregation (vv. 13-21).
3) The sin of the ruler (vv. 22-26).
4) The sin of the common people (vv. 27-35).

In Lev. 5:1-13 we are told the kinds of sins which would require the sin offering in vv. 1-5. Vv. 6-13 give the various offerings which would be acceptable:
1) A lamb or a kid of the goats (v. 6).
2) Two turtledoves or two young pigeons (v. 7-10).
3) A meal offering (vv. 11-13).

This emphasizes the need for the confession of sin and seeking God's forgiveness. See 1 John 1:7, 9.

5. The trespass offering (Lev. 5:14-6:7).

Many attempts have been made to distinguish between the sin offering and the trespass offering. Perhaps the best we can say from comparing Lev. 5:1-5 with the whole passage dealing with the trespass offering is this:
1) The sin offering had to do with sins which would render an Israelite unclean, i.e., unfit for fellowship with God -- even though his sin had not affected other people.
2) The trespass offering had to do with sins that did involve other people.

Only one sacrifice was permitted: a ram. This is the first time in the offerings that such a strict limitation was imposed.

Again -- as with the sin offering -- the emphasis is upon confession and cleansing for forgiveness.

B. The laws regulating the offerings (Lev. 6:8-7:38).

These laws should be read in connection with the passages above which deal with the individual offerings.

1. The law of the burnt offering (Lev. 6:8-13).

The law is concerned with two things:
1) The reason for the name of this offering (vv. 9, 12, 13).
2) How the priest is to be clothed during this offering (vv. 10, 11).

2. The law of the meal offering (Lev. 6:14-23).

In vv. 14-18 we are told how the priests were to offer it, and the

part that they could eat; in vv. 19-23 we have the use of this when the priest was first anointed for the priesthood.

3. The law of the sin offering (Lev. 6:24-30).

The priests are told where the sin offering was to be killed, what they could eat, how the offering had to be concluded, and special precautions that had to be taken with the blood.

4. The law of the trespass offering (Lev. 7:1-10).

Instructions are given concerning how this offering is to be made. V. 7 indicates the similarity between the laws of the sin and trespass offerings.

Included with this law is a summary of things that belonged to the priest from:
1) The burnt offering (v. 8).
2) The meal offering (vv. 9, 10).
This follows from vv. 6, 7 where the priest is told what he is to have from the sin and trespass offerings.

5. The law of the peace offering (Lev. 7:11-36).

The main purpose of this section is to tell the priest what he could eat when the peace offerings were sacrificed.

Note: Since the offerings are types of Christ, to eat the offerings teaches us that as priests we are to feed continually upon Christ. This means to learn of Him, to meditate upon His work for us on the Cross, and thus to draw our strength from Him.

6. Summary of this section (Lev. 7:37, 38).

II. The Holy Priesthood (Lev. 8-10).

Chapter 8 in particular is related to Exodus 29 -- dealing with the consecration of the priests. In Exodus 29 the Lord told Moses what to do to consecrate the priests; here in Leviticus 8 we are told that they did it.

This section is unique in Leviticus since it is narrative and historical in form. The only other narrative section in Leviticus is Lev. 24:10-13 which tells of the man who blasphemed the Lord's Name.

The priests of the Old Testament give us a significant twofold type:
1) They are types of our Lord Jesus Christ in His priestly work, such as we have explained in the New Testament book of Hebrews.
2) They are also types of believers today. We are priests. See 1 Peter 2:5, 9.
Therefore this section is full of rich truth which will be most helpful to believers today in giving us instruction concerning our work as believer-priests.

A. The consecration of the priests (Lev. 8).

Three things seem to stand out in the chapter:
1) That which was done to the priests (vv. 1-13).

2) That which was done for the priests (vv. 14-26)
3) That which was done by the priests (vv. 27-36).
All that was done to consecrate the priests pointed to Christ -- the garments, the animals that were sacrificed, and the blood. Just so it is only in and through Christ that we are qualified to act as priests today.

Note the offerings that were used:
1) The sin offering (vv. 14-17).
2) The burnt offering (vv. 18-21).
3) The peace offering (vv. 22-29).

B. The consecration of the people (Lev. 9).

Both chapters 8 and 9 teach us how necessary it is for the priest to be right in his relationship to God before he can minister acceptably to others.

The chapter is divided as follows:
1) The preparation for the sacrifices (vv. 1-7).
2) The offering of the sacrifices (vv. 8-21).
   a) Aaron's offerings (vv. 8-14).
   b) The people's offering (vv. 15-21).
3) The activities which followed (vv. 22-24):
   a) By Aaron and Moses (vv. 22, 23a).
   b) By the Lord (vv. 23b, 24a).
   c) By the people (v. 24b).

C. The sin of Nadab and Abihu (Lev. 10:1-7).

These two sons of Aaron died under the judgment of God because they went beyond what God had required of them as priests. Thus, this stands as a solemn lesson that it is just as sinful in God's sight to add to His Word as it is to fail in our obedience to any part of it.

D. The conclusion of the consecration ceremonies (Lev. 10:8-20).

1. The warning for Aaron and his sons (Lev. 10:8-11).

2. The question regarding Aaron's two remaining sons, Eleazar and Ithamar (Lev. 10:12-20).

III. Personal Holiness (Lev. 11-15).

These instructions have special reference to the human body -- pointing out that which is clean and that which is unclean, and, in some cases, how the people were to be cleansed.

Anything "unclean" made a person unfit for fellowship with God. This meant that they could not bring their sacrifices (except for the sin or trespass offerings), nor could they participate in any of the holy days as long as they were "unclean."

These are chapters of great importance since they emphasize the possible ways in which the people of God may become defiled. The physical can and does represent the spiritual. See Isaiah 1:1-20.

A. Clean and unclean food (Lev. 11). The people could be defiled by eating that which God had forbidden. The emphasis is upon that which they took into their bodies.

B. The cleansing of a mother (Lev. 12).

The birth of a baby is generally looked upon as a blessed event. However, in this chapter we see that this rendered the mother "unclean." She had to go through periods of purification after the birth of each child -- a solemn reminder of the potential for evil when any child is born. All children are "shaped in iniquity" (Psa. 51:5).

C. The laws regarding leprosy (Lev. 13, 14).

Leprosy is a type of sin. It could infect a human body (Lev. 13:1-46), or a garment (Lev. 13:47-59), or even a house (Lev. 14:33-47).

The law regarding cleansing is given in Lev. 14:1-32, 48-53. The prominence of "blood" in the cleansing ceremonies points to the blood of Christ as the only way a person can be cleansed from his sin.

D. The cleansing of bodily discharges (Lev. 15).

There are four divisions in the chapter:
1) A man with a discharge (vv. 1-18).
2) A woman with a discharge (vv. 19-30).
3) The purpose of the chapter (v. 31).
4) The subject of the chapter (vv. 32, 33).

The chapter teaches that defilement is characteristic of us -- both men and women -- and that it comes from within. See this emphasis in Matthew 15:1-20. Our defilement raises the possibility that we can defile others. Therefore, we must always be vigilant to detect any evidence of moral corruption in us, and we must seek for cleansing.

The sacrifices in Lev. 15 again point ahead to Christ as the only means of cleansing.

Note: By considering Lev. 11-15 together, we can see the many directions from which defilement may come:
1) From that which enters into us -- Lev. 11.
2) From that which comes out of us -- Lev. 12 and 15.
3) From that which is upon us -- Lev. 13.
4) From our environment -- Lev. 14:33-47.

IV. The Holy Day: the Day of Atonement (Lev. 16). Cf. Lev. 23:26-32.

This is Yom Kippur.

This is one of the great chapters of the Bible, showing Christ as our Sin-Bearer. Its place in prophecy as it relates to the future of Israel can be seen in the notes on Lev. 23.

There are four main divisions in the chapter:
1) The preparations for the day (vv. 1-5).

2) The offerings of the day:
   a) The sin offerings (vv. 6-22).
   b) The burnt offerings (vv. 23, 24).
3) The concluding ceremonies (vv. 25-28).
4) The law for its repetition every year (vv. 29-34).

V. The Holiness of the Blood (Lev. 17).

The importance of this chapter dealing with the blood is indicated by the fact that it is addressed to Aaron, his sons, and the whole nation. See v. 2.

Two things are emphasized:
1) The only place it can be presented to the Lord: at the door of the Tabernacle (vv. 1-9).
2) The restriction upon its use (vv. 10-16). It was never to be eaten as food.

The blood is a theme of great importance both in the Old and New Testaments because of the vital place it has in the doctrine of salvation.

VI. The Holy Life (Lev. 18-22).

This is a very practical section which deals mainly with warnings for the people and the priests concerning the sins which had characterized Egypt (from which the Israelites had been delivered) and Canaan (the land which the Lord was giving them). See Lev. 18:3; 20:23, 26; 22:33.

The five chapters have two main divisions:
1) Instructions for the people of Israel (Lev. 18-20).
   a) They were not to be like the Egyptians or the Canaanites (Lev. 18).
   b) They were commanded to be holy as the Lord is holy (Lev. 19, 20).
   Note: These two things give us our definition of what it means to be holy, or to be sanctified. It is separation from evil, and separation unto God.
2) Instructions for the priests of Israel (Lev. 21, 22).
   a) Concerning defilement (Lev. 21:1-15).
   b) Concerning physical imperfections (Lev. 21:16-24).
   c) Concerning the holy things (Lev. 22:1-16).
   d) Concerning the sacrifices (Lev. 22:17-30).
   e) Concerning their obedience (Lev. 22:31-33).

VII. Holy Service (Lev. 23-27).

A. The Holy Convocations (Lev.23).

These are often referred to as The Feasts of the Lord. They were the days to be observed at specified times each year. Because of their historical and prophetic significance, the events in this chapter make Lev. 23 one of the most important chapters in the Bible.

After reemphasizing the Sabbath Day and indicating that the following instructions were in no way to set aside what had previously been given concerning the Sabbath, the special days are indicated. The first two had been established, and looked backward. The other five were now being established, and looked forward.

The Days and their Biblical significance are as follows:

1) The Passover (v. 2). It remembered their deliverance from Egypt, but was prophetic of the death of Christ.
2) The Feast of Unleavened Bread (vv. 6-8). Often linked as a part of the Passover, this speaks of the fellowship which follows redemption. The unleavened bread points to Christ, the sinless One, and the prohibitions against leaven stress the importance of separation from sin as a condition of fellowship with God and with His people.
3) The Feast of Firstfruits (vv. 9-14). The people were thus recognizing God's goodness for their harvest and indicating their intention to give it all to Him. Prophetically it looks ahead to the resurrection of Christ Who as the Resurrected One was "the firstfruits of them that slept." See 1 Cor. 15: 20, 23: James 1:18. Just as the firstfruits of Israel's harvest meant that it was the first of more to come, so the resurrection of the Lord Jesus Christ was the firstfruits of more to come. His resurrection guarantees the resurrection of His people.
4) The Feast of Weeks, or Pentecost (vv. 15-22). This also had to do with the harvest, but is prophetic of the coming of the Holy Spirit in Acts 2. Just as there were 50 days between the Feast of Firstfruits and the Feast of Weeks, so there were 50 days between the resurrection of Christ and the coming of the Holy Spirit.

Note: At this point we leave events which have taken place in the prophetic plan of God and move to those which are still future.

5) The Feast of Trumpets (vv. 23-25). Num. 10:1-10 tells us that one of the uses given to trumpetsin Israel was for the calling of the assemblies. There are two major events yet future which will employ trumpets:
   a) The rapture of the Church (1 Thess. 4:16; 1 Cor. 15:52).
   b) The second coming of Christ to the earth (Matt. 24:31).

   The main emphasis arising out of Lev. 23 would have to be the second of these -- the coming of Christ to reign on the earth.
6) The Day of Atonement (vv. 26-32). See Lev. 16 for the details. This is the day when Israel will turn to the Lord and be saved. They will experience the fulfillment of such prophecies as Zech. 12:10-13:1; Rom. 11:26, 27.
7) The Feast of Tabernacles (vv. 33-43). On this day the Israelites would leave their homes and go out to live in booths, or tents, for one week. This typifies the peace and safety that they will experience during the Millennial Reign of Christ on earth.

B. The regular ministry of the people (Lev. 24).

Three things are emphasized in this chapter, and they in turn are typical of the work of the Trinity:

1) To provide oil for the lamps -- oil, a type of the Holy Spirit (vv. 1-4).
2) To provide showbread for the Table -- the bread, a type of Christ.
3) To honor the name of the Lord through obedience to the Law -- completing the emphasis on the Trinity -- a reference to God, the Father.

All of our work is to glorify God, and to be done with His enabling power.

C. The Sabbaths of the Lord (Lev. 25).

This chapter has two main themes:
1) The Sabbatic Year (vv. 1-7).
2) The Year of Jubilee -- which was the year following the seventh Sabbatic Year, or the fiftieth year (vv. 8-55).
   a) The year described (vv. 8-13).
   b) The law regarding buying and selling (vv. 14-17).
   c) The law regarding God's Word (vv. 18-22).
   d) The law regarding the land (vv. 23-28).
   e) The law regarding house (vv. 29-34).
   f) The law regarding people (vv. 35-55).

It is impossible to know all of the reasons for such requirements, but the following are some suggestions:
1) The people needed to rest from their work.
2) The people needed to recognize God's sovereignty over their lives -- which would include His right to tell them how to use what He had given to them.
3) The people needed to know that, while it was important for them to work, it was not primarily their work that brought in their provisions every year. It was the blessing of God. Note the question and answer in vv. 20-22.

Blessings which accompanied obedience were:
1) Liberty (v. 10).
2) Safety (vv. 18, 19).
The spiritual importance of these words is applicable to us today.

D. The key to blessing and acceptable service (Lev. 26).

The key is obedience to God (vv. 1,2). The two of the ten commandments given in these verses obviously would represent all of the commandments. They emphasize:
1) The necessity of loving the Lord (v. 1).
2) The necessity for resting in the Lord (v. 2).

As to the promised blessings (vv. 3-13), we note:
1) Fruitfulness.
2) Safety and peace.
3) Victory in war.
4) The supply of their needs.
5) Fellowship with God.

These are followed with the possible judgments if they were disobedient (vv. 14-45). They would come in phases:
1) Phase #1 (vv. 14-17).
2) Phase #2 (vv. 18-20).
3) Phase #3 (vv. 21, 22).
4) Phase #4 (vv. 23-26).
5) Phase #5 (vv. 27-33).
This was actually prophetic of what was going to happen to Israel.

God would judge them to give the land rest and to humble the people (vv. 34-39).

The chapter closes on a note of hope that the Lord would not cast them away forever (vv. 40-46):

1) The grace of God.
2) The faithfulness of God.

This is a wonderful chapter on the security that we have with God. He may have to punish His people, but He will not cast them off forever.

E. The law of redemption (Lev. 27).

This final chapter of Leviticus deals with the rights of the people with respect to redeeming that which has been vowed to the Lord. Vowing in the Old Testament was voluntary. It signified that a person was dedicating something to the Lord. Two examples:
1) Old Testament: Hannah's dedication of Samuel. See 1 Samuel 1:11.
2) New Testament: Ananias and Sapphira. See Acts 5:3, 4.

While vows were voluntary, once they were made they became an obligation which was binding upon the person who made the vow. See Deuteronomy 23:21-23; Proverbs 20:25; Ecclesiastes 5:1-7. Therefore, the making of vows was a most serious matter.

Sometimes, however, it might be necessary for an Israelite to redeem that which had been vowed to the Lord. This meant that a certain amount had to be paid in order to clear the matter with the Lord. This is the subject of Leviticus 27.

The divisions of the chapter are as follows:
1) The redemption of things vowed to the Lord (vv. 1-25):
   a) The redemption of people (vv. 1-8).
   b) The redemption of animals (vv. 9-13).
   c) The redemption of a house (vv. 14, 15).
   d) The redemption of a field (vv. 16-25).
2) Three things which could not be redeemed because they could not be vowed (vv. 26-33):
   a) The firstborn of beasts -- since they already belonged to the Lord (vv. 26, 27). Since this applied only to clean beasts, i.e., those suitable for sacrifice, v. 27 clarifies the matter with respect to unclean beasts.
   b) Things devoted to the Lord (vv. 28, 29). The last part of v. 29 seems to indicate that this has to do with things which are under divine judgment.
   c) The tithe (vv. 30-33).
3) Conclusion -- of the chapter and of the book (v. 34).

Thus, the chapter brings before us at the end the whole doctrine of redemption -- involving as it does the payment of a price. See how this is related to the doctrine of salvation in 1 Peter 1:18, 19; Rom. 3:24; 1 Cor. 6:19, 20; Hebrews 9:11, 12.

Conclusion: What better way could there be to conclude the study of this wonderful book than to remind ourselves of the recurring theme of the book?

See Leviticus 20:7, 8,

> "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statues, and do them: "I am the Lord who sanctifieth you."

And in case someone might say, "But that is Old Testament truth," see also 1 Peter 1:15, 16,

> "But, as he who hath called you is holy, so be ye holy in all manner of conversation, Because it is written, Be ye holy: for I am holy."

May the Lord make us a holy people -- for His glory!

10/25/74.

LEVITICUS -- Introductory Material.

Bonar: "Throughout this commentary, the truth that saves, and the truth that sanctifies, is set before the reader in a variety of aspects, according as each typical rite seemed to suggest. It may thus be useful to all classes of persons" (Preface).

"There is no book in the whole compass of that inspired Volume which the Holy Ghost has given us, that contains more of the very words of God than Leviticus" (p. vii).

The inspiration of Leviticus is established by the marvelous way the "views of doctrine and practice dovetail" with the teaching of the New Testament. Cf. pp. vii, viii.

"The Gospel of the grace of God, with all that follows in its train, may be found in Leviticus" (p. viii).

"The New Testament has about forty references to its various ordinances" (p. viii).

In Leviticus we are concerned to a great extent with types. Why?
1) To teach the truth.
2) To simplify the truth.
3) To impress the truth.
4) To expand our understanding of the truth. Cf. pp. viii, ix.
(May we not also recognize that types were used, as parables were, to conceal the truth? Cf. Matt. 13:10-17.)

"The Epistle to the Hebrews lays down the principles upon which we are to interpret Leviticus. . . And the writer's manner of address in that Epistle leads us to suppose that it was no new thing for an Israelite thus to understand the rutual of Moses" (p. x).

"The space of a month was occupied in delivering the various ordinances of this Book to Moses. This is proved from Exod. xl. 17, compared with Num. i. 1. . . God took only six days to creation, but spent forty days with Moses in directing him to make the tabernacle -- because the work of grace is more glorious than the work of creation" (p. xv). (Note: The latter part of this paragraph is a reference to what Witsius wrote.)

Concerning the contents of Leviticus, Bonar says, " . . . it contains a full system of truth, exhibiting sin and the sinner, grace and the Saviour; comprehending, also, details of duty, and openings into ages to come, --whatever, in short, bears upon a sinner's walk with a reconciled God, and his coversation in this present evil world" (p. xiii).

Unger, Bible Handbook:
Genesis is the book of beginnings, Exodus is the book of redemption, Leviticus is the book of worship and a holy walk. Its key is holiness -- the idea occurring 87 times. Holiness involves "sacrifice and separation" (p. 106).

In the types of Christ we see an emphasis upon both the Person and Work of our Lord Jesus Christ. Cf. p. 106.

Types are predictive, prophetic. Cf. p. 108. See Eph. 5:2; 1 Cor. 10:11; Heb. 9:14.

Keil and Delitzsch: Leviticus continues and completes what the Lord started in Exodus in a twofold way:

1) The last verse of chapter 26 (v. 46) and the last verse of chapter 27 (v. 34) make it clear concerning the content of Leviticus.
2) As to the difference between Exodus and Leviticus,
   a) In Exodus we see the purpose of God to be with His people;
   b) In Leviticus we see the people of God being prepared for fellowship with Him.

Cf. the excellent paragraph on pp. 261, 262.

They divide the book into two sections:

I. Chapters 1-16.
II. Chapters 17-27.

In these, they say, God is:

1) Establishing "an inward fellowship on the part of the nation as a whole and the individual members with Jehovah their God, through the expiation or forgiveness of sins and the removal of all natural uncleanness" (p. 262),

and then

2) "Strengthening and deepening . . . this fellowship by the sanctification of every relation of life" (p. 262).

In the first we see them entering into fellowship; in the second we see them remaining.

The general outline they use is as follows:

I. Laws and Ordinances determining the Covenant Fellowship Between the Lord and Israel (Lev. 1-16).
   A. The laws of sacrifice (Lev. 1-7).
   B. The consecration of the priests (Lev. 8-10).
   C. The regulations regarding cleanness and uncleanness (Lev. 11-15).
   D. The Day of Atonement (Lev. 16).
II. Laws for the Sanctification of Israel in its Covenant Relationship with God (Lev. 17-25).
   A. Holiness of conduct for the people (Lev. 17-20).
   B. Holiness for the priests and their sacrifices (Lev. 21, 22).
   C. The Holy Days (Lev. 23).
   D. Preparations and Punishments (Lev. 24).
   E. Holiness of the land (Lev. 25).
III. Promises, Threats, and Vows (Lev. 26, 27).

<u>Note</u>: The words used in the outline are not the same as used by K & D in every instance.

Kellogg: He presents three classes of people who have problems with Leviticus:

1) The person who has failed to get any blessing from the book.
2) The person who does not believe that it has any real significance for today.
3) The person who is troubled by the criticisms of the scholars who, in some cases, deny its Mosaic authorship and, along with that, its divine inspiration.

Therefore, he proposes to consider:

1) Its origin.
2) Its authority.
3) Its purpose.
4) Its use.

As to its origin and authority Kellogg points to Lev. 1:1 which affirms

1) That it did come from Moses.
2) That it came from Moses, but ultimately from God, and therefore is divinely inspired.

The formula of Lev. 1:1 is found 56 times in the 27 chapters and, therefore, "may with perfect fairness be regarded as expressing a claim respecting these two points, which covers the entire book" (p. 5).

Kellogg (continued): The attempts of the critics to place Leviticus as much as 1,000 years later than Moses is firmly answered by our Lord's unqualified references to the Law, and, in particular, His references to the book of Leviticus. Cf.
1) Matt. 8:4 and Lev. 14:3-10.
2) Matt. 12:4 and Lev. 24:9.
3) John 7:32 and Lev. 12:3.

The opening words of Leviticus "connect in the closest manner with the preceding book of Exodus . . ." (p. 18). (Note: The NASB starts Leviticus with the word, "Then."

Kellogg's outline:
I. The law of the offerings (1-7).
The law of the priesthood (8-10).
II. The law of the clean and the unclean (9-16)
III. The laws of holiness (17-25).
A. For the people (17-20).
B. For the priests (21, 22).
C. For the feasts (23).
D. For the alien (24).
E. For the land (25): the sabbatic year and the year of jubilee.
IV. Conclusion (26, 27):
A. Blessings and curses (26).
B. Vows and dues (27).

The purpose of Leviticus: "To direct them how they might live as a holy nation in fellowship with God" (p. 20). This, in turn, could be broken down in three directions:
1) "The key-note of the book is 'Holiness to Jehovah.'" Thus, God was the first to be considered.
2) God gave them a law "which should secure their physical, moral, and spiritual well-being" (p. 20).
3) "A means to an end; namely, to make Israel a blessing to all nations, in mediating to the Gentiles the redemption of God" (p. 20).
In order to accomplish the latter part "Israel should be kept separate from the heathen nations." See p. 20. "The law of Leviticus was intended to effect this preparation of Israel for its world-mission, not only in an external manner, but also in an internal way; namely, by revealing in and to Israel the real character of God, and in particular His unapproachable holiness." This was done: (p. 21)
1) In the sacrificial system.
2) In the precepts of the law.
3) In the severity of the penalties. "No one will deny that this very severity of the law was fitted to impress the Israelite, as nothing else could, with God's absolute intolerance of sin and impurity, and make him feel that he could not trifle with God, and hope to sin with impunity" (p. 22).
4) In God's merciful provision for sin.
5) In preparing Israel for the coming of the One Whom they wereto receive -- the One typified by the sacrifices. Much of the Law is typical of Christ, and thus prophetic of His coming. Cf. John 5:46; Luke 24:27, 44; Heb. 8:5; 9:23-26. (Kellogg sounds a warning against "an unbridled fancy" (p. 23) in the use of types, saying that we need"to follow the intimations of the New Testament" (p. 23). "For the very same New Testament which declares the typical correspondence, no less explicityly tells us this very thing: that many things predicted and prefigured in the Old Testament, concerning the sufferings and glory of Christ, were not understood by the very prophets through whom they were anciently made known (1 Pet. i. 10-12). We have then carefully to distinguish in our interpretation between the immediate historical intention of the Levitical ordinances, for the people of that time, and their typical intention and meaning; but we are not to imagine with some that to prove the one, is to disprove the other" (p. 24).

The present-day use of Leviticus:

1) "A revelation of the character of God . . . And God has not changed. He is still exactly what He was when He called to Moses out of the tent of meeting or spoke to him at Mount Sinai. He is just as holy as then; just as intolerant of sin as then; just as merciful to the penitent sinner who presents in faith the appointed blood of atonement, as He was then" (pp. 24, 25).
2) It gives us "the fundamental conditions of true religion" (p. 25) -- "that there is for sinful man no citizenship in the kingdom of God apart from a High Priest and Mediator with a propitiatory sacrifice for sin" (p. 25).
3) It gives us "principles which should guide human legislaters who would rule according to the mind of God" (p. 25). (How does Leviticus compare with the Constitution of the United States, and the laws as they are now enforced?) There is a vital place for religion in government,"and, by placing the law of sacrifice at the beginning of the book, it suggests distinctly enough that the maintenance of right relation to God is fundamental to good government" (p. 26). Notice capital punishment, social legislation.
4) "Leviticus is of use to us now as a revelation of Christ . . . The book is thus a treasury of divinely-chosen illustrations as to the way of a sinner's salvation through the priestly work of the Son of God" (p. 27).
5) Not all of the types have been fulfilled. Therefore, "Leviticus is still of use to us as embodying in type and figure prophecies of things yet to come, pertaining to Messiah's kingdom." See p. 27. What about Israel's coming day of atonement? What about the feast of trumpets? What about the feast of ingathering? How about the Sabbatic year, and the Jubilee?

Jamieson in JFB: He shows how the book of Numbers would better be called Leviticus because it describes the duties of the Levites. In Leviticus we have more said about the duties of the priests, who were Levites, but only a small part of the whole tribe: the family of Aaron.

Concerning the authorship of Leviticus: "Its claim to be the work of Moses is established by the following passages of the Old Testament, as well as of the New: -- 2 Chr. xxx. 16; Neh. viii. 14; Jer. vii. 22,23; Ezek. xx. 11; Matt. viii. 4; Luke ii. 22; John viii. 5; Rom. x. 4; xiii. 9; 2 Cor. v. 16; Gal. iii. 12; 1 Pet. i. 16" (pp. xlii, xliii).

Attempts have been made to depreciate the blood sacrifices of the OT on the basis of passages like Isa. 1:11-15. But "a candid and full consideration of them would show that the subject of the prophet's denunciations was the conduct of those who adhered rigidly to the lifeless form, while they were strangers to the spirit of the law and the religious import of its institutions. Nay, so far were the prophets from undervaluing these, that they enriched their most captivating descriptions of the glory of the latter days with figures borrowed from the rites and ceremonies of the Mosaic economy (cf. Isa. xix. 21; xxx. 29; xxxii. 20; lvi. 6, 7; lxiv. 11; Jer. xvii. 26; xxxiii. 18, 20; Lam. i. 4, 10; Ezek. xlv. 15-17; Dan. viii. 11, 12; xi. 31; Joel i. 9; ii. 14-17; Zech. xiv. 16, 20; Mal. i. 6-8, 11)" (pp. xliii, xliv).

Chapters 25 and 26 "are prophetical" (p. xliv).

In the Preface the authors of this commentary (JFB) have said about Moses that "next to Jesus Christ" he has "exercised , by his Divine legation, the most powerful and extensive influence over the progress and the destinies of the human race. The history he wrote, the laws he announced, the doctrines of the Divine unity and holiness, and of the only acceptable mode of worship he taught, have had a close and constant bearing on the cause of civilization, as well as on the interests of true religion; and although they were originally addressed to a peculiar people in a remote age, they contribute still, by their essential connection with Christianity, to furnish the light which is destined to lighten the whole world" (p. i).

LEVITICUS -- Introduction.

Objections which people have:

1) They say that they cannot get anything out of it.
2) They do not feel that it is important for today.
3) Some critics deny it a place in the Word of God. Once we begin to examine its contents and see the vital truth which it contains, we can understand why the critics want to do away with it.

Its Importance:

1) From Lev. 1:1 (a statement which is found some 56 times in the book) we learn that the book is both:
   a) A book of Moses. // This statement is used 56 times in 27 chapters.
   b) The Word of God. //
   These two things indicate its authority and explain why is has been so severely attacked.

2) There are more actual words of God in Leviticus than in any other book of the Bible. This should make us classify it as one of the most important books in either the Old or the New Testament.

3) Its relationship to Exodus. Lev. 1:1 shows it is a continuation of Exodus. The NASB even begins with, "Then . . ."
   a) Ex odus shows God preparing a place where He can dwell with His people and have fellowship with them.
   b) Leviticus shows God preparing His people so that they will be fit for fellowship with Him. Leviticus deals both with establishing fellowship and maintaining fellowship. This will be brought out in the outline.
   Thus, Exodus is incomplete without Leviticus.

4) It is of infinite importance in revealing God to us:
   a) In His holiness. This is the theme of the book: "Be ye holy, for I am holy." Cf. 11:44, 45;
      19:2;
      20:7, 26;
      21:6, 8.
      Holiness is some form is referred to some 87 times in the book. Sanctify is the same word in the Hebrew. Holiness speaks of separation -- separation from, and separation unto -- from sin, and unto God.
   b) In His hatred of sin. This is brought out by drastic punishments which are prescribed. Note how many sins brought on the death penalty.
   c) In His absolute will as expressed in the Law. There is no dialogue or debate here. No vote of the people. God expresses Himself in absolute authority over His people.
   d) In His mercy for the sinner -- that any provision at all should be made for the sinner.
   Note: "I am the Lord, your God." Cf. 11:44;
      18:2, 4, 30;
      19:2, 3, 4, 10, 14, 25, 31, 32, 34, 36;
      20:7, 24;
      23:22, 43;
      24:22;
      25:17, 38, 55;
      26:1, 12, 13, 44, 45.

5) Because of the way Leviticus is referred to or quoted by our Lord, by NT writers. There are 40 references made in the NT to the ordinances of Leviticus.

6) Its close tie with the Epistle to the Hebrews. It would be impossible to understand Hebrews without Leviticus.

7) Because of the many revelations of Christ which it contains -- primarily in types. The types point both to His Person as well as to His work.

8) Because in it the Gospel is clearly seen. This book has been called the Gospel of Leviticus.

9) Because of its prophetic significance. Much of it was prophetic when it was written; some of it still is. Some has been fulfilled; some has not. Among the parts that contain prophecies still unfulfilled are Lev. 16, parts of Lev. 23, and chapters 25 and 26. As prophecy, Leviticus prepared Israel for the coming of Christ.

10) Because of the way this prepared the children of Israel for one of their most important functions in the world: their witness to the Gentile nations. It is essential to remember that their witness required separation.

11) Because of the guidance it has always given to governments -- to Israel as well as to the Gentiles -- as to the laws which bring blessing from God and harmony among people.

But, to sum up the importance of Leviticus, we need to remember that the theme is holiness -- God preparing His people to worship Him and to walk in holy fellowship with Him, a holy God!

The Use of Types.

In Leviticus, probably more than in any other book of the Bible, we are constantly faced with types. Infact, its meaning for us is dependent upon the types - some 40 refs in NT conc. types in Lev.
This is a rich kind of teaching, but we must be careful to guard ourselves against what Kellogg in The Expositor's Bible calls "an unbridled fancy" (p. 23). Types and parables have in common the fact that there are limitations.

Why do we have types in Scripture? There are several reasons:
1) Obviously its primary purpose is to teach.
2) It is a means of simplifying the truth. It serves as an illustration.
3) It is used to impress the truth upon the minds and in the hearts and lives of the people.
4) It will expand our understanding of the truth

Many truths would remain incomprehensible without types.

One special characteristic about types is that they are prophetic. And so, while much of Leviticus had to do with that ancient time, yet much of it also had to do (and still has to do) with the future. Thus, even from this point of view, the objection that Leviticus is not important for us today is disproved.

Christ is the main emphasis in the types (as stated before) both in connection with His Person (Deity and Humanity) and His work (for the salvation of the world).

The Outline: Types in Gen. - Disp.
" in Ex. - Redemption
" " Lev - Access to God - fellowship with Him
Compare Lev. and I John.

Why do men object to types?
1) Failure to see the oneness of the Bible.
2) Lack of spiritual insight. Cf with parables - Mt. 13:10-17.

11/19/74

LEVITICUS - Exposition

In the first 16 chapters we learn the requirements for worship and fellowship with the Lord.

Chapters 1-10 really give us the basis of that fellowship, just as chapters 11-15 give us certain hindrances.

Chapter 16 is the annual Day of Atonement in which the sins of the nation were removed so that fellowship and worship might continue.

The two books of the NT which are illuminated by Leviticus, and which in turn illuminate Leviticus, are Hebrews and 1 John. In the one we see the completeness, the finished aspect, of our salvation in Christ (Hebrews); in the other we see Christ as the basis and means of our fellowship with God (1 John).

THE OFFERINGS

They are not for salvation, but for worship and fellowship.

They represent a step ahead in our understanding of Christ and His Work for us. An understanding of the types requires growth beyond the truth in Exodus. Some believers never see more than Christ as our Deliverer from sin's penalty - as we have it in Exodus.

And so as we move on to Leviticus we need the added spiritual growth which is required and which it will produce to

see the significance of the types as they teach us more of Christ.

Leviticus (K+D, II, 262) was given for two reasons in connection with worship and fellowship with the Lord:

1) To sharpen the people's consciousness of sin - that sin might become exceedingly sinful!
2) To show how, when sin was committed, it could be removed so that fellowship could be restored and worship resumed.

We have the advantage of having the NT. The light of the NT shines back on the OT just as the OT shines on the NT. The more we understand the one, the more we understand the other. In the same way, deficiency in one means that we will be deficient in the other. NOWHERE IS THIS MORE APPARENT THAN IN OUR KNOWLEDGE OF AND FELLOWSHIP WITH CHRIST. THE MORE WE SEE OF HIM IN THE N.T., THE MORE WE WILL BE ABLE TO SEE HIM EVEN IN THE TYPES OF THE O.T.

There are 5 offerings:

1) The Burnt Offering
2) The Meal "
3) The Peace "
4) The Sin "
5) The Trespass "

} The first three are sweet savour

} The last two are non-sweet savour.

There are also blood sacrifices and non-blood sacrifices - another way to divide them.

The 5 offerings all speak of CHRIST. We have been prepared for this by the Passover Lamb. Cf. Ex. 12 and 1 Cor. 5:7.

Why do we need 5?

BECAUSE THE PERSON OF CHRIST AND THE WORK OF CHRIST ARE SO FULL OF MEANING THAT NO ONE SACRIFICE CAN GIVE US ALL THE DETAILS

THAT WE NEED

Illustration: The 5 sacrifices are like the Pentagon with its five sides - one building, but 5 walls. As we look at the 5 sides, we see the whole building. We can see it by day, or by night, from the air or from the ground, at a distance or up close. The closer we can get to it, in the daytime, on the ground, the better will we be able to see the Pentagon.

Jukes suggests a building (pp. 43, 60).

This explains at least in part why in the Burnt Offering, for example we have three (or four) possible sacrifices which could be brought.

THE BURNT OFFERING (LEV. 1).

This is not new in the Bible even to this point. Cf. Gen. 8:20; 22:2, 3, 6, 7, 8, 13; Ex. 10:25; 18:12; 20:24; 24:5; 29:18, 25, 42; Ex. 30:9, 28; 31:9; 32:6; 35:16; 38:1; 40:6, 10; ~~27~~ 29 (2x)

In Lev. 21:6 they are called "the bread of their God." Cf. Psa. 50:8-15 to see how it has been completed.

(1:3) "Burnt offering" - עֹלָה, from to ascend, that which is offered entirely to God, ascending to Him; קָרְבָּן, "offering," from to draw near, or to approach - GOD!

However, the details have not been given in the Word before.

Observations from Lev. 1:

Note: Our understanding will be dependent upon our correct observation of the details.

1) From what place did the Lord (Jehovah) speak to Moses? (1:1) "Out of the tabernacle of the congregation."

2) Why do we have the burnt offering (and the offerings in general)? (1:2) "If any ~~of you~~ man bring an offering ~~to~~ unto the Lord."

Why mentioned first? 1) Because it was the oldest 2) Because it was the foundational sacrifice.

Thus, we have the first main point about fellowship with God and worship of God. HE MUST BE SATISFIED. IT HAS TO BE ON HIS TERMS. HUMAN OPINIONS DO NOT ENTER IN AT ALL. FELLOWSHIP AND WORSHIP BEGIN WITH GOD. Let us learn this lesson well.

3) What offerings could be accepted as burnt offerings? (1:2) "Of the cattle, even of the herd, and of the flock."
We are impressed with 3 things:
a) Their lowliness.
b) Their lack of involvement.
c) Their innocency.

4) Note that the chapter is divided according to the three classes of burnt offerings:
a) "The bullock" (vv. 3-9).
b) "The sheep . . . the goats (vv. 10-13).
c) "Fowls" (vv. 14-17). It could be "of turtledoves, or of young pigeons."
The basic reason for this is noted in Lev. 5:7, 11; 12:8; 14:21. But there seems to be a type here also which we will note later.
At this point we can say that it seems to indicate a difference in the worshipers understanding of:
a) Christ.
b) His death.
The first is the highest; the third is the lowest.

5) There are three that we are concerned with in addition to the Lord:
a) The offerer.
b) The offering.
c) The priest.

6) Concerning the offerer:

a) With respect to the first two possibilities
(1) He brings the sacrifice.
(2) He ~~places~~ kills the sacrifice
~~(3) He cuts up the sacrifice~~
~~(4) He washes the inwards and legs with water.~~

Note: The priest does the rest.

b) With respect to the first only: the offerer places his hands on the head of the offering.

c) With respect to the third: all he does is bring it.

7) Concerning the offering:

a) Each of the three was different - as we have seen.

b) In the first two it was specified that it be "a male without blemish." No such condition is made with the birds.

c) The animals were cut up; the birds were not.

d) In all three the blood was used and all three were called "a sweet savour unto the Lord."

8) Concerning the priest:

a) He uses the blood in all three sacrifices, though differently with the third.

b) He cuts up the first two; he cleaves but does not divide the birds.

c) He puts fire only the altar for all three, and completely burns all three.

d) With the first two only, he washes "the inwards and the legs with water.

One proof that the offerings typified Christ is seen in the fact that, when He came, they ceased.

The Burnt Offering is:

1) The oldest.
2) The foundational.
3) The most comprehensive.

These are the Lord's first words from the Tab.

Contrast with his words from Mt. Sinai. The Lord speaks through a mediator. Cf. Ex. 20:19

(1:1) This familiar formula (or its likeness) is used over 50x in Leviticus. It does 2 things:

1) It indicates that the source of the Words is GOD — Jehovah.
2) It indicates that the human instrument the Lord used was MOSES.

Thus, this is the authority - divine and human. Let us accept it as such.

Notice where the Lord speaks from - linking Ex. + Lev.

The NASB begins, "Then."

(1:2) Men could only approach the Lord with a sacrifice. The animals to be used were clean, domesticated, innocent. Therefore, they would be the most valuable.

(1:3) Here we see:

1) What is to be offered.
2) Where it is to be offered.
3) Why it is to be offered.

"Of his own voluntary will" should read, that he may be accepted before the Lord. The Heb רָצוֹן means "to be graciously received or accepted, to be well pleasing" (Ges., 994).

This sets the standard - IT HAD TO BE ACCEPTABLE TO GOD.

"A male without blemish" - זָכָר תָּמִים. It really means perfect, complete. Spiritually it means blameless, good, innocent. The same condition was set for the Passover Lamb. See Ex. 12:5; Lev. 22:17-25; Mal. 1:6-14.

And so we have Christ (1 Pet. 1:18, 19):

1) In the character of the animal.
2) In its perfect condition.

STUDY THE PERFECTION OF CHRIST - no sins, no failure, no deceit, no mistakes, no disappointments.

Re the testimonies of Pilate, his wife, Judas, the thief, the [illegible], etc. Lev - 10

11/26/74. Note the Scriptures:

1) 2 Cor. 5:21 - Paul.
2) Heb. 4:15
3) 1 Pet. 2:22 - Peter
4) 1 Jn. 3:5 - John
5) Heb. 9:14

} Again - 1 Pet. 1:18,19.

"at the door of the tabernacle of the congregation." Cf. Lev. 17:1-4, 8, 9. The reason: Deut. 12:5-21. (Correct this in the note of the NSRB, p. 149, center mg. #p - not Deut 5, but 12.) Actually the reading in Deut 12 should begin with v. 1.

N.B.

ALL OF THE REQUIREMENTS ABOVE WERE TO SAFEGUARD THE PEOPLE FROM IDOLATRY.

(1:4) "And he shall put his hand upon the head of the burnt offering."

Cf. examples of this in Scripture:

1) Ex. 29:10,15,19
2) Lev. 16:21,22. The Day of Atonement.
3) Lev. 24:10-16, esp. v. 14 - when one blasphemes and brings sin upon the nation.
4) ~~Num. 8:5-18 - the Levites.~~
5) Num. 27:15-23, esp. vv. 18, 23 (see v. 20).
6) NT → Acts 8:14-17 ~~Acts 13:1-3.~~
7) Acts 13:1-3.
8) 1 Tim. 4:14; 2 Tim. 1:6.

Also 1) Gen 48:13-22 Jacob blessing Joseph's sons.

This means:

1) That something or someone is designated for a certain purpose.
2) That something is transferred even symbolically from the one to the other.
3) That the offerer is identifying himself with the offering. And so we have representation.

The idea seems to be present even in Isa. 53:6.

SO — BY THIS ACT THE OFFERER WAS IDENTIFYING HIMSELF WITH THE OFFERING, DESIGNATING

THE OFFERING AS HIS REPRESENTATIVE.

This was also done:

1) In the peace offering (Lev. 3: 2, 8, 13).

2) In the sin offering (Lev. 4: 4, 15, 24, 29, 33).

N.B. "~~Lay~~ Put" - סָמַךְ, conveys the idea here of leaning upon for support, so we have a picture of believing, trusting. Some indicate that it means to lean heavily, so as to designate full responsibility. The same word is in Ex. 29: 10, 15, 19.

"Head" is the part of the body which represents the whole, the chief part.

The purpose: "And it shall be accepted to make atonement for him."

"Shall be accepted" - רָצָה, niphal, to be graciously received (Ges., 994). The Hebrew word ~~from~~ for grace, חֵן, is formed from this root. So God's acceptance is a gracious one - taking a substitute for the Israelite who comes.

"Atonement" - כִּפֻּר This is not specifically for his sins, but "for him." Man cannot come before God in himself; ONLY IN CHRIST. Jukes calls this "making satisfaction" (p. 52).

(1:5) "The bullock" - פַּר בָּקָר, a young ox, or a young bull.

Cf. Jukes. p. 58

This would be the costliest, would represent the greatest value.

The ox is a symbol of strength. This is also the idea when it is required that it be "a male" (v. 3). Although a diff. Heb. word is used, Cf. Psa. 44:14; Prov. 14:4.

Strength in Scriptures carries with it the idea of accomplishment. Cf. Gen 32: 28; Matt. 28:18-20; Acts 1:8; Phil. 4:13.

This is the most complete view of Christ as the One who:

1) Completely satisfies God.

2) Meets every divine requirement for man.

Note: "And he shall kill . . ." As with the Passover Lamb, so with the burnt offering, it was not just its perfection that was required, BUT ITS DEATH!

This was the last part of the offeror.

THE FIRST THING THAT THE PRIEST DID WAS TO "SPRINKLE THE BLOOD ROUND ABOUT UPON THE ALTAR."

Cf. Heb. 9:14 Christ is both Sacrifice and Priest.

Cf. Ezek. 44:7,15. The blood was not to be eaten by men because this was God's food. Cf. Lev. 17:11.

In Lev. 1:3 the offering is made "before the Lord." So the presentation is offered to the Lord to satisfy Him and to be accepted by Him.

THIS IS CHRIST OFFERED AS MAN'S SUBSTITUTE — HERE, THE BELIEVER'S SUBSTITUTE.

(1:6) "Flay" — וְהִפְשִׁיט This means that the skin was removed from the animal's body.

Cf. 2 Cor. 5:21. Cf. Gen. 3:21; also Lev. 7:8 where it was given to the priest.

What could speak more of the humiliation of Christ than this — along with, "cut it into its pieces." Cf. Isa. 52:14.

This means that it was cut by its joints into the parts normally used when preparing to eat an animal

(1:7) "Fire" — the wrath of God. It is one of the symbols of His presence. Cf. Heb. 12:29, Deut. 4:24 ff.; 9:3.

"For our God is a consuming fire."

Cf. also Gen. 19:24; Ex. 3:2; 19:18; 1 K. 18:38.

This is a vital part of what it took for man's acceptance. The righteousness of God had to be fully satisfied.

"The fat" is also ~~used~~ mentioned in chapters 3 + 4, but it is a different Heb word: חֵלֶב. The חֵלֶב is worthy mentioned in connection with the burnt offering Cf. 8:20

(1:8) Two parts are singled out here as the whole body is placed on the fire: "the head, and the fat."

Some see in this the outward and the inward, i.e., the whole animal.

"The head" also is identified with responsibility (as seen in v. 4) – here pointing to the will of the animal offered. Cf. Mt. 26:39; Heb. 10:5-10; John 10:14-18;

"Fat" speaks of abundance. Cf. 1 Jn. 2:1,2.
Heb: חֵלֶב

(1:9) Again we have that which is inward and outward.

Being washed with water is intended to keep before us the idea of a pure sacrifice. Nothing defiling entered into it. Both in His inner man and in His walk our Lord was absolutely pure in accord with the Word – which is pictured in Scripture by "water." Cf. Eph. 5:26.

This is not baptism, but baptism may represent that which is pictured here.

Note the word, "ALL."

Cf. Rom. 12:1,2; 1 Jn. 5:23.

All is concluded with the declaration that it is "a sweet savour unto the Lord."

This means:

1) It pleased Him

2) It satisfied Him.

The Heb: רֵיחַ־נִיחֹחַ. It was pleasant, a delight, sweet to God.

Lessons:

Since this represents the child of God, the worshiper, we have some very important truths:

1) The Lord wants us – first – before

The Father delights to show the glories of His Son. →

our service, our gifts, or anything else.

2) He wants ALL of us - inwardly and outwardly. Cf. Psa. 51:

3) He can only accept what is clean.

4) The connection between the burnt offering and the Passover shows us that it is only IN CHRIST that we can give ourselves to God.

Just as it takes 5 offerings to picture Christ (as with His many names) so there were several alternatives within a given offering. These changes made it possible for all to come. Cf. 2 Cor. 8:12

(1:10-13) The basic reason for these other offerings is stated in Lev. 5:7, 11; 12:8; 14:21.

BUT THERE IS MORE HERE FROM THE STANDPOINT OF SPIRITUAL TRUTH. Two things are obvious in comparing vv. 10-13 + vv. 14-17 with vv. 1-9:

1) Different creatures are used.

2) The requirement concerning the sacrifices grow less as we move from the 1st to the 3rd

What do these differences mean?

1) They must mean a different in the spiritual apprehension of the worshipper.

2) This apprehension has to do with:

a) Christ as a Person - whether pictured by a bullock, a lamb or a goat, or the turtledove or pigeon.

b) Christ's work for the believer. Some see more in Him and more in His work than others do.

(1:10) "Sheep . . . goats." These are animals linked with the removal of sin. They are known for their meekness and quietness; submission also.

Cf. Isa. 53:7; Lev. 16.

They were (turtle doves) loving, docile, beautiful, valuable
Dr. Ironside says they never took a second mate.
They were both happy and mournful.

(1:11) The only difference here is that "he shall kill it on the side of the altar northward before the Lord." This is the only time anything like this is mentioned in Leviticus.

12/10/74

It is interesting to speculate that Israel's main trouble always was prophesied as coming from the north – in Jer., Ezek., Dan.

(1:12) This is like vv. 6, 7.

(1:13) This is like v. 9.

[1:14-17] The offering of "turtledoves" or "young pigeons." Christ, the Heavenly One.

Considering all of these sacrifices in Lev 1 it is interesting to compare Gen. 15:9.

(1:14) "Turtledoves – תֹּר־הַתֹּרִים, "from the turtledoves. They are only mentioned in 3 books of the OT and 1 in the NT: Gen. 15:19 –

Lev. 1:14
5:7, 11
12:6
14:22, 30
15:14
Psa. 74:19. Cf. Luke 2:24

Jamieson says these birds were chosen for their gentle nature and clean habits.

Ges. (p 1125) says two things:

1) This bird was so-named because it flew in circles.

2) In Psa. 74:19 it is "a term of endearment."

"Young pigeons" – בְּנֵי יוֹנָה. The word is יוֹנָה in Gen. 15:9. The name Jonah comes from this. Another "term of endearment" (Ges., p. 391).

Turtledoves were always good to eat, but pigeons only when they were young.

Cf. Luke 2:24

(1:15) Here we have death by sacrifice and the blood poured out.

"The meat-offerings consisted of fine wheaten flour (vers. 1-3), or cakes of such flour (vers. 4-6), or roasted grains as an offering of first-fruits (vers. 14-16). To all of them there were added oil (vers. 1, 4-7, 15) and salt (ver. 13); and to those which consisted of flour and grains, incense also (vers. 1 and 15). Only a handful of each kind was burnt upon the altar; the rest was handed over to the priests, as 'a thing most holy' (ver. 3)" (K & D, II, p. 292).

Read also Lev. 6:14-23, "the law of the meal offering."

See the meal offering in Ex. 29:41; 30:9; 40:29; Lev. 5:13; 6:14-23

In Num. 4:16 it is called, "the daily meal offering."

(1:16) "Its crop" - אֶת־מְרָאָתוֹ. This is the "sacklike enlargement of a bird's gullet, in which food is softened for digestion; craw" (Webster's New World Dict., p. 181).

"The feathers" - humiliation is pictured as they are plucked. The glory of the bird is put with "the ashes."

(1:17) The birds were cut open, but not divided as the animals were cut in pieces. It was not necessary to hasten the burning of the birds by cutting them in pieces because their bodies were small.

Conclusion of ch. 1: Comment on the diff. degrees of spiritual apprehension, and yet the necessity for sacrifice and shed blood in each case.

Cf. Rom. 12:1,2; Gal. 2:20; Eph. 5:2.

12/17/74 Leviticus 2 - THE MEAL OFFERING.

What evidence have we need to be concerned with Christ!

This is not a meat offering. It was a bread or a cake, unleavened. So it is better named a meal offering.

We have in this another type of Christ as "the Bread of life," as in:

1) The Unleavened Bread of the Passover.
2) The Manna.
3) The Showbread.

This is the one bloodless offering.

The Law of the Meal Offering is given in Lev. 6:14-23.

"Meal offering" - מִנְחָה. The first instance is really in Gen. 4.

(2:1) Four things were to be included in the meal offering; two things were specifically excluded. Included were:

1) "Fine flour."

2) "Oil."
3) "Frankincense."
4) "Salt." This is not mentioned until v. 13 where the word is used 3x.

Excluded were:
1) "Leaven" (v. 11; cf. also vv. 4,5).
2) "Honey" (v. 11).

We will take them up as we come to them.

* FIRST OF ALL, "FLOUR."

This comes from grain - which in turn comes from the earth. This type of sacrifice goes back to Gen. 4:3-5. Cf. also Ex. 29:41, 30:9, 40:29

The emphasis is primarily upon the Person of Christ, although it is not without its emphasis upon His work.

There are many ideas here:
1) The humanity of Christ.
2) His death and resurrection. Cf. Jn. 12:23,24.
3) The preparation into "flour" calls for bruising, crushing. This places special emphasis upon His sufferings.

HOW IMPORTANT IT IS TO READ THE GOSPEL RECORDS OF OUR LORD'S SUFFERING AND DEATH.

WE NEED ALSO TO READ, AGAIN AND AGAIN, THE PROPHECIES.

AND THEN WE NEED THE EXPLANATION IN ACTS AND THE EPISTLES.

An example of each:
1) Matt. 27:26-50.
2) Isa. 52:13-53:12.
3) Heb. 2:9,10; 9:11,12,24-28; 12:1-3.

I commend to you the continual reading of and meditation on the suffering and death of Christ.

"O sacred Head, once wounded, with grief and shame bowed down,
Now scornfully surrounded with thorns, Thine only crown.
O sacred Head, what glory, What bliss till now was Thine!
Yet, though despised and gory, I joy to call thee mine.

What Thou, my Lord, hast suffered, Was all for sinners' gain;
Mine, mine was the transgression, but Thine the deadly pain:
Lo, here I fall, my Savior! 'Tis I deserve Thy place;
Look on me with Thy favor, vouch-safe to me Thy grace.

(See next page.)

What language shall I borrow to thank Thee, dearest Friend,
For this Thy dying sorrow, Thy pity without end?
O make me Thine for ever; And should I fainting be,
Lord, let me never, never outline my love for Thee."
-- Anonymous.

But it was not just "flour"; it was "fine flour." Everything was in perfect proportion. The Lord does not have too much of one thing and not enough of another (e.g., love and compared with righteousness). There is much imbalance and unevenness in us. BUT NONE IN HIM!

"Fine flour" - סֹלֶת, what Ges. (p. 726) calls "the finest and purest."

* SECONDLY, "oil" - שֶׁמֶן. Most of typical of the Holy Spirit from anointing (Isa. 61:1).

But this oil seems to have been mixed with the flour. "When the Lord Jesus Christ became man there was something of the human and the divine which was never to be separated again" (DTS Class notes Dr. Ironside).

SO HERE IT WOULD SEEM THAT WE HAVE DEITY, AS IN THE FLOUR WE HAVE HIS HUMANITY.

1/7/75 Also see: Gen. 28:18 - where Jacob poured oil on the stone at Bethel, thus setting it apart as a holy place unto God.

Gen. 35:14.

Psa. 45:7, quoted in Heb. 1:9, "the oil of gladness."

BUT IT CLEARLY DESIGNATES THAT WHICH IS SET APART FOR GOD! Cf. John 6:27, "for Him hath God the Father sealed."

NOTE: In Lev. 5:11, although flour was used as a part of a sin offering, neither oil nor frankincense was to be included in such cases.

* THIRDLY, "frankincense" - לְבֹנָה.

Cf its use on the showbread in Lev. 24:7.

Cf. Phil. 4:18. also cf. Lev. 6:15. and in Song of Sol. 3:6,

"perfumed with myrrh and frankincense."
THIS INDICATES TWO THINGS:
1) THE DELIGHT THAT THE FATHER HAS IN THE SON.
2) THE DELIGHT THAT WE AS BELIEVERS SHOULD HAVE IN HIM.

For the first above, cf. Matt. 4:17.
Matt. 17:5.
Isa. 42:1-4.

See also 2 Cor. 2:14-17.

Henry Fish, in his booklet, Power in the Pulpit (p. 4), says of George Müller:

> "That 'he rises early, enters his closet, shuts the door, opens his Bible, offers a short prayer, especially to invoke the guidance of God's Spirit upon the reading and meditation of His holy Word, then reads and meditates verse by verse, chapter by chapter, till his soul becomes wholly impressed with God's presence and impregnated with God's teachings.'"

Cf. Psa. 90:17.
As we feed on Him in Whom the Father delights, the loveliness of Christ falls upon us — and the Father delights in us, too.

(2:2) Christ is seen in both the offering and the Priest, but we have here the believer represented also in the priest.
Cf. 1 Pet. 2:5, 9. Apart from such an appointment, we could not make an offering to God.
THE FIRST PART IS OFFERED TO THE LORD
Note the words, "burn" and "fire." These are references to the judgment of God which fell upon His Son at the Cross.
"memorial" - אַזְכָּרָתָהּ. The people offered it as a memorial in two ways:
1) Of the One represented by it.
2) Of themselves, as being accepted through the One represented by the Sacrifice. The people wanted God to remember Him and them - זָכַר. THIS IS ALSO THE IDEA IN THE LORD'S

SUPPER.

Going back to v. 1 and the idea in the word, מִנְחָה, K + D, II, 291, have the following to say,

> "The usual epithet applied to them," i.e., the meal offerings, "is minchah, lit. a present with which any one sought to obtain the favour or goodwill of a superior (Gen. xxxii. 21, 22, xliii. 11, 15, etc.), then the gift offered to God as a sign of grateful acknowledgment that the offerer owed everything to Him as well as of a desire to secure His favour and blessing. This epithet was used at first for animal sacrifices as well as offerings of fruit (Gen. iv. 4, 5)."

... for a memorial, bear in, in them of their mindfulness of God's bounty to them in giving them all things richly to enjoy" (M. Henry, I, 452).

The fact that God had to be satisfied first is brought out by the statement we had in connection with the burnt offering:

"to be an offering made by fire, of a sweet savour unto the Lord."

(2:3) The rest was to be eaten by the priest. That which was delightful to God was to be the delight of His people.

"It is a thing most holy of the offerings of the Lord made by fire." Two things:

1) Nothing surpassed it in sacredness.
2) Only the priest was to eat it.

This bread was not to be treated as the people would use ordinary bread for daily food.

(2:4-10) Here we have the same alternatives as we had in the case of the burnt offerings. If they could not bring "fine flour," they could bring:

1) "a meal offering baked in the oven" (2:4),
2) Or, "a meal offering baked in a pan (2:5),
3) Or, "a meal offering baked in the frying pan" (2:7).

With each the same was to be done: part for the Lord, part for the priests. Vv. 9, 10 are

"Leaven" – always used to represent <u>evil</u> in Scripture.

1) Mt. 13:33; Luke 13:21.
2) Mt. 16:6,12; Luke 12:1; Mark 8:15
3) 1 Cor. 5:6–8.
4) Gal. 5:9

like vv. 2,3.

The point is that God was making it possible for all to come.

(2:11) Two prohibitions are given:

1) no leaven - always used of wickedness. There is no sin in Christ.

2) no honey. This pictures natural sweetness. The sweetness of Christ is not purely human

The two represent two opposing characteristics in man - neither of which is found in Christ. Honey can turn sour and lead to fermentation, just as leaven corrupts.

1/13/75 (2:12) "Oblation" - מִנְחָה, a common word for an offering of any kind.

This is to be taken up more thoroughly in Lev. 23:9-14. It seems that the Lord is including all offerings where grain would be involved. In connection with "the first fruits", they were not to be "burned on the altar"! Why? Because they speak of CHRIST IN RESURRECTION. He is called "the first fruits" (1 Cor 15:20,23) because

1) He was the first to be raised never to die again. Cf. Rom. 6:9

2) His resurrection guarantees ours. His is the first of more to follow, just as the first fruits of the harvest were the beginning of more to follow. Cf. John 11:25,26; 14:19.

3) That which followed would be like that which came first. Cf. Phil. 3:20,21.

But we will see this more in detail in Lev. 23.

"Them" - Does it refer to the "leaven" and the "honey" of v. 11 (as many think), or does it refer to "an offering of first fruits"?

It is true that "leaven" was permitted in loaves prepared for Pentecost (see Lev. 23:17), and "the first fruits of... honey" is referred to in 2 Chron. 31:5, but Lev. 2:12 still seems to refer to any voluntary grain offering which is brought to the Lord.

IT WAS NOT "BURNED ON THE ALTAR" BECAUSE THAT WOULD SPOIL THE TYPOLOGY. AT RESURRECTION, THE SUFFERING IS PAST!

(2:13) This verse speaks of the absolute necessity for "salt."

Review:

1) Four things required:
   a) Fine flour.
   b) Oil.
   c) Frankincense.
   d) Salt.
2) Two things prohibited:
   a) Leaven.
   b) Honey.

"Salt" has two uses:

1) It preserves, or even purifies.
2) It savors, or seasons. Thus, it makes it desirable.

Corruption is not in Christ, NOR WILL THERE EVER BE ANY CORRUPTION IN HIM!

This is the only place that "salt" is mentioned in Leviticus.

In Num. 18:19 we have "a covenant of salt for ever." Note this expression also in our text: "the salt of the covenant of your God."

This emphasizes two things:

1) The permanence of the covenant.
2) The tastiness, the attractiveness, the desirability, of the covenant.

Cf. Col. 4:6; Mt. 5:13.

(2:14) The offering of "the firstfruits" as such was not to be offered as a meal offering to the Lord. This is stated in v. 12.

However, if an Israelite wanted to make a meal offering out of the firstfruits, vv. 14-16 tells us what he had to do.

Three things had to be done:

1) He had to use "green ears of grain." The addition of "full ears," or "your early ripened things" (NASB), indicates that it was to be fully matured grain, but just so — not overly ripened.

"Green ears" - אביב, "grits... of new grain" (Kee, 490), meaning "the best and earliest" (Ibid.)

This points to our Lord as the One offered in the prime of life, as the Passover Lamb was to be, "a male of the first year." Cf. Ex. 12:5.

2) "Dried by the fire" - גרה באש. This is even better translated, roasted or burned.

This points again to the Cross. Cf. Psa. 22:15.

His life was lived this way.

3) "Beaten out" is better translated as in the NASB - "for the grain offering of your early ripened things." Or, as K + D say, that the grain was rubbed out from the stalk or ears (if corn), but not crushed or "beaten" in that sense.

(2:15) The "oil" and "frankincense" are placed on the roasted grains, as in the case of the "fine flour" of v. 1 because it is "a meal offering."

(2:16) Only the part which is offered to the Lord is mentioned here, but obviously the rest would be eaten by the priest.

CONCLUSION: K & D, II, 297, 298 have the following excellent summary:

" . . . every independent meat-offering was to be prepared without leaven, and a portion given to the Lord as fire-food, for a savour of satisfaction upon the altar; and the rest was to be scrupulously kept from being used by the offerer, as a most holy thing, and to be eaten at the holy place by the sanctified priests alone, as the servants of Jehovah, and the mediators between Him and the nation. On account of this peculiarity, the meat-offerings cannot have denoted merely the sanctification of earthly food, but were symbols of the spiritual food prepared and enjoyed by the congregation of the Lord. If even the earthly life is not sustained and nourished merely by the daily bread which a man procures and enjoys, but by the power of divine grace, which strengthens and blesses the food as means of preserving life; much less can the spiritual life be nourished by earthly food, but only by the spiritual food which a man prepares and partakes of, by the power of the Spirit of God, from the true bread of life, or the word of God. Now, as oil in the Scriptures is invariably a symbol of the Spirit of God as the principle of all spiritual vis vitae (see p. 174), so bread-flour and bread, procured from the seed of the field, are symbols of the word of God (Deut. viii. 3; Luke viii. 11). As God give man corn and oil to feed and nourish his bodily life, so He gives His people His word and Spirit, that they may draw food from these for the spiritual life of the inner man. The work of sanctification consists in the operation of this spiritual food, through the right use of the means of grace for growth in pious conversation and good works (Matt. v. 16; 1 Pet. ii. 12). The enjoyment of this food fills the inner man with peace, joy, and blessedness in God. This fruit of the spiritual life is shadowed forth in the meat-offerings. They were to be kept free, therefore, both from the leaven of hypocrisy (Luke xii. 1) and of malice and wickedness (1 Cor. v. 8), and also from the honey of the deliciae carnis, because both are destructive of spiritual life; whilst, on the other hand, the salt of the covenant of God (i.e., the purifying, strengthening, and quickening power of the covenant, by which moral corruption was averted) and the incense of prayer were both to be added, in order that the fruit of the spiritual life might become well-pleasing to the Lord. It was upon this signification that the most holy character of the meat-offerings was founded."

Thus, we have a twofold emphasis as this passage (chapter) "because practical for us:

1) Our fellowship with God is through Christ, the Bread of Life - in His moral perfection, His Deity, His fragrance to God.
2) In entering into such fellowship we employ three things:
   1) Bread - the Word of God
   2) Oil - the Holy Spirit
   3) Frankincense - prayer.

This makes the meal offering, the offering of fellowship.

1/20/75. LEVITICUS 3 - THE PEACE OFFERING.

The peace offering is specifically mentioned earlier in:

1) Ex. 20:24.
2) Ex. 24:5
3) Ex. 29:28; cf. vv. 26-28.
4) Ex. 32:6.

} In all of these passages the peace offering is mentioned after the burnt offering.

It seems quite clear also that all three of the first sacrifices are intended in Ex. 18:12 - the account of Jethro's sacrifice.

There is no mention of sacrifices in Egypt by the Israelites, but this was the reason for their appeal to Pharaoh. See:

1) Ex. 3:18
2) Ex. 5:1,3 - where it is indicated that sacrifices were to secure the favor of God.
3) Ex. 10:24-26.

The type thus preserves the truth: NO WORSHIP OR FELLOWSHIP BEFORE REDEMPTION.

And then we have the Passover sacrifice in Ex 12 followed by the feast of Unleavened Bread.

PRIOR TO THE BOOK OF LEVITICUS NO SPECIAL INSTRUCTIONS HAD BEEN RECORDED (although obviously they had been revealed). CHAPTERS 1-5 TELL US THE WHAT AND HOW OF THE SACRIFICES; CHAPTERS 6,7 TELL US THE RULES (or laws) WHICH WERE TO GUIDE THE PRIESTS AS TO THE CARRYING OUT OF THE OFFERINGS - OFTEN STATING THE PURPOSE.

NO PARTICULAR ORDER IS INDICATED AS TO WHEN ONE SACRIFICE WOULD PRECEDE ANOTHER.

NO SPECIFIC TIMES ARE STATED.

THE EMPHASIS IS ON VOLUNTARY OFFERINGS - DEPENDING ON THE DESIRE OR THE NEED OF THE INDIVIDUAL ISRAELITE.

The outline of chapter 3:

I. The offering from the Herd (vv. 1-5).

THE PEACE OFFERING:

1) "A picture of God and the sinner at peace with each other, all issues between them perfectly settled."

2) "It is peace upon the basis of a mutually accepted sacrifice" (Haldeman, 355).

"Peace offering" - mentioned in Leviticus in the following passages: 4:10, 26, 31, 35
6:12
7:11-37
9:4, 18, 22
10:14
17:5
19:5
22:21
23:19

II. The Offering from the Flock (vv. 6-17).
A. The general requirements (v. 6).
B. Concerning ~~sheep~~ a lamb (vv. 7-11).
C. Concerning a goat (vv. 12-17).

Note:
1) No birds were allowed. This was evidently because their bodies were not big enough for all the ceremony as well for the sacrificial meal.
2) The law of the peace offering is given in 7:11-36. In this passage it is stated that there are 3 reasons for this offering:
a) Thanksgiving (v. 12).
b) A vow (v. 16).
c) A voluntary offering (v. 16).
Note: It still must be kept in mind that this was a peace offering.

PEACE OFFERING COMES LAST IN THE LAWS. CF. CHS. 6:8-7:38.

3) Although we will see this more in detail when we get to ch. 7, one distinctive thing about the Peace Offering is this:
a) Part was offered to God.
b) Part was given to the priest.
c) Part was retained by the offerer.
} FOR EATING

ONLY THAT PART GIVEN TO THE LORD IN CH. 3; THE REMAINDER, CH. 7.

1/21/75 (3:1) Many of the requirements for the PEACE OFFERING are similar to those of the BURNT OFFERING — with the same significance.

"Peace offering" — זֶבַח שְׁלָמִים. This is an offering of peace which is killed by the offerer. The word שְׁלָמִים is related to שָׁלוֹם, peace. It speaks of that which is complete, safe — and so, at peace.

1/28/75 "Male or female" — surprising because only males have been specified up to this point. The only other times the "female" is mentioned in the offerings is in 4:28, 32; 5:6. Why is this so if the offerings speak of Christ?

This may speak also of a difference in the believers' apprehension.

1) From a practical standpoint, it was like

the use of birds in the burnt offerings — so no one would be unable to come.

2) The offerings not only represented Christ, but also in Christ, the offerer. Therefore, this shows that all are included — men and women. As Bonar says,

"Here the object principally intended to show Christ's offering converting blessing to the offerer" (p. 58).

WOMEN HAVE NO GREATER GLORY THAN UNDER THE GOSPEL AND IN ALL THAT HAS TO DO WITH THE WORD OF GOD.

"Without blemish" — cf. 1:3 — ALWAYS THE FIRST REQUIREMENT. Sin and "peace" never go together! Cf. Lev. 22:17-25.

"Before the Lord" — לִפְנֵי יְהוָה. It is all done in His presence, lit., to His face, because it must be done:

1) According to His will.
2) For His acceptance.

(3:2) Three things are here:

1) Identification: "his hand upon the head."
2) — "kill it at the door of the tab."
3) Presentation — "sprinkle the blood upon the altar round about."

All of these we have had in the burnt offering; the 2) and 3) in the Passover.

The law of the peace offering in 7:30 seem to indicate that: ~~the~~

1) the offerer did 1) and 2) above.
2) but the priest alone did 3).

(3:3,4) These verses describe the parts which were offered to the Lord. They could be described as picturing because "fat":

Here we see the necessity of:

1) Inward devotion to God – not just an outward act.

2) Burning the inward parts – perhaps as an illustration of Col. 3:5 ff.

K + D, II, 300: "The four portions mentioned comprehended all the separable fat in the inside of the sacrificial animal." Lev - 28

1) Abundance.
2) The richest part, the best.
3) That which is inward - genuine. If there is not perfection inwardly, there can be none outwardly.

Cf. Isa. 53:10; Psa. 51:6,10,17 - followed by "then" and v. 19, the climax of forgiveness.

"Caul" is probably best translated as the fat near the liver.

Cf. Lev. 3:16 b - "all the fat is the Lord's."

(3:5) ONE VERY SIGNIFICANT THING ABOUT THE PEACE OFFERING WAS THAT IT WAS TO BE OFFERED "UPON THE BURNT SACRIFICE." Therefore, the burnt offering had to precede it. No peace offering apparently was acceptable without the burnt offering. ~~Cf. 6:5~~

Note how this applies to:

1) Christ as the Burnt Offering.
2) The ground upon which we can experience peace.

Cf. Heb 13:15.

2/11/75 (3:6) Vv. 1-5 have to do with an animal "of the herd"; the rest of the chapter deals with:

1) Lambs (vv. 7-11).
2) Goats (vv. 12-17).

Again - it can be either "male or female."

Also - it must be "without blemish." We are not permitted to forget that the sacrifice must be perfect.

(3:7) In v. 6 the peace offering is "unto the Lord"; here it is offered "before the Lord."

(3:8) This corresponds with v. 2.

(3:9) An addition here has to do with "the whole rump," or the fat tail. This is only mentioned in connection with the lamb.

The last part of v. 9 and (3:10) correspond with vv. 3,4.

(3:11) V. 11a corresponds with v. 5a. The last part of these two verses is in each case distinct.

"It is the food of the offering ...". This indicates the part which was presented to the Lord — to satisfy Him.

NOTHING IS SAID IN LEV. 3 ABOUT:

1) THE PARTS OF THESE ANIMALS GIVEN TO THE PRIESTS.

2) OR, THAT WHICH THE PEOPLE ATE.

THE REASON: BECAUSE THAT WHICH WAS OFFERED TO GOD WAS BY FAR THE MOST IMPORTANT.

[3:12 - 16] The Peace Offering when a goat is used.

The details are the same down to the additional information in v. 16b and v. 17.

(3:16b) "All the fat is the Lord's. (See notes at top of p. 28.)

(3:17) "A perpetual statute" — חֻקַּת עוֹלָם. This was a law prescribed by God for His people which was not to be changed!

What?

That the fat and the blood were always to be the Lord's!

Neh. 8:10 would seem to indicate that other fat might be eaten, BUT NOT THIS SPECIFICALLY

THE THREE PRECEDING OFFERINGS WERE MENTION IN GENESIS AND/OR EXODUS. NOT SO WITH THE LAST TWO.

ONE PURPOSE OF THE LAW: Rom. 3:20,

"... for by the law is the knowledge of sin."

SEE ALSO ROM. 7:13b,

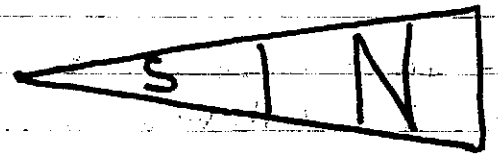
"... that sin by the commandment might become exceedingly sinful."

AND ROM 5:20, "moreover the law entered that the offence might abound..."

IN OTHER WORDS, THE LAW WAS GIVEN:

1) TO CONTROL MAN. Cf. Gal. 3:20

2) TO EXPOSE MAN IN HIS NEED.



K+D call this, "in wandering from any of the commandments" (II, 302).

Examples: Num. 35:22-25

"Through ignorance" =

1) Inadvertently overlooked — so many were the details.

2) Surprised into sin.

INDICATED AS BEING GOD'S IN THE PEACE OFFERINGS!

The one speaks of the cost of our peace. The other speaks of its fulness.

We will reserve the other details of the peace offering until we get to the law in Lev. 7.

CHAPTER 4 - THE SIN OFFERING

There are four parts to this chapter:

1) The sin of the priest (vv. 3-12).
2) The sin of the whole nation (vv. 13-21).
3) The sin of the ruler (vv. 22-26).
4) The sin of one of the common people (vv. 27-35).

The sacrifices for the first two are the same: "a young bullock." And the same thing was done to each sacrifice.

The third sacrifice was a male kid of the goats.

In the last it was "a female," and could be either a goat or a lamb.

(4:1,2) notice that it was not for all sin, but for sins "through ignorance" - שׁגגה. It means to sin unintentionally, inadvertently, through mistake, or error, or oversight. Cf K+D, II, 303. It also includes ignorance.

Cf Deut. 19:4-10

It did not cover deliberate sin - which was punishable by death in many instances.

Note the interesting statements and implications:

1) The designation of a person: "a soul" - נפש. This is used in Gen. 2:7. This actually means a person, but reference is here made

It seems that the sin had to be an act, not just in thought.

It also seems that it was something committed, not omitted. (?)

Notice the advance in teaching in Matt.

5:17-20 — then 5:21,22

5:27,28

5:31,32

5:33,34

5:38,39

5:43,44

to the inner character of his sin – i.e., not just of the body, but of the true person. It does not identify sin with the body alone. It is the soul which animates the body.

The word is used in Lev. 2:1 and translated, "any."

It corresponds with ψυχή in the N.T.

2) "Sin" – from the verb, חָטָא, which corresponds with ἁμαρτάνω in the Greek. It means to miss.

The obvious teaching of the passage is that the people of God can sin – can sin when they do not intend to and when they do not know that they are sinning.

3) All such sins must be taken into account.

4) God in His grace has made provision for them.

5) Sin must be defined as anything contrary to the Word of God.

6) No provision was made for deliberate sin. Cf. Psa. 51:6 + 16. Cf. Num. 15:30. Also Heb. 10:28, 29.

2/24/75 (4:3) THE PRIEST (vv. 3-12).

This was

1) An awful possibility – that the one "anointed" could sin.

Cf. Heb. 5:1-3

Cf. Heb. 7:28, "For the law maketh men high priests who have infirmity . . ."

2) The worst of the situations. From the similarity between the priest's sacrifice and the congregation's (vv. 13-21), we can

see that here was a case where one man's sin could be as bad as that of thousands of people!

What a warning for leaders! and yet all of us are believer-priests.

"anointed" – cf. Ex. 29, Lev. 8. All that God has done for us does not eliminate the possibility of sin.

"Do sin according to the sin of the people." K+D translate לְאַשְׁמַת הָעָם as "'to the sinning of the nation'" (p. 303). NASB: "so as to bring guilt on the people." Gesenius: "so that the people incur guilt." Bonar: "so as to cause the people to sin" (p. 71).

If a leader sins, the possibility is that thousands may follow him in that sin, or but turned away from the Lord in other ways because of the leader's sin.

THE PRIEST'S OFFICE DID NOT EXCUSE HIS SIN. NOR DID IT RENDER HIS SIN UNFORGIVABLE. BUT HE HAD TO COME AS THE NATION WOULD COME.

Note the important things:

1) He had to bring a substitute: "a young bullock." It showed the magnitude of this sin. The animal is A TYPE OF CHRIST.
2) It had to be "without blemish." Cf. 1 Pet. 1:19; Heb. 9:14; 2 Cor. 5:21
3) The sacrifice was to be presented "unto the Lord" – לַיהוָה. Only God can forgive sins. Cf. Mark 2:7, 10.

   If John 20:23 gives us trouble, note Peter's understanding of this in Acts 2:38.
4) The purpose had to be clear: לַחַטָּאת, "for a sin offering."

(4:4) If it were to be brought to the Lord, it

had to be brought "unto the door of the tabernacle of the congregation before the Lord." The Heb. of the last three words is לִפְנֵי יְהוָה. This emphasized:

1) The solemnity of the occasion.
2) That God had to be pleased.
3) That this is what would please Him.

"And shall lay his hand upon the bullock's head."

→ This is a picture of imputed sin. No man could do this unless God had obtained it. Cf. Isa. 53:6.
→ This is a picture of confession. The priest takes his place as a sinner.
→ This is a picture of faith. In transferring his guilt to the bullock he expresses his faith in the facts that:

Forgiveness only comes through confession. Cf. Psa. 32:5 Prov. 28:13 1 Jn. 1:9.

1) He deserves to die.
2) The bullock is dying in his place.
3) Because the bullock dies for him, he shall not need to die.
4) All of this was done in mercy. Cf. Rom. 6:23
   Gal. 3:10, 13
   2 Cor. 5:21
   1 Pet. 2:24
   Tit. 3:5
   1 Tim. 2:5

"And kill the bullock before the Lord." The bullock had to die!

(4:5) What is done with "the blood" was of primary importance. "The blood" is not just proof of death, but of sacrificial death! Note the repetition of (as in v. 4), "to the tabernacle of the congregation." THE LORD CONTINUES TO BE THE RECIPIENT OF ALL THAT IS BEING DONE.

(4:6,7) THREE THINGS ARE DONE WITH THE BLOOD:
1) First, with his finger, the guilty

priest was to "sprinkle of the blood seven times before the Lord, before the veil of the sanctuary."

Only once a year could the high priest go inside the veil. Here he was outside but the blood was presented "before the Lord" in the direction of the mercy seat.

A righteous God had to be rendered propitious. He had to be satisfied. All sin is against Him.

"Seven times" – the number of completeness. It was one offering and the blood of that one offering was ALL that God required.

Note the truth in Heb. 9:25, 26. Also Heb. 10:11–14.

2) Secondly, "the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord.

ONE THING WHICH MADE THE PRIEST'S SIN SO SERIOUS WAS THAT IT AFFECTED HIS PRAYER LIFE!

Cf. Rev. 5:8; 8:3.

Why was the blood placed upon "the horns"?

The main idea here is strength, power. Cf. Deut. 33:17; Dan. 8:20, 21.

IT WAS NOT ENOUGH TO PRAY; THE PRIEST NEEDED TO PRAY WITH POWER.

Cf. Psa. 66:18; 1 John 3:22; 5:14, 15. "If I regard . . . " And whatsoever we ask we receive . . . "And this is the confidence . . ."

Cf. Prov. 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

Cf. Prov. 15:8, "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight."

It is interesting that no incense was burned on the altar on this occasion "in order to teach us," says an old writer, "not to confide in our prayers for pardon." (Bonar, 74).

The man who was born blind said, "now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth" (John 9:31).

3) The remainder of the blood was poured out "at the bottom of the altar of the burnt offering." Cf. Lev. 4:7.

Note how we begin inward and move outward in the Tabernacle — or we begin with God, and move toward man!

"The altar of the burnt offering" was the place of worship, of complete and daily dedication to the Lord.

With forgiveness comes the restoration of worship and fellowship — "at the bottom" suggests that which is foundational, thus making everything done on the altar acceptable!

Two other things remain.

(4:8-10) Compare 3:3-5, 9-11, 14-17.

Since this was done in the peace offering, we have the obvious meanings that:

1) Peace is reestablished. THIS SHOWS ACCEPTANCE.
2) Thanksgiving is offered - since this was a basic purpose of the peace offering.
3) and perhaps there is even the thought here that a vow is declared of the sinner-priest's intention to abstain from such sins in the future.

2/25/75 (4:11,12) Three things are important here:

1) The sins removed from the Lord's presence.
2) The body consumed by fire - picturing the complete removal of sins

3) All of this was done "outside the camp" — speaking of the reproach suffered by our Lord. cf. Heb. 13:10-14.
See also re: Moses in Heb. 11:26; 10:33.
Also Mark 8:34-38, esp. v. 38.

In all 3 Hebrews passages the word for "reproach" is the same: ὀνειδισμός. It means disgrace. cf. Rom. 15:3.

FROM V. 13 TO THE END OF CHAPTER 4 WE CAN BE MORE GENERAL SINCE THERE IS MUCH THAT IS REPEATED.

IT MUST BE NOTED, HOWEVER, THAT REPETITIONS DO NOT INDICATE THINGS UNIMPORTANT, BUT GREATLY MAGNIFY THEIR IMPORTANCE.

ALSO — THIS TENDS TO MAGNIFY THE WAYS IN WHICH THE OFFERING WERE DIFFERENT, MAKING THE DIFFERENCES IMPORTANT.

3/10/75

THE RESULT: EVERY DETAIL IS EXTREMELY IMPORTANT!

4:13-21 The sin of "the whole congregation."

This particular ~~aspect of the~~ sin offering is identical with that which was offered for the priest in vv. 3-12 — with one exception: "the elders of the congregation shall lay their hands upon the head of the bullock," instead of the priest (as in v. 4). They are the representatives of the people AND AS SUCH BEAR A MAJOR PART OF THE RESPONSIBILITY.

BUT THE MAIN THING TO SEE HERE IS THAT, BECAUSE THE SACRIFICES (IN VV. 3-12 AND IN VV. 13-21) WERE THE SAME, THEY WERE EQUALLY SERIOUS!

This shows that there are degrees of sin and there are degrees of punishment.

Note the expression in John 19:11, "the greater sin." See also Luke 10:12; 12:47, 48.

THE COUNTER TRUTH: EVERY SIN INCURRED GUILT WHICH DEMANDED PUNISHMENT. ONLY THROUGH A SACRIFICE COULD THE SIN BE FORGIVEN.

ALL OF THE SACRIFICES POINTED TO CHRIST.

ONE REASON FOR THE SIMILARITY BETWEEN VV. 3-12 AND VV. 13-21 WAS THE PRIESTLY NATURE OF THE NATION. Cf. Ex. 19:5,6. The Lord had placed ~~great~~ significance in the holiness of Israel as a nation.

4:22-26 THE SIN OF "A RULER."

Why was a lesser animal specified for this?

One reason: TO SHOW THE SUPERIORITY OF THE SPIRITUAL LEADER ABOVE THE GOVERNMENTAL. The priest was above the king in importance for the nation.

BUT SIN IN A RULER COULD NOT BE OVERLOOKED AND SO IT IS SINGLED OUT FOR SPECIAL ATTENTION. THIS IS THE COUNTER TRUTH.

A second question: Why was the blood only used in connection with "the altar of burnt offering," and NOT:

1) "Before the veil" (v. 6), OR
2) "Upon the horns of the altar of sweet incense" (v. 7)?

The best answer seems to be in the main purpose of the altar of burnt offering: Cf. Ex. 29:38-46. See esp. vv. 42, 43, 45, 46.

The horns suggest power, authority. For the people, this was the foundation of all that the Tabernacle signified - THE PRESENCE OF THE LORD and FELLOWSHIP WITH HIM! Having this, there was no need for anything else.

4:27-35 THE SIN "of any one of the common people," or, the people of the land.

This was the same as the offering for the priest - WITH TWO EXCEPTIONS:

1) Either "a kid of the goats" could be used, or "a lamb." (See the two sections in vv. 28-31 and vv. 32-35.)
2) Whichever animal was used, it had to be "a female without blemish."

WHY?

In answer to the first:

This was an act of grace on God's part so that people had two possibilities instead of one - Thus pointing to the fact that no one was excluded. He could get either one or the other.

In answer to the second:

1) To show the tenderness of the Lord.
2) To show that the animal was for women as well as men. Christ died for all. Cf. GAL. 3:28
3) The female is the life-giving animal. Thus, in place of death, there is life.

However, remember the similarities:

1) An animal to act as a substitute.
2) a perfect animal.
3) Confession.
4) Identification
5) The death of the sacrifice.
6) The use of the blood.
7) The burning of the fat.
8) The animal burned outside the camp (implied).
9) The atonement declared complete.
10) The sins declared forgiven.

CHAPTER 5 - THE TRESPASS OFFERING

Some make 5:1-13 a part of the Sin Offering. Thus the Trespass Offering would then be 5:14 - 6:7 - down to the first of the Laws.

Many attempts have been made to distinguish between the two:

1) Some feel that:
   a) The Trespass Offering deals with particular acts of sin.
   b) The Sin Offering deals more with the sin nature.
2) Others feel that:
   a) The Trespass Offering shows sins effect on human relationships.
   b) The Sin Offering emphasizes its effect on our relationship with God.
3) Bonar holds that:
   a) The Trespass Offerings were for public sins (involving other people) - although probably unknown except to the sinner himself.
   b) The Sin Offerings were for personal and private sins.
4) From the two words used:
   a) "Sin" speaks of missing the mark.
   b) "Trespass" is a kind of negligence.

   Note: There are times, however, when the words themselves seem to be used interchangably.

2) and 3) seem to be the best; probably 3) is the better of the two.

According to Lev. 7:7 there was such a close relationship between the two that "there is one law for them."

5:1-13 THREE KINDS OF SIN, AND THREE POSSIBILITIES FOR OFFERINGS.

The three kinds are:

1) Hearing (v. 1).
2) Touching (vv. 2,3).
3) Speaking (v. 4).

(5:1) This is a person who knows about a crime and who hears the judge placing all under an oath to tell all they know, but he does not do it. This is what Pilate did to our Lord. Cf. Mt. 26:63.

It is a sin of omission. Cf. Jas. 4:17.

"He shall bear his iniquity," meaning he is guilty. Cf. v. 17b. and with his guilt he will bear the consequences of his sin unless it is forgiven through an offering. Cf. 1 K. 8:31 Prov. 29:24 where נָשָׂא is used.

All sins of omission are due to negligence

(5:2) This is a sin through touching. Cf. 2 Cor. 6:17, 18.

Here and in (5:3) he could touch an animal or a person who is unclean without knowing that they are unclean - and so has defiled himself.

IGNORANCE IS NO EXCUSE.

(5:4) This has to do with a thoughtless oath - when a man vows either to do harm or good to someone, but never intended to do it, THIS IS SIN!

The Lord wanted His people to be scrupulously honest.

(5:5) GUILT CALLS FOR CONFESSION.

(5:6) The first possibility - "a female from the flock, a lamb or a kid of the goats." (See on the "female" in 4:28.)

The 3 possibilities were an evidence of God's grace - not excluding anyone.

Evidently this was offered as the sin offering of ch. 4.

(5:7) The second possibility - showing the grace of God: "two turtledoves or two young pigeons. (Cf. notes on 1:14.) The were chosen

for their gentle nature and clean habits.
Here the two were for:
1) "a sin offering"
2) "a burnt offering" } note the order (5:8-10)
note: We see how interchangeable "sin" and "trespass" can be because we have the former here in v. 7, the latter in v. 6.

(5:11) The third possibility - like the meal offering - down through v. 13.
But there were two restrictions:
1) "no oil."
2) "neither ... any frankincense."
3/25/75 EVEN THE POOREST ARE TO BE PURE!
But it was to be different from the meal offering. It bears all the meaning pointing to Christ, but not in the sense of worship.
Bonar suggests that the man who had to offer this would look forward to the Day of Atonement when a proper offering could be made.

(5:12) That which represented the sin was to be consumed in the fire - as our Lord was offered in sacrifice.

(5:13) The remainder could be taken and used by the priest "as a meal offering" to indicate that the sin was removed, cleansed.
This is among all the offerings for sin.

[5:14 - 6:7] The only animal to be sacrificed in this section of the section dealing with the Trespass Offering is "a ram." THIS IS THE FIRST TIME THE RAM WAS USED IN ANY OF THE OFFERINGS OF LEVITICUS. (It is a male sheep.) But it is mentioned in

The difference between
1) Lev. 5:14-19 and
2) Lev. 6:1-7
seems to be that:
1) In the first the sin is exclusively against the Lord. Note the expression in v. 15, "in the holy things of the Lord."
2) In the second the sin is against the Lord and man. E.g., "and lie unto his neighbor" (Lev. 6:2).

"With thy valuation by shekels of silver." Cf. Ex. 30:11-16. Silver is atonement money and points to redemption.

Gen. 15:9 and Gen. 22:13.
It also was used in the consecration of the priest in Ex. 29.
In Ex 25:5 and 26:14 we have "rams' skins dyed red" used as a covering for the Tabernacle.

(5:14) This formula may suggest a break in in what God was saying to Moses.
At any rate, it puts special emphasis on vv. 15-19, as 6:1 does on 6:2-7.
IT DOES NOT NECESSARILY SUGGEST A CHANGE SUBJECT ANY MORE THAN 6:1 DOES.

(5:15) "Commit a trespass" - כִּי־תִמְעֹל מַעַל.
This is a diff. word from what we have in 5:6. Here מָעַל means to cover, to act secretly, which means that he tries to hide that which he has done.
Notice: It is both a trespass offering AND a sin offering. It started out one way, but because of the way it was handled the sin became also a trespass.
N.B. "In the holy things of the Lord." This means that the Lord was not given that which was rightfully His (and so the priests were also denied that which the Lord had appointed for them), i.e., sacrifices, firstfruits, tithes, vows, etc.
HERE SPECIAL EMPHASIS WAS PLACED UPON THE VALUE OF THE RAM WITH REFERENCE TO THE AMOUNT THAT HAD BEEN WITHHELD. The sacrifice had to be equal at least to the trespass.
This is what makes the blood of Christ "precious" because in value it is greater than our sins possibly could be.

Bonar (p. 113) calls this "a double tithe ... equivalent to a double acknowledgment of the person's right to the thing, of which he had been, for a time, unjustly deprived."

"His neighbor" – רֵעֵהוּ. This means any fellow-man, companion, one in the society.

(5:16) "And he shall make amends for the harm that he hath done."

This was to be part of the atonement - so he actually had to give to the Lord 20% more than he had originally failed to give to the Lord.

A SIN OF COMMISSION - A TRUE TRESPASS!

(5:17) A man was guilty even when he did not know it if he did things which were "forbidden to be done by the commandments of the Lord."

(5:18) A sacrifice had to be offered. No additional money ~~was~~ is mentioned.

(5:19) The offering is an admission of guilt - AND IT SHOULD BE! GOD CAN FORGIVE ALL, BUT HE WILL PASS OVER NO SIN.

4/1/75 CHAPTER 6 - THE TRESPASS OFFERING CONTINUED.

Remember! This section (6:1-7) differs from 5:14-19 in that that was against the Lord only; this is against the Lord and man. Cf. 6:2.

This is ~~=~~ 5:20 in the Heb. Text.

(6:1) Again - a divine revelation, recorded as dictated by the Lord to Moses.

(6:2) Here we have both:
1) "Sin"
2) "Trespass." The NASB translates this, "and acts unfaithfully against the Lord."

"And lie," from כָּחַשׁ, lying so as to cover up the truth, and so deceive.
Cf. Col. 3:9,10; Eph. 4:25.
This is a sin of the tongue. The child of

God must be scrupulously honest.

Are we?

The selfishness and greed and pride of our hearts causes us to lie.

Five things are specified here (the last in v. 3):

1) "In that which was delivered him to keep." This would be a deposit. A man gives his neighbor something to keep for him - e.g., 100 sheep, whereas the man may claim there were only 50.

2) "Or in fellowship," referring to a business transaction, possibly earnest money

3) "Or in a thing taken away by violence." This is outright robbery. And so we have Eph. 4:28 (and note how it follows from Eph 4:25).

4) "Or hath deceived his neighbor." K + D (II, 315), "forced something from him or withheld it unjustly." This is extortion

(6:3) 5) "Or have found that which was lost, and lieth concerning it — EVEN TAKING AN OATH THAT HE HAD NOT FOUND IT!

All of the above are sins, trespasses. This points to a recognition (or knowledge) of guilt.

NOTE THE ORDER

1) (6:4) Here we have restoration. The thing taken had to be restored.

2) (6:5) Here is restitution. This was a 20% penalty which had to be paid to the neighbor. This is confession.

This is like 5:16 - a double tithe.

A holy God cannot tolerate sin in His people. Remember the keynote of the book in 11:44, 45.

3) (6:6) This is reconciliation.

"My sins, my sins, my Saviour! They take such hold on me,
I am not able to look up, Save only Christ to Thee;
In Thee is all forgiveness, In Thee abundant grace,
My shadow and my sunshine The brightness of Thy face.

"My sins, my sins, my Saviour! How sad on Thee they fall;
Seen through Thy gentle patience, I tenfold feel them all;
I know they are forgiven, But still, their pain to me
Is all the grief and anguish They laid, my Lord, on Thee.

"My sins, my sins, my Saviour! Their guilt I neve knew
Till with Thee in the desert I near Thy passion drew;
Till with Thee in the garden I heard Thy pleading prayer,
And saw the sweat-drops bloody That told Thy sorrow there.

"Therefore my songs, my Saviour, E'en in this time of woe,
Shall tell of all Thy goodness To suff'ring man below;
Thy goodness and Thy favor, Whose presence from above
Rejoice those hearts my Saviour, That live in Thee alone."

— John S. B. Monsell.

There are 4 important parts in this:
1) The sinning child of God. (with v.7)
2) The offering which he brings - CHRIST.
3) The priest who offers it - CHRIST.
4) The Lord who must be satisfied

MEDIATOR

Note: Though the sinning believer brings his offering to the priest, he must know that he brings it primarily "unto the Lord." THIS IS FURTHER ADMISSION OF GUILT, a humbling of himself before the Lord.

"A ram without blemish" -- a full, strong picture of Christ, a sinless man. "Out of the flock" shows our Lord's relationship to other men. Cf. Psa. 100:3

The sinning believer must make sure that his sacrifice was of equal value with his sin. Cf. 1 Jn. 2:1,2.

(6:7) no man makes atonement for himself; "the priest shall make an atonement for him before the Lord." CHRIST IS BOTH SACRIFICE AND PRIEST. Cf. Heb. 9:11,12.

ALL OF THESE PASSAGES INDICATE THAT THE MORE WE UNDERSTAND THE GOSPEL, THE GREATER WILL BE OUR UNDERSTANDING OF THE MEANS OF CLEANSING WHEN WE SIN.

Notice the sweeping promise: "And it shall be forgiven him for anything of all that he hath done in trespassing therein." Cf. 1 Jn. 1:7.

GRACE — FULL, UNCONDITIONAL FORGIVENESS.

Here is the ground of our assurance which leads to peace:
1) Recognition of guilt.
2) Revelation of the remedy.
3) Obedience to the word.
4) Faith in the promise.

4/8/75 [6:8 - 7:38] THE LAWS OF THE OFFERINGS.

A summary of what we have in this section is given in 7:37. "The consecrations" in 7:37 refers to 2 passages: 6:19-23 and 7:35,36. These last verses refer to the "wave breast" and the "heave shoulder" of v. 34.

The difference between 1) the instructions given in 1:1 - 6:7 and 2) the laws in 6:8 - 7:38 is that the former tells the people what they are to do; the latter tells the priests what their part is — especially what they can eat and what they are not to eat. It also emphasizes when and where the eating may (and may not) be done.

The offerings all speak of Christ.

The priests represent the believer-priest.

WE NOTE TWO SIGNIFICANT THINGS IN CONNECTION WITH THESE LAWS:

1) The peace offering is removed from its place in the order we have had in 1:1-6:7, AND IT IS PLACED LAST.

2) Much more is said about the peace offerings than any of the others. In fact, we have:
   a) 26 verses dealing with the peace offering.
   b) 33 verses dealing with the other 4!

THUS, THEIR IS CLEARLY AN EMPHASIS ON THE PEACE OFFERING. AND WE HAVE HERE AN INDICATION THAT THAT WHICH THE LORD MENTIONS LAST MAY BE EMPHATIC

(6:8 - 13) "THE LAW OF THE BURNT OFFERING."

Cf. Lev. 1. Also see 7:8.

We are concerned with what the priest is to have and what he specifically is to do.

In connection with "the burnt offering" the priest got only "the skin" (7:8). ALL OF THE REST WAS OFFERED TO THE LORD.

What is said about the burnt offering actually has more to do with the altar than with the offering. The reason is twofold:

1) The burnt offering was for the Lord - not any for the priest.
2) The altar was the place where all five sacrifices were made.

(6:8) The usual detail indicating a divine revelation.

(6:9) Here we see ~~what~~ this ~~altar~~ offering is so named. Special emphasis is given to the continual burnt offering:

1) The evening sacrifice (v. 9).
2) The morning sacrifice (v. 12).

} cf. Ex. 29:38-46.

Special emphasis is given to "the fire." (See also vv. 12, 13.)

Thus, the first point is: THE ALTAR WAS ALWAYS TO BE READY TO RECEIVE SACRIFICES FOR THE LORD - for Him first!

(6:10) Secondly - THE PRIEST WAS ALWAYS TO BE READY! Cf. Ex. 28:38-43.

On "linen," cf. Rev. 19:8.

He could only put on the linen garment when he was clean.

Note that in (6:11) the linen garments had to be taken off before he went "outside the camp" because that was the place of reproach, but the garments were holy.

(6:12,13) V. 13 sums up both verses. The priest must never fail to offer the continual burnt offering. The altar must always be ready. Under every sacrifice was a burnt offering.

"The fat of the peace offerings" also assisted in keeping the fire going.

Lessons: for the believer-priest today . . .

1) The importance of daily fellowship and dedication. "... this was the divinely appointed symbol and visible sign of the uninterrupted worship of Jehovah" (K+D, II, 318).
2) The importance of the priest.
3) The necessity that the priest be:
   a) Personally prepared.
   b) actively at work.

(6:14-23) "The law of the meal offering" - in 2 parts:

1) When the people offered it (vv. 14-18).
2) When it was offered at the time the priest was consecrated, or installed (vv. 19-23).

THIS IS ESPECIALLY THE OFFERING OF FELLOWSHIP - THE LORD AND THE PRIEST PARTAKING OF THE SAME OFFERING WHICH SPEAKS OF CHRIST

(6:14,15) These verses basically re-state what was given in Lev. 2:

1) The first part was for the Lord; the remainder was for the priests.
2) (6:16) It was to be eaten only "with unleavened bread" - leaven typifying sin, corruption.
3) (6:17) It was to be eaten right there in the court - which made it "most holy," like "the sin offering, and as the trespass offering."

(6:18) If touching the meal offering made the priests holy, think of the implied effect of eating the meal offering.

(for the significance here in the ordinances of: 1) the once-for-all baptism.
2) the repetition of the Lord's Supper.)

Note the emphasis on the men.

This was "a statute forever" - unchanging from generation to generation.

The emphasis seems to point to the priest's understanding of what our fellowship with God through Christ MEANS TO GOD.

(6:19-23) THE MEAL OFFERING OF THE PRIESTS.
Cf Ex. 29:2, 23-25.

(6:20) "In the day when he is anointed." This was done once. Anointing is not for every new work. It speaks of the coming of the Spirit at the time we are saved, i.e., His indwelling. It is a permanent anointing, never to be repeated because never taken away.

N.B. It is not accurate to pray that a pastor be anointed for a service. He needs to be filled.
Cf. 2 Cor. 1:21
1 John 2:27
Concerning Christ, cf. Luke 4:18
Acts 4:27
Acts 10:38
Heb. 1:9

This is actually when the meal offering became a burnt offering. Cf. Ex. 29:25. AND SO PART WAS OFFERED IN THE MORNING; THE OTHER HALF, AT NIGHT.

(6:21) This meal offering was to be baked first — an added picture of judgment.

(6:22) "And the priest of his sons" is vague as to its meaning. It evidently means that the high priest who is already consecrated will receive from his sons the meal offering which they bring for their consecration.

(6:22,23) "Wholly burned" (2X). It shows that the ~~dedication~~ fellowship of the priest should be far greater than that of the people.
So our devotion under grace (since all are now priests) should be greater than those who lived under the Law.

4/15/75 [6:24-30] THE LAW OF THE SIN OFFERING.

(6:24) Again we are reminded that this is a DIVINE REVELATION.

(6:25) This is especially for "Aaron and ... his sons."

"The burnt offering" was killed "at the door of the tabernacle of the congregation before the Lord" (1:3,5). (Review Ex. 29:42-46. These same words are found in Ex. 29:42.) "Before the Lord" means
1) in His presence,
2) as He has commanded,
3) so as to please Him,
4) that it might be accepted by Him.

"It is most holy" is used again in v. 29 and again in 7:1,6, as it was in 6:17. This means that THESE OFFERINGS WERE SO SACRED THAT THE WERE NOT TO BE EATEN BY THE PRIEST ANY PLACE BUT IN THE OUTER COURT, IN THE VERY SPECIAL PRESENCE OF GOD. See v. 26.

(6:26) This verse needs v. 30 so that we will understand the four sin offerings.
Remember from ch. 4 that there were separate details given for:
1) The sin of the priest.
2) The sin of the whole nation.
3) The sin of the ruler.
4) The sin of individual Jews.

In all 4 the fat was offered on the altar.

In 1) and 2) the rest of the body was burned outside the camp.

BUT WITH 3) AND 4) NOTHING IS SAID ABOUT THE BODIES OF THE ANIMALS IN 4:22-26 OR IN 4:27-35. Now we are told that in the cases of

3) and 4) those bodies were to be eaten.

In other words, the bodies of NONE of the sin offerings were offered upon the altar of burnt offering; ONLY THE FAT!

The bodies of 3) and 4) are here to be eaten by the priest. The reason for excluding 1) and 2) is stated in v. 30.

Since the sin offering speaks of Christ, eating points to the priest's APPROPRIATION OF CHRIST. He is commanded to eat it. It becomes his — his life and his strength. SPIRITUALLY IT WOULD SEEM TO BE POINTING TO:

1) An understanding of the death of Christ and of the Person of Christ in relation to our sin. EATING TAKES TIME. THERE IS POSSIBLY AN EMPHASIS HERE ON MEDITATION.
2) Faith in that Person and in that Sacrifice.
3) Life and strength from that PERSON and from HIS SACRIFICE as a means of protection from future sin.

(6:27) The sacredness of the sacrifice is now brought out in 2 ways:

1) The effect of touching the animal's flesh.
2) What was to be done if the priest or the one making the sacrifice got blood on his clothing.

In the first place the person became "holy." There was immediate cleansing.

In the second place, the blood could not be desecrated by remaining on the garment when he went out again into his daily life. THE BLOOD BELONGED TO THE LORD. And it was not to become a common thing by being allowed to remain on the garment.

Illus: The way we sing songs is often a desecration of the blood or of the Lord

E.g. Power in the Blood, or Hallelu, Hallelu, Hallelu, Hallelujah.

(6:28) This verse has nothing to do with the sacrifice of the sin offering. IT SPEAKS OF HOW THE FLESH WHICH OF THE SACRIFICE IS PREPARED FOR EATING.

note Ex. 12:9, "nor sodden (boiled) at all with water."

no offering to be presented to the Lord was boiled! This was the priest's part.

Again — so sacred was this that:

1) An "earthen vessel" was to be broken and destroyed - not re-used!
2) "A bronze pot" was to be scoured, and rinsed with water" so as to remove any carry over from one sacrifice to another.

(6:29) For the priest to eat the offering there was both

1) a provision for him.
2) an absolute requirement.

note: "All the males among the priests shall eat thereof." Why? BECAUSE IN EATING THAT WHICH WAS HOLY MADE THEM CLEAN, HOLY. Cf. Isa. 52:11, "... be ye clean, that bear the vessels of the Lord."

(6:30) In 2 of the sin offerings "the blood is brought into the tabernacle of the congregation to make atonement in the holy place. See:

1) Lev. 4:7 - in the sacrifice for the priest.
2) Lev. 4:18 - " " " " " whole nation.

THESE OFFERINGS WERE NOT TO BE EATEN BY THE PRIESTS. The reasons:

1) To show the very serious nature of these sin, i.e., of the priest and of the nation.
2) To show the sacredness of the holy place.
These 2 sin offerings were burned outside the camp. V. 26 has indicated that the other 2 offerings of Lev. 4 were to be eaten by the priests.

Lessons:
1) The need for the priest to be impressed with
   a) The holiness of God.
   b) The holiness of the things of God.
2) The continual need to appropriate Christ.

7:1-10 THE LAW OF THE TRESPASS OFFERING.
Cf. v. 7 – apparently the reason why we have no new introduction in 7:1, such as, "and the Lord spoke unto Moses, saying."

(7:1) "It is most holy" – for the reason mentioned in v. 25 and v. 26 of ch. 6.

(7:2) "The place" of the sacrifice is again emphasized – "where they kill the burnt offering."

(7:3-5) "The fat," and only this, is burned upon the altar.

(7:6) The bodies of the trespass offerings were eaten by all the priests – not by just the one officiating – as in 6:26. THIS MEANS THAT THERE WERE MORE TRESPASS OFFERINGS THAN SIN OFFERINGS.

Note: 1) Where it is to be eaten
2) and why: "it is most holy."

(7:7) Again - the officiating priest is indicated as one who is to:
1) Eat a portion of the offering.
2) Make sure that the other priests get their portion, as well.

The last three verses of this section are general and refer specifically to:
1) That which belonged to the priests from:
   a) The burnt offerings (v. 8).
   b) The meal offerings (vv. 9, 10).
2) That which belonged to the officiating priest as compared with that which belonged to them all.

(7:8) The officiating priest kept "the skin of the burnt offering." This speaks of a righteous covering.

(7:9) The meal offering which was "baked" or fried belonged to the officiating priest.

(7:10) The regular meal offering belonged to all the priests and each one was to have his part.

Lessons:
1) A continuing emphasis on appropriation.
2) An emphasis which includes every priest.
3) The involvement of the priest in the atonement of the people - always included in the atonement of the people.

7:11-38 - THE LAW OF THE PEACE OFFERINGS.

4/22/75 Why is this mentioned last? BECAUSE PEACE, THANKSGIVING, VOWS OF DEVOTION TO THE LORD, CAN ONLY BE EXPERIENCED AFTER:

1) WE HAVE GIVEN OURSELVES TO THE LORD: THE BURNT OFFERING.

2) WE HAVE GIVEN OURSELVES IN FELLOWSHIP TO HIM: THE MEAL OFFERING.

3) WE HAVE LET THE LORD DEAL WITH SIN IN OUR LIVES – OUTWARD SINS AND INWARD – FORGIVEN, CLEANSED, AND FORSAKEN.

4) THEN THERE WILL BE PEACE!
A peaceful heart is a thankful heart.

(7:11) Since we have not had, "And the Lord spoke unto Moses, saying," since 6:24, the Lord seems to be tying together the last three offerings to show their intimate relationship.
1) The removal of sin precedes peace.
2) Peace will come when sin is confessed and forgiven.

(7:12) Parts of the meal offering are here combined with the peace offering to show that:
1) Fellowship with the Lord is a vital part of maintaining our peace because it holds off the return of sin.
2) The unleavened Christ is the answer to our leavened hearts.
Perhaps this is the reason that the peace offering comes at the end of Hebrews: Heb. 13:15. Cf Psa. 116:17; 50:7-15, 23, esp. v. 14; 107:22; 69:30,31; Hosea 14:2; Phil. 4:6,7; 1Th. 5:18; Col. 3:15 (note: "And be ye thankful.")

(7:13) "Perfect pardon does not imply perfect holiness" (Bonar, 137). The "leavened bread" represents the worshiper, not the Lord. Thus, IN PRAISE THERE MUST ALWAYS BE THE REMEMBRANCE THAT WE ARE SINNERS. (See words of hymn opp. p. 45.)

Cf Amos 4:5

Cf. Lev. 2:11 re: offerings and leaven in connection with the altar.

(7:14) This, it seems, refers to the meal offering part of the Peace offering. "Unto the Lord" is repeated from v. 11.

Note: appropriation again. "It shall be the priests...," i.e., for him to eat (since only the priest ate the meal offering).

(7:15) THIS IS A UNIQUE PART WHEN THE PEACE OFFERING WAS FOR THANKSGIVING: it "shall be eaten the same day that it is offered."

Praise for the Lord and for His blessings must not be carried over to another day. It must be offered and appropriated NOW.

THERE IS SOMETHING ABOUT PRAISE, DAILY PRAISE, WHICH KEEPS OUR SOULS SPIRITUALLY HEALTHY.

This evidently applied to the people as well as to the priest.

(7:16) The same (as in v. 15) was not exactly true if the peace offering were:

1) "A vow."
2) "A voluntary offering."

"A vow" was some promise, some commitment made by an Israelite to God.

"A voluntary offering" was one not made for any particular reason - just because the worshiper found in his heart a desire to do so.

The Lord is more demanding where praise is concerned than concerning things which men do because they want to. BUT EVEN THEN THE EATING OF THE SACRIFICE WAS NOT TO GO ON AND ON.

(7:17) The third day was the limit.

(7:18) Eating on the third day did two things:

1) It nullified the entire offering: "It shall not be accepted, neither shall it be imputed unto him that offereth it."
2) It was sin which evidently brought on the death penalty: "It shall be an abomination, and the soul that eateth of it shall bear his iniquity."

FOUR THINGS NOT TO BE DONE:

1) V. 18.
2) V. 19.
3) V. 20.
4) V. 21.

Why?

Because the sacrifices were NEVER to be used as common food.

Because the Lord would teach them the importance of absolute obedience.

Because, though grace was extended as to time, grace did not mean that the people were given unlimited freedom. Cf. Gal. 5:13. Obedience, if not immediate (where vows and voluntary offerings were concerned), should not be delayed.

Because - God did not want them to live on past experiences. "His compassions fail not. They are new every morning" (Lam. 3:22b, 23a). The present is always of the greatest concern to God.

THIS WAS THE FIRST THING THAT WAS NOT TO BE DONE.

(7:19) THE SECOND PROHIBITION.

The sacrifice itself was not to be brought into contact with any unclean thing.

Thus, praises, vows, offerings are to have a sanctifying effect upon the people of God.

(7:20) THE THIRD PROHIBITION.

No one was to come with praise, etc, if he were unclean. The penalty if he did was death.

(7:21) THE FOURTH PROHIBITION. no one, having been cleansed to offer the sacrifice could then be defiled and eat the sacrifice. The emphasis is upon touching. Cf. 2 Cor. 6:17,18. The people were to be wholly separated unto the Lord.

If the commandments of mere were so severely punished, what about those of our Lord? Cf. Mt. 6:21,22 and following.

(7:22) now a new section is introduced even though the passage continues to deal with the peace offerings.

* [7:23-27] TWO FURTHER PROHIBITIONS - violations of which were ~~punishable~~ by death.

4/28/75

* [7:23-25] no fat was ~~to~~ be eaten. Cf. the reason in Lev. 3:16, "... all the fat is the Lord's."

(7:23) From ch. 3, the ox, the sheep, and the goat were the three animals that were used in the Peace Offerings.
That which was given to the Lord as belonging to Him must be wholly His!

(7:24) So sacred was that which was offered to the Lord that, even when it could not be presented to the Lord, it must not be eaten.

"Sin unto death" (1 Jn. 5:16,17). also 1 Cor. 11:30.

(7:25) The penalty for eating the fat was to be death.

* [7:26,27] Under no conditions was the blood to be eaten because it, too, belonged to the Lord.
Again, the penalty for disobedience was death.

Christ demands holiness within and without. Cf. Heb. 9:13,14. See also Psa. 51:5,6,10,17.

THE SIX PROHIBITIONS WERE TO SHOW THAT THESE DETAILS WERE EXTREMELY IMPORTANT, DEMANDING

ABSOLUTE OBEDIENCE.

All that speaks of Christ is extremely sacred.

(7:28) A new section - although still dealing with the Peace Offering.

(7:29) The sacrifice if to be presented "unto the Lord" was to be brought "unto the Lord." That it, it was to killed "at the door of the tabernacle of the congegation" (3:2).

(7:30) Here, two things were to be given to the Lord:

1) "The fat."
2) "With the breast."

"His own hands" - indicating the personal nature of the Peace Offering. One could not offer it for another.

These two parts speak of two things with reference to Christ:

1) "The fat" - Christ abundantly satisfying to God.
2) "The breast" - the affection of the Son for the Father.

(7:31) The fat is the Lord's + is offered to Him. The breast is also the Lord's but it becomes the priest's.

He can eat it - just as we as priests are to feed on <u>the</u> <u>love</u> <u>of</u> <u>Christ</u>. This is the source of our blessings.
Cf. Eph. 3:19.

(7:32,33) In the same way "the right shoulder" was given to the Lord but it was for <u>the</u> priest - to feed upon that which speaks of the authority, or strength of Christ. This is the power behind our blessings.

(7:34) This verse is a repetition for emphasis:
The Lord says, concerning:
1) "The wave breast."
2) "The heave shoulder."
"... have I taken of the children of Israel
... and have given them to Aaron, the priest,
and to his sons..."
This was not to be changed because it was "a statute forever."

(7:35) From the day that the priests were "anointed" (7:36), this provision in the peace offerings was made for them by the Lord.

(7:37,38) A summary statement of 6:8-7:36,
where it came from: "the Lord."
to whom: "Moses."
where: "in mount Sinai."
when: "in the day
why: "he commanded the children of Israel to offer their oblations."
for whom: "the Lord."
Every detail is very significant.

CHAPTERS 8-10: THE CONSECRATION OF THE PRIESTS.
Here it is necessary to go back to Exodus for some important details:
1) In Ex. 28 we have the garments of the priests described.
2) In Ex. 29 we have the consecration of the priests described. This compares with Lev. 8 like the instructions of Ex. compare with the construction of Ex. - of the Tabernacle.
3) In Ex 39 we have the garments made.

* BUT NOWHERE IN EXODUS DOES IT SAY THAT THE PRIESTS WERE CONSECRATED. THAT DOES NOT COME UNTIL NOW. Moses is told again to do it in Ex. 40:12-15.
We have two things before the consecration:

Outline:

I. The prep. for the consecration (vv. 1-5).

1) The construction of the place where they were to minister: the Tabernacle (Ex. 35-38, 40).
2) The description of their work - in the offerings (Lev. 1-7)

Bonar (p. 152) says,

"The people are first attended to; then the priests."

← (8:1) No detail is left to the people. The Lord tells Moses everything that is to be done!
Notice: Moses' complete obedience in vv. 4, 5, 9b, etc.

(8:2) The sovereignty of Jehovah. He made the choice and established Aaron and his sons as priests in Israel. Cf. Heb. 5:4.

5/6/75 He also told Moses how the priests were to be consecrated for their work.

Three things seem to stand out (in the chapter):

1) That which was done to the priests (vv. 1-~~26~~ 13).
2) That which was done for the priests (vv. 14-26).
3) That which was done by the priests (vv. 27-36).

Everything that was to be used had to do with either:

1) Christ (and God), such as:
   a) "The garments."
   b) "a bullock," for a sin offering.
   c) One ram for a burnt offering.
   d) The other ram for the peace (consecration) offering.
   e) The "unleavened bread." Or,
2) The Holy Spirit: "the anointing oil."

and although not mentioned in this verse, we have in v. 6,

3) The Word of God: "water."

EACH OF THESE WAS WELL-KNOWN, HAVING BEEN PREVIOUSLY DESCRIBED (Ex. 28, 29) AND PREPARED (Ex. 39).

Aaron had four sons:
1) Nadab.
2) Abihu.
3) Eleazar.
4) Ithamar.
Cf. 10:1, 6; Ex. 6:23; 24:1, 9; 28:1.

"... all speak of their sin and poverty of soul; they cannot lift their eye without seeing sin gazing them in the face" (Bonar, 155).

(8:3) The congregation did not consecrate Aaron and his sons, but they were there (perhaps mainly through their elders) to observe this solemn ceremony.

If such were needed for the priests, how great was their own need!

(8:4) Note Moses' absolute obedience:

1) First, with regard to v. 2.
2) Second, " " " v. 3.

(8:5) How important it is for the people to understand that what follows was done because it was in obedience to the revealed Word of God.

(8:6) The washing would have taken place at the laver.

Cf. Heb. 10:22.

"Water" in Scripture points to three things:

1) The Word of God - cf. Eph. 5:26
John 15:3
Psa. 119:9
2) The Holy Spirit - cf. John 7:37-39.
3) The Gospel - cf. Rev. 22:17.

Here they are not drinking, but washing.

They washed:

1) Their hands
2) Their feet } Ex. 30:17-21; 40:30-32.

It possibly may have also included:

3) Their heads. Cf. Jn. 13:9. Also the blood in Lev. 8:23,24 was applied to these parts of the body: the ear, the hand, the foot.

Cf. Jn. 13:2-17.

The hands have to do with work. Cf. Gen. 5:29

The feet have to do with our walk.

The ears have to do with the Word - cf. Ex. 10:2; 11:2; 17:14; Psa. 78:1; Mt. 11:15.

8:7-9 THE GARMENTS.

Although linen is not mentioned here, these garments were made basically out of linen.

Cf. Rev. 19:8 - "righteousnesses" = imparted righteousness - practical.

Cf. Eph. 4:22-24; Col. 3:8-14; Rom. 13:12-14.

"The Urim and Thummim" had to do with guidance.

"The miter" had inscribed on it,
"HOLINESS TO THE LORD" (Ex. 28:36).

So there is a twofold emphasis:
1) The washing takes away.
2) The clothing adds to.

8:10-12 THE ANOINTING OIL - typical of the Holy Spirit. Cf. Isa. 61:1.

So far we have had:
1) THE WORD - in the water.
2) CHRIST - in the garments.
3) Now - THE HOLY SPIRIT - in the oil.

(8:10) The Tabernacle and everything in them were anointed.

(8:11) The brazen altar and the laver - "to sanctify them." The Tab. and all in them were not suitable for use, even though made completely to specifications, until anointed with that which pointed to the Spirit of God.

(8:12) The same is true of Aaron. He was
1) Chosen.
2) Cleansed.
3) Clothed
But he also had to be
4) Consecrated.

· Spiritual gifts do not make a person spiritual.
· Only the Holy Spirit can do that.

The priest has to be:
1) a clean man.
2) a righteous man
3) a spiritual man

(8:13) The clothing of Aaron's 4 sons. And the significance ties in with vv. 7-9 - though not with all the detail.

5/20/75 [8:14-29] THREE OFFERINGS:
1) The Sin Offering (vv. 14-17).
2) The Burnt Offering (vv. 18-21).
3) The Peace Offering (vv. 22-29) - in its special use as described in 7:35, 36.

ALL THREE OF THESE POINT TO CHRIST. It is only in Christ and through Christ that we as believer-priests can offer an acceptable service to the Lord.

[8:14-17] First in order is THE SIN OFFERING - cleansing from sin's defilement.

(8:14) The laying on of hands is IDENTIFICATION WITH CHRIST AS OUR SIN-BEARER.

This is the second part of the consecration ceremony which speaks of the priests' need for cleansing. Cf. v. 6.

The priests were obviously sinners.

To lay their hands on the head of the bullock amounted to a public confession of sin. HOW IMPORTANT IT IS FOR US TO REMEMBER THIS AND ACKNOWLEDGE THIS.

(8:15) Note the emphasis upon "the blood."
Not only is the altar of burnt offering anointed with oil (v. 11), but here it is cleansed by blood.
"Reconciliation" = atonement. The NASB has, "atonement for it," not merely "upon it" (KJV).

(8:16) Here again we see two important things with reference to our Lord:
1) The inward parts point to the inner man of our Lord. Cf. Isa. 53:10 about making the Lord's "soul an offering for sin."
2) "The fat" speaks of abundance - "the riches of His grace" (Eph. 1:7).
All in this verse was "burned ... upon the altar." This indicates how Christ was subjected to divine judgment. GOD MUST BE SATISFIED FIRST.

(8:17) This verse shows:
1) The bearing away of the sin.
2) The humiliation, the reproach our Lord endured. Cf. Heb. 13:10-14. ~~This~~
3) ~~in to~~ Heb. 13:14 indicates that the pilgrim nature of our lives here on earth is to be seen here.

[8:18-21] The second sacrifice: THE BURNT OFFERING.
Before there can be real commitment to the Lord, there must be cleansing from sin. BUT THIS SECOND PART INDICATES THAT THERE IS NOT NECESSARILY DED. TO GOD JUST BECAUSE THERE IS CLEANSING.

(8:18) Here we have:
1) PRACTICAL IDENTIFICATION WITH CHRIST.
2) PUBLIC COMMITMENT TO CHRIST.

(8:19) We can see in this verse a distinction between:
1) The death of Christ.
2) The blood applied.
"Upon the altar" means presentation to God. This comes first.

(8:20) "The head" - 1) Speaks of understanding
2) Also of the will.
But it is entire commitment - as was the case with our Lord.
DO WE ENTERTAIN EVEN MENTAL RESERVATIONS ABOUT OUR DED. TO GOD?
The additional details pointing to an entire sacrifice are given in (8:21). Note: "the whole ram."
It is important to see that two parts were "washed ... in water":
1) "The inwards" - the inner man.
2) "The legs" - the walk.
The "water" would point to the Word.
Finally, WE MUST BE CAREFUL TO NOTE THAT NONE OF THIS WAS OPTIONAL; IT WAS COMMANDED: "as the Lord commanded Moses." See this also in v. 17, and again in v. 29.

8:22-29 The third sacrifice: THE PEACE OFFERING.

(8:22) This second ram is called, "the ram of consecration." Heb: אֵיל מִלֻּאִים. This is from the verb מָלֵא, to fill, or to fulfil, to execute fully, thoroughly, to fill the hand, or to fill as a vessel.
Thus, the priest was finally and fully equipped for his service - seems to be the meaning.

This was a special use of the peace offering.

Again - public identification, the priest offering himself for his service.

5/27/75 (8:23) "And he slew it" - cf. vv. 15, 19.

1) It was because of the priest that the ram died.

2) The priest was identified with the ram in his death - so that we have Gal. 2:20. See also 2 Cor. 4:7-12.

Here the priest is pictured as dying in the ram to his own ambitions
his own will
his own life
that he might devote himself to God and to the people of God and to the work of God.

"And Moses took the blood of it" - remembering that THE BLOOD IMPARTS LIFE for "the life of the flesh is in the blood" (Lev. 17:11a).

Cf. Gen. 29:20

"The blood" was applied to three parts of Aaron's body, and in (8:24) to the same three parts of the bodies of Aaron's sons:

1) "The tip of Aaron's right ear." The ear is the means by which we hear.

Amazingly the only other time this ceremony is mentioned in Lev. (both with "blood" and with "oil") is in connection with the cleansing of the leper in Lev. 14:14, 17, 25, 28. This links the needs of the priest with that of the leper!

On "the ear," cf. Prov. 20:12,

"The hearing ear, and the seeing eye, the Lord hath made both of them."

also, Prov. 28:9,

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination."

We need to be like Samuel,
"Speak, Lord, for thy servant heareth"
(1 Sam. 3:9,10).
Paul's life with the Lord started out this way - listening - as the Lord answered two questions:
(1) "Who art thou, Lord?" (Acts 9:5).
(2) "Lord, what wilt thou have me to do?" (Acts 9:6).
Also cf. Rev. 2:7, 11, 17, 29; 3:6, 13, 22,
"He that hath an ear, let him hear what the Spirit saith unto the churches."
Cf. Psa. 78:1 at the beginning of the Psalmist's review of God's faithfulness in Israel's history:
"Give ear, O my people, to my law; incline your ~~hearts~~ ears to the words of my mouth."

THIS IS THE FIRST NEED, AND THE CONTINUING NEED, OF THE PRIESTS.

This is primarily what they are doing all through Leviticus - listening! Their work depended upon it. Their effectiveness with the people depended upon it.

WE READ THE WORD, BUT DO WE REALLY HEAR IT, UNDERSTAND IT? ARE WE READING IT FOR OURSELVES?

Cf. in the parable of the sower our Lord's words in Matt. 13:19a,
"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."

2) "The ~~t~~ of his right hand."
The word is full of teaching regarding

the hand.

It is the instrument of the body that has to do with SERVICE.

Cf. Psa. 24:3,4,

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? (ascending and standing both have to do with the feet!) The answer: "He that hath clean hands, and . . ."

Cf. Ecc. 9:10,

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in sheol, whither thou goest."

What did Moses use his hands for?

note three things:

1) Ex. 4:1-7. Cf. Ex. 14:16, 21, 26, 27
2) Ex. 17:8-12, with the result stated in v. 13.
3) ~~Ex~~ Lev. 8:36. Cf. Ex. 24:27.

"And the Lord said unto Moses, Write thou these words . . ."

Also Joshua 1:8. Cf. Paul in Gal. 6:11.

In 1 Jn. 1 we have an emphasis on

1) The ear (1 Jn. 1:1). Also v. 3.
2) The hands (1 Jn. 1:1). Also v. 4 - writing.
3) The feet (1 Jn. 1:6,7).

3) "The great toe of his right foot."

The foot is used for:

1) Standing. Cf. Eph. 6:11, 13, 14
2) Walking. Cf. Gen. 5:22, 24 - Enoch; 6:9 - Noah.
3) Running. Cf. 1 Cor. 9:24-26; Heb. 12:1
4) Sometimes - kicking! Cf. Acts 9:5.

This also speaks of service. Cf. Isa 52:7,

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good

tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Cf. Mark 16:15,
"And He said unto them, Go . . ."

SINCE THESE MEMBERS ARE:
1) at the head,
2) at the foot,
3) in between,

WE HAVE THE DEDICATION OF THE WHOLE MAN:
1) His spirit as well as his body
2) The inner man and the outer man.

Then, Rom. 12:1,2 applies.

"All for Jesus! All for Jesus!
All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.

"Let my hands perform His bidding;
Let my feet run in His ways;
Let mine eyes see Jesus only;
Let my lips speak forth His praise.

"Worldlings prize their gems of beauty;
Cling to gilded toys of dust;
Boast of wealth, and fame, and pleasure;
Only Jesus will I trust.

"Since mine eyes were fixed on Jesus,
I've lost sight of all beside --
So enchained my spirit's vision,
Looking at the Crucified.

"Oh, what wonder! how amazing!
Jesus glorious King of kings,
Deigns to call me His beloved,
Lets me rest beneath His wings."

IV Hymnal #129
Worship + Service #343
(Second Tune)

b. Following the birth of a daughter (Lev. 12:5).

It required 80 days -- twice as long as purification for the birth of a son. Probably the best reason for the difference here is because of the importance of men in the divine economy.

2. The offerings for the cleansing of a mother (Lev. 12:6-8).

a. The preferred offerings (Lev. 12:6, 7).

1) A lamb for a burnt offering (v. 6).

2) A young pigeon or turtledove for a sin offering (v. 6)

b. The alternate offerings (Lev. 12:8). This is consistent with Lev. 5:7 and is evident of the grace of God.

This was either two turtledoves OR two pigeons -- one (in each case) for a burnt offering, the other for a sin offering.

Note: "According to the days of the separation for her infirmity" has reference to a woman's monthly period.

Thus, there were three things involved in a mother's purification:
(1) A period of separation as described in Lev. 12:4b -- from all that was involved in fellowship with God.
(2) Circumcision (in the case of boy babies).
(3) The offerings -- burnt and sin.
Note: These relate to Christ and yet also speak of the need of the one making the offering.

C. The laws regarding leprosy (Lev. 13, 14).

What this disease actually was, we do not know. It does not seem that it was what we know today as leprosy. But it was a defiling disease -- one which made a person socially unacceptable as well as defiled in the sight of God.

Ch 11 - uncleanness as seen in living
Ch 12 - uncleanness as seen in birth
Chs. 13, 14 - uncleanness as varied in its manifestation and dangerous because contagious (not used in a medical sense - perhaps infections would be better)

The disease itself speaks of sin, a type of sin as it was often a judgment for sin. This is true of all diseases. They would not exist if it were not for sin. Different diseases bring out differing aspects of sin. E.g., eye trouble, ear trouble, heart trouble, etc. Also leprosy in Heb. is צָרַעַת, "from צָרַע, to strike down, to strike to the ground; the leper is he who has been stricken by God" (Lange in Lange's Com., I, 109).

We are taught by this section of Leviticus (chapters 11-15) that fellowship with God required:
1) Constant self-discipline.
2) Continual self-examination.

In the case of the leprosy, the decisions were left in the hands of the high priest and his sons.

There were three places the plague of leprosy might appear:
1) In a human body.
2) In a garment - of wool, linen, or skin.
3) In a house.

If the situation either 1) stayed the same, or 2) became worse - both were bad

Leviticus 12 – The Cleansing of a Mother.

(12:1) Note: This chapter is addressed only to Moses; chapters 11, 13, 14:33, and 15 to Moses and Aaron. Chapter 14:1, to Moses only. The difference seems to be that when it was a matter of carrying out the Law, the subject is addressed to Moses; when it was necessary to deliberate, Aaron as the high priest is also included.

(12:2) The period following the birth of a baby boy was treated like the menstrual period of a woman each month. Cf. Lev. 15:19-30. This is the meaning of "according to the days of the separation for her infirmity shall she be unclean."

There seem to be three stages in the complete cleansing:

1) The days when the mother is unclean, i.e., when she defiled anything she touched and when anyone who touched her or touched what she had touched became unclean. See Lev. 15:19-30.
2) The days of her purifying – a waiting period during which time she could not approach God nor partake of nor participate in the holy things. Cf. Lev. 12:4
3) The final atonement, or cleansing, when the sacrifices were offered and the woman could enter into fellowship with God once again.

The first of these words is, "unclean" – טָמֵא. This was like the creatures in ch. 11 which could not be eaten. They were defiled, polluted themselves, and they could transfer this to other people and things.

THIS HAS TO BE A PICTURE OF THE SINFULNESS OF SIN. The defiled one can defile others.
A NT illustration: 1 Cor. 5:2
" 5:13.

(12:3) Here the attention is turned to the baby boy - CIRCUMCISION.
Cf. Gen. 17:9-14.
See also Ex. 4:24-26.
" " Joshua 5:2-9. See note #1 in NSRB, p. 263 - excellent!

(12:4) The remaining days the mother is no longer unclean, but still is being purified - suggestive of a process which is going on: progressive sanctification.
"The blood of her purifying" - דַּם טָהֳרָהּ.
The flow of the woman's blood was having a purifying effect upon her body.
NT illustration: 2 Cor. 7:1. See David's statement in 51:6.
The purifying process begins inwardly and proceeds outwardly!
DURING ALL OF THIS TIME THE WOMAN IS EXCLUDED FROM FELLOWSHIP WITH GOD. What a lesson on the holiness of God and how carefully we need to prepare for fellowship with Him!

(12:5) The situation was different for a baby girl.
Note:
1) The uncleanness lasted 14 days instead of 7 as in the case of a baby boy.
2) The purifying period was 66 days instead of 33 with a baby boy.

Why this difference?
Facetiously - to show that women are twice as bad as men are! NO!

There are three possible reasons here:

1) To show the unique place that the man has in the plan and purpose of God. He is the head. all through the Bible God makes a difference between the two.
2) To show the importance of circumcision. No man can fulfill his role in the flesh. He must be united in faith to the covenant God of Israel.
3) To purify the woman for her role - requiring <u>much</u> purifying because of her great potential for good or evil. It is a fact of history that Eve failed to support her husband as the Lord God wanted her to support him.

(12:6) This is called in v. 7:
1) "an atonement for her."
2) <u>a cleansing</u>

<u>Note</u>: WHILE WE HAVE HAD DIFFERENCES UP TO THIS POINT, NOW THE SACRIFICES ARE THE SAME, FOLLOWING THE BIRTH OF:

1) A SON, or
2) A DAUGHTER.

There are two offerings to be made:

1) "a burnt offering."
2) "a sin offering."

} note this is the reverse order from that in the consecration of the priest. Why?
Here we are talking about fellowship. With the priests we were considering service.
In restoring fellowship:
1) We give ourselves to the Lord.
2) We receive cleansing from His hand.

What precious pictures we have here of the Lord Jesus Christ in His death for us! He is "the lamb" in His submission to the will of God; His poverty and lowliness in the "young pigeon" or the "turtledove."
Cf. Phil. 2:7,8; Isa. 53:7.
See 1 Jn. 1:7.

(12:7) "Before the Lord" - the only One who can cleanse us "from sin" (the sin offering) "for God" (the burnt offering)
Two sacrifices - one Savior.
"An atonement" - כִּפֻּר. It means to cover, to hide in the sense of expiating, purging, doing away with, obliterating.
"Cleansed" - from the same verb as "purifying" in vv. 4, 5, 6. But now the process is complete. See it again at the end of v. 8.

(12:8) God in His grace makes it possible for all to come. No one is kept away for lack of ability.

Closing remarks re: chapter 12.
It is a marvelous chapter on motherhood and the home. But since the husband and wife are one, the lessons are for both. There are three in particular:
1) The dreadful potential for evil when a child is born - whether boy or girl.
Everybody was once a sweet little baby. Did you ever see one who wasn't dear? But all of the wretchedness in this world has come from those who were once little babies - with the exception of Adam and Eve.

2) Circumcision: The only way to see our children changed and set on the right course is by bringing them to the Lord! Cf. 2 Cor. 5:17.

3) The days and sacrifices for the mother (and the father). It is only as parents are cleansed from the uncleanness of sin that the will be fit to raise their children "in the nurture and admonition of the Lord." Cf. Eph. 6:4. Don't bring children into the world unless you expect to live in fellowship with God!

If the child is to be clean, the mother (parents) must be clean. Holiness is the primary quality for a good parent.

Ch. 11 begins with the individual and what he eats.

Ch. 12 deals directly with the home.

OUTLINE FOR LEVITICUS 13

III. Personal Holiness (Lev. 11-15).

C. The laws regarding leprosy (Lev. 13, 14).

1. The determination of the plague of leprosy (Lev. 13).

a. On a human body (Lev. 13:1-46).

1) Six cases cited (Lev. 13:1-44):

a) When there is a rising (swelling), a scab, or a bright spot on the skin (Lev. 13:1-17).

b) In a place where there had been a boil (Lev. 13:18-23).

c) On skin that had been burned (Lev. 13:24-28).

d) On the head or beard (Lev. 13:29-37).

e) In bright spots on the skin (Lev. 13:38, 39).

f) On a bald headed man (Lev. 13:40-44).

2) The outcome for the leper (Lev. 13:45, 46).

b. In a garment -- of wool, linen, or skin (Lev. 13:47-59).

1) The examination (Lev. 13:47-50).

2) The outcome (Lev. 13:51-58):

a) When the plague of leprosy spreads (Lev. 13:51, 52).

b) When the plague does not immediately spread (Lev. 13: 53-58).

(1) The garment washed and shut up seven days more (Lev. 13:53, 54).

(2) Various results (Lev. 13:55-58):

(a) When the red or green color remains but does not spread (Lev. 13:55).

(b) When the colors of the plague fade (Lev. 13: 56-58).

3) Summary statement (or title) of vv. 47-58 (Lev. 13:59).

2. The cleansing of a leper and of a leprous house (Lev. 14).

-- by L. Dwight Custis.

LEPROSY IN THE BIBLE

1. In the Old Testament:

   a. Moses in Exodus 4:6.

   b. The laws regarding leprosy -- Lev. 13, 14.

   c. Lev. 22:4a -- disqualifies a priest while he has leprosy.

   d. Num. 5:1-4 -- the exclusion of lepers from the camp of Israel.

   e. Miriam in Num. 12:10.

   f. Deut. 24:8, 9 -- leprosy to serve as a warning to the people that they must obey God.

   g. Joab's family -- 2 Sam. 3:29.

   h. 2 Kings 5 -- Naaman, the Syrian. Then Gehazi, Elisha's servant.

   i. 2 Kings 7:3-11 -- the four lepers who went into the Syrian camp.

   j. Uzziah (Azariah) -- 2 Kings 15:5; 2 Chron. 26:19, 20, 23.

2. In the New Testament:

   a. Luke 4:27 -- our Lord's reference to Naaman.

   b. The healing of the leper -- Matt. 8:1-4; Mark 1:40-45; Luke 5: 12-14.

   c. The twelve apostles given the power to heal lepers -- Matt. 10:8.

   d. Proof of the Lord's Messianic work as indicated to John the Baptist -- Matt. 11:5; Luke 7:22.

   e. The healing of the ten lepers -- Luke 17:11-19.

   f. Simon, the leper -- Mark 14:3.

Leviticus 13, 14

See special printed outline for the theme in these two chapters.

See types notes 6 pages back.

Leprosy in the Bible - OT and NT. It is not referred to after 2 Chron in the OT nor in any but the Gospels in the NT.

(13:2) "The plague of leprosy" - נֶגַע צָרַעַת. נֶגַע is a stroke, a blow, a judgment, a calamity (Ges., 648). It is used in Gen. 12:17 when "the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife."

See also Ex. 11:1.

So the idea of a judgment is in both of these words. This can be taken

1) Generally of God's judgment upon man because of sin. There would be no disease if there were no sin.
2) Specifically in some cases (Miriam, Gehazi, Uzziah) of God's disapproval of what some individuals have done.

"He shall be brought unto Aaron the priest, or unto one of his sons the priests." It was a vital part of the priest's ministry:

1) To be on the lookout for anything that would defile a person and/or the whole congregation.
2) To set the defiled one aside as long as the problem remained.
3) To cleanse the defiled person whenever possible.

(13:3) Note: The priest did not decide on the basis of who the person was, but on the facts in the case. The uncleanness was determined by the Word of God. Cf. 13:1.

(13:3,4) WITH THE SYMPTOMS, A MAN WAS IMMEDIATELY

PRONOUNCED "unclean," BUT TO CONFIRM IT HE WAS SHUT UP FOR SEVEN DAYS.

(13:5) Even when the plague has not spread, he is still confined for another "seven days more."

Note that time was a vital factor in determining if the trouble were leprosy or not. SO WITH SIN.

(13:6) "Dark" - כֵּהָה, meaning faded, weaker, dim (like a candle going out), alleviated, healing (cf. Gen., 449).

Even when he does not have leprosy, because he has been declared "unclean" (v. 3) until the true ~~condition~~ is known, before he can return to fellowship with the Lord and with people, he must "wash his clothes, and be clean."

NOTE HOW THIS KEPT THE NEED FOR HOLINESS BEFORE THE PEOPLE AT ALL TIMES.

Cf. Jude 23.

(13:7,8) Any further spreading positively identifies the trouble as leprosy. Then he is doomed to the manner of life described in vv. 45, 46.

OUTLINE FOR LEVITICUS 14

III. Personal Holiness (Lev. 11-15).

C. The laws regarding leprosy (Lev. 13, 14). Note: See the main outline for headings A. and B.

2. The cleansing of a leper and of a leprous house (Lev. 14: 1-53). Note: See the outline of Lev. 13 for #1.

a. The cleansing of a leper (Lev. 14:1-32) -- the sacrifices and ceremonies.

1) The first part: the two birds, with cedar wood, scarlet, and hyssop (Lev. 14:1-7).

2) The second part: the seven-day waiting period (Lev. 14:8, 9) -- began and ended with washing and shaving.

3) The third part: two possibilities (Lev. 14:10-32).

a) The preferred offerings: three lambs (two male and one female), a meal offering, and oil (Lev. 14:10-20).

b) The alternate offerings (in case a person were too poor to bring the preferred): one lamb and two birds, a meal offering, and oil (Lev. 14:21-32).

b. The cleansing of a leprous house (Lev. 14:33-53).

1) A reported case -- the priest's first investigation (Lev. 14:33-38).

2) A confirmed case -- the second thing to be done (Lev. 14: 39-42).

3) Two possible results (Lev. 14:43-53):

a) When the leprosy returns -- the house demolished (Lev. 14:43-47).

b) When the leprosy does not return -- the house cleansed (Lev. 14:48-53).

Note: The cleansing is like the first part in a leper's cleansing as described in Lev. 14: 1-7.

3. The summary of Lev. 13, 14 (Lev. 14:54-57).

-- by L. Dwight Custis.

LEVITICUS 14 - The Cleansing of a Leper and of a Leprous House.

See printed outline.

Note: V. 3 makes it clear that this chapter has to do with a healed leper, not one who is merely suspected, but where the tests of ch. 13 show that the disease is not present.

(14:2) "The law of the leper" - the teaching or instruction which was binding upon the people with legal force in the case of leprosy.

(14:3) "Healed" - see note above.

"The priest" was the one who was responsible to see that the man (the leper) was restored:

1) To the people. This seems to be the main emphasis in vv. 4-7.
2) To the Lord. This is the main emphasis in vv. 10-32.

But it is important to note that, although the restoration to the people came first, it was not complete without the other. The former leper was not "cleansed" until it was ALL done.

(14:4) Note the details:

"Command," an absolute requirement, as is the case for a believer's cleansing from sin's defilement.

"For him" - i.e., a substitute.

"Two birds" - obviously typical of our Lord.

1) "Alive" -
2) "Clean" - acceptable to God.

Three other things were used for the sprinkling which is mentioned in v. 7:

1) "Cedar wood" - mentioned here for the first time in Scripture.

The "hyssop" was bound to it by the "scarlet" to form a sprinkling instrument so that we may not need to seek any other meaning than that in Psa. 51:7, "Purge me with hyssop and I shall be clean..." "Purge" - from חטא. It is the word for sin which also speaks of purifying.

But some possibilities are:

For the "cedar wood":

1) The permanence of the provision.
2) The value - since it was costly.
3) The glory - as compared with the lowliness of the "hyssop."

2) "Scarlet," probably wool colored scarlet - usually points to the blood of the sacrifice as being the important part. Like "and the blood" in 1 Jn. 1:7.

3) "Hyssop." There is a great difference of opinion as to what this actually was. Probably a thyme which would even grow in the desert - a thick, clumpy, low-growing plant.

Thus, it speaks of:

a) That which is lowly - like our Lord.
b) That which is enduring - since it grew in the desert and was self-sustaining.
c) It was aromatic - the loveliness of Christ.

(14:5) We always need to use types with care. The following ideas can be suggested.

There is no doubt but that the killing of one of the birds points to the death of Christ. Possibly in the bird and the "earthen vessel" we have the two natures of our Lord:

1) The bird - a heavenly creature, pointing to His Deity.
2) The "earthen vessel"; His humanity.
3) "Running water," or <u>living water</u> (i.e., freshly drawn water as compared with stagnant water) suggests two possibilities:
   a) The Word of God. Cf. Heb. 4:12
   b) The Holy Spirit. Cf. Jn. 7:37-39.

   Probably the Word is the best suggestion because of references in Scripture to the use of the Word in cleansing: Psa. 119:11,18; John 15:3; Eph. 5:26.

(14:6) "The living bird ... the cedar wood, and the scarlet, and the hyssop" were all dipped into <u>the</u> <u>blood-water</u> <u>solution</u>.
Cf. 1 John 5:5,6,8. (1 John 5:7 does not seem to be authentic.)

(14:7) IT IS EXTREMELY IMPORTANT TO NOTE THAT THE FORMER LEPER <u>DID</u> <u>NOT</u> <u>CLEANSE</u> <u>HIMSELF</u> any more than a defiled believer can cleanse himself.
AS IN THE CASE OF THE BLOOD OF THE PASSOVER LAMB, it did not cleanse the leper until it was sprinkled. Cf. Ex. 12:7.
"Seven times" - the number of <u>completeness</u>.
"And shall pronounce him clean" - by the authority of God, conveyed by the Word of God.
"And shall let the living bird loose into the open field" - a picture of resurrection and ascension, also of the blood being presented before the Father. Cf. Heb. 9:23-28; 10:19,20.

(14:8) The second part - a waiting period of "seven days."

Comments on Leviticus

From Holiness, by J. C. Ryle, pp. 2, 3:

"But I do think it necessary in these times to remind my readers that a man may commit sin and yet be ignorant of it, and fancy himself innocent when he is guilty. I fail to see any Scriptural warrant for the modern assertion that 'Sin is not sin to us until we discern it and are conscious of it.' On the contrary, in the 4th and 5th chapters of that duly neglected book, Leviticus (italics mine), and in the 15th of Numbers, I find Israel distinctly taught that there were sins of ignorance which rendered people unclean, and needed atonement. (Levit. iv. 1-35; v. 14-19; Num. xv. 25-29.) And I find our Lord expressly teaching that 'that servant who knew not his master's will and did it not,' was not excused on account of his ignorance, but was 'beaten' or punished. (Luke xii. 48.) We shall do well to remember, that when we make our own miserably imperfect nowledge and consciousness the measure of our sinfulness, we are on very dangerous ground. A deeper study of Leviticus would do us much good (italics mine)."

→ 1) He has to "wash his clothes . . . in water." This is symbolic of outward cleansing through the Word ("in water").

→ 2) "All his hair" was to be shaved off. V. 9 makes it clear that it is <u>all the hair on the whole body</u>.

→ 3) He had to "wash himself in water" - picturing a cleansing <u>within</u>.

Following this he could enter the camp, but not the Tabernacle. THIS IS OUR BASIS FOR SAYING THAT THE CEREMONY INVOLVING THE TWO BIRDS RESTORED THE LEPER TO FELLOWSHIP WITH THE PEOPLE.

On <u>shaving</u>, cf. Job 1:20 - a picture of humiliation and grief.

The "seven days" would:

1) Emphasize the solemnity of the whole ceremony.
2) Show how the full blessings of fellowship are gradually restored.

(14:9) (Most of these details are discussed under v. 8 above.)

The fact that these washings and shaving were repeated, shows their continuing importance, not only through these seven days, but always.

(14:10) The third part included:

1) Two male lambs.
2) One female lamb.
3) A meal offering.
4) Oil.

(14:11) The fact that the healed leper is brought "before the Lord, at the door of the Tabernacle of the congregation," is evidence that THE THIRD PART HAS TO DO WITH THE LEPER'S RESTORATION TO

Lev -

FELLOWSHIP WITH GOD.

(14:12) In this ceremony we have ~~three~~ four offerings:

1) The trespass offering (vv. 12-18). This is obviously the main one.
2) The sin offering
3) The burnt offering } vv. 19, 20
4) The meal offering

The use of the trespass and sin offerings at the same time may give us more of a clue to the difference between them.

"One he-lamb" which has already been said to be "without blemish" (v. 10): A TYPE OF CHRIST.

"Trespass offering" - אָשָׁם. Gesenius (p. 95) says that, while it is impossible to distinguish completely between the sin and the trespass offerings, "the primary idea" in אָשַׁם (which is the root of the word used for trespass offering, אָשָׁם) "seems to be that of negligence."

The thought here would be that the leper had been prohibited from bringing to the Lord during his illness the offerings, the gifts, the praise, that the Lord is worthy to receive and should have received.

So to trespass in this sense is that which points to sins of omission.

What new insight this gives to the meaning of broken fellowship!

12/1/75 "Log" is a transliteration of לֹג, ~~probably~~ was a basin containing about 1 pint of oil.

These were presented as "a wave offering," which

1) Emphasized that this offering had to do with the Lord.
2) Distinguished this trespass offering from others since generally it was not waved.

It was waved before it was killed.

(14:13) The lamb is killed.
It is killed as the burnt offering. Cf. Lev. 1:11.
It belongs to the priest.

12/2/75 (14:14) Cf. Lev. 8:22-24 (Ex. 29:20) where this same application of the blood was made to the priest's "ear ... hand ... foot," only from the blood of "the ram of consecration"; here, "the trespass offering."
"Ear" - for hearing. Cf. Mt. 11:15.
"Hand" - for serving.
"Foot" - for walking.
The blood by which we are redeemed is the blood by which we are:
1) as priests, consecrated for service.
2) as lepers, restored to fellowship.

(14:15) Then the priest takes the oil.

(14:16) "The oil" is then sprinkled "seven times before the Lord" meaning:
1) That the use of the oil was for the Lord's sake, for His glory.
2) That the full use of the oil (pointing to the Holy Spirit) was available to the leper being cleansed. This is possibly a picture of the filling of the Spirit. "Seven" - completeness.

(14:17) Now "the oil" is applied to the "right ear ... right hand ... right foot" as the blood was applied in v. 14.
Each part of the body must be prepared and used by the Holy Spirit. E.g., Gal. 5:16.

On Sunday morning, March 28, 1880, Charles Haddon Spurgeon was speaking to his people in the Metropolitan Tabernacle in London, and he said this:

"Need I press upon you, beloved, to set your love upon the Well-beloved? Has He not won your heart, and doth He not hold it now as under a mighty spell? I know you love Him. Fix your mind on Him then. Often meditate upon His divine person, His perfect work, His mediatorial glory, His second coming, His glorious reign, His love for you, your own security in Him, your union with Him. Oh, let these sweet thoughts possess your breaats, fill your mouths, and influence your lives. Let the morning break with thoughts of Christ, and let your last thought at night be sweetened withHis presence. Set your affection upon Him who has set His affection upon you" (Vol. 26, pp. 202, 203).

(14:20) "The burnt offering" is followed by "the meal offering" - the offering which speaks distinctively of fellowship, feeding on the Person of Christ - the greatest need of the saints and the chief way to prevent the saint from falling back into sin. Cf. Col. 3:1-4.

N.B.

Note: assurance of cleansing - the Word: - "and he shall be clean."

(14:18) The rest of the oil (so the whole "log" [v.10] is used up) was poured upon the head of the leper.

Thus, the means of the leper's cleansing and his restoration to fellowship with God is pictured symbolically as being accomplished:

1) Through Christ - His sacrifice.
2) Through the Holy Spirit - His healing and divine enablement.

In one we have defilement taken away.
In the other we have healing and power and blessing restored.

(14:19) "The sin offering" followed by "the burnt offering." (Thus, the order is reversed from what we had in the priest's consecration in Lev. 8:14-21, etc.

"The sin offering" deals with the removal of the sin represented by the leprosy which had brought about the leper's exclusion from God and his fellow-believers.

(This was the "one lamb", v.10; 5:28, 32)

Only then could the "burnt offering" be made - restoring the leper in dedication to the Lord.

Review

THIS LATTER OFFERING WAS SO IMPORTANT THAT IT WAS OFFERED TWICE DAILY. Cf. EX. 29:38-46.

(14:20-32) A repetition of vv. 10-19 FOR THE "POOR."

This is evidence of:

1) The grace of God.
2) The fact that cleansing is:
   a) available to all.
   b) needed by all.
   c) Required by all.

Similar provisions for the poor are in chs. 1, 2, 5.

Regardless of what the sin is and regardless of the circumstances which led to it, only

The repetition of the details for the poor → ~~did not make~~ showed that the Lord's concern for the poor was equal to that of anyone else.

Cf. the following passages which deal with "the poor": Psa. 68:10
Mt. 11:5
Mk. 12:42, 43
2 Cor. 8:9

V.36 – "that they empty the house" – nothing can be permitted to stand in the way of a thorough search.

V. 38 – "seven days" – more evidence of the importance of time in dealing with sin, either – for detection, or for cleansing.

through Christ and through the Holy Spirit can fellowship with God be restored.

(14:21) The "lamb for the trespass offering" remains the same - another indication of its great importance. See on vv. 12-14.
The "fine flour" is reduced from 3/10 parts (v. 10) to 1/3. We can only assume that these are parts of an ephah, about a bushel.

(14:22) The main change is that for the other he-lamb and ewe the poor could substitute either "two turtledoves," or "two young pigeons."

(14:23-32) No comment necessary. Cf. vv. 10-20.

[14:33-53] THE LEPROUS HOUSE. Teaches that the earth is under a curse - cf. John 14:1-3; 2 Cor. 5:1 ff.

This speaks of the way "the plague of leprosy" can be upon a home.

It was evidence that the people in the house were displeasing to God because of some sin they had turned from or lost in some way.

(14:34) This would apply when they got "into the land of Canaan."
NOTE: God puts the plague in the house. Thus, the leprosy represents the judgment as well as the sin itself.

(14:35) The owner was responsible to report when he was suspicious of leprosy. The report was made to the priest.
WE NEED TO KEEP A CONSTANT VIGILANCE ON OUR HOMES. This was probably the father. What a tragedy it is when a father is not vigilant!

(14:36-38) If the evidence of leprosy is there, the house is shut up for "seven days."

Cf. 2 Pet. 3:11-14
We, like Paul, "have no certain dwelling place" (1 Cor. 4:11).

(14:39-42) After seven days the house is re-examined.

If the plague has spread:
1) The diseased part is removed.
2) Other stones and plaster take its place.

Is this not like Paul's putting off + putting on.

(14:43-45) If the plague returns, the whole house has to be demolished - as God has often destroyed whole nations.

(14:46,47) Anyone who goes into the house, or who lies down in the house during this time is unclean.

We must avoid the very appearance of evil. Cf. 1 Th. 5:22

(14:48-53) This is in contrast with v. 43.

The ceremony for cleansing is the same as part one of a man's cleansing. Cf. vv. 1-7.

[14:54-57] Can be considered as either a title or a summary.

LEVITICUS 15

III. Personal Holiness (Lev. 11-15).

D. The cleansing of bodily discharges (Lev. 15).

1. A man with a discharge running out of his flesh (Lev. 15:1-18).

a. His uncleanness (Lev. 15:1-3).

b. His defilement of other people and things (Lev. 15:4-12).

c. His cleansing (Lev. 15:13-15).

d. His reproductive emission (Lev. 15:16-18).

2. A woman with a discharge running out of her flesh (Lev. 15:19-30).

a. Her period of separation each month (Lev. 15:9a).

b. Her defilement of others during that period (Lev. 15: 19b-24).

c. The case of an extended period of discharge and the defilement which was then possible (Lev. 15:25-27).

Cf. Matt. 19:20-22; Mark 5:25-34; Luke 8:43-48.

d. Her cleansing (Lev. 15:28-30).

3. The purpose of Leviticus 15 (Lev. 15:31).

4. The subject of Leviticus 15 (Lev. 15:32).

--o--

Lessons:

1) Defilement is characteristic of us. Cf. Jas. 3:2; Isa. 53:6; Psa. 58:3-5; 51:5; Isa. 1:5, 6; Jer. 17:9.

Just as it was inescapable (especially for a woman as described in Lev. 15:19a), so is defilement for us.

2) Defilement comes from within us (Matt. 15:1-20; Mark 7:14-23).

3) Our defilement causes us to defile others. Example: Eve with Adam. Cf. 1 Cor. 5.

4) God's will regarding the things that defile:
a) Detection. Constant vigilance was commanded by the Lord.
b) Separation. Cf. 2 Cor. 6:11-7:1.
c) Cleansing (Lev. 15:13-15, 28-30).

5) The Lord must always be pre-eminent. Compare Lev. 15:16-18 and Luke 14:26.

LEVITICUS 16 -- THE ANNUAL DAY OF ATONEMENT -- YOM KIPPUR.

IV. The Holy Day -- the Day of Atonement (Lev. 16). See also Lev. 23:26-32.

A. The instructions regarding its observance (Lev. 16:1-28).

1. The date the instructions were given (Lev. 16:1).

2. The preparations for the day (Lev. 16:2-5).
   a. A warning (Lev. 16:2).
   b. The sacrifices for the priest (Lev. 16:3).
   c. The preparation of the priest (Lev. 16:4).
   d. The sacrifices for the people (Lev. 16:5).

3. The sin offerings (Lev. 16:6-22).

   a. The general explanation (Lev. 16:6-10).
      1) Of the high priest's sin offering (Lev. 16:6).
      2) Of the congregation's sin offering (Lev. 16:7-10).

   b. The specific details (Lev. 16:11-22).
      1) Of the high priest's sin offering (Lev. 16:11-14).
      2) Of the congregation's sin offering (Lev. 16:15-22).

4. The burnt offerings (Lev. 16:23, 24).
   a. The preparation of the high priest (Lev. 16:23, 24a).
   b. The sacrifice of the burnt offerings -- first, for the high priest; then, for the people (Lev. 16:24b). Contrast Hebrews 7:26-28.

5. The concluding ceremonies (Lev. 16:25-28).
   a. The fat of the sin offerings burned (Lev. 16:25).
   b. The cleansing of the man who released the scapegoat (Lev. 16:26).
   c. The sin offerings burned outside of the camp (Lev. 16:27).
   d. The cleansing of the man who burned the sin offerings (Lev. 16:28).

B. The law regarding its repetition every year (Lev. 16:29-34).
1. The date it is to be observed (Lev. 16:29a).
2. The instructions for the people (Lev. 16:29b-31).
3. The instructions for the high priest (Lev. 16:32, 33).
4. The "everlasting statute" (Lev. 16:34). It is thus required by the Law of God that this day be observed faithfully every year. Contrast Hebrews 9:1-15, 24-28.

1/6/76

Leviticus 16 - one of the most important chapters in Leviticus. Repeated in Lev. 23:26-32.

Introduction:

1) The reasons for such a day:
   a) To keep before the people the need for holiness.
   b) To provide for the cleansing of national sins. Others have been personal.
   c) To remind the people that the problem of sin was not fully answered in the Levitical sacrifices. They point to Christ, as the book of Hebrews clearly indicates. Cf. Heb. 7 and 9 in particular. We have a twofold type of Christ: (1) In Aaron; (2) in the sacrifices.

(16:1) Both vv. 1 + 2 sound a warning. This chapter throws light on Lev. 10:1-3 and the reason for the death of Nadab and Abihu.

DO WE REALIZE THAT EVEN FOR US IT IS A VERY SOLEMN THING TO APPROACH GOD?

(16:2) God was not completely approachable at all times even to the high priest. How different this is from Heb 4:16 - yet the sacredness of it all has to remain the same.

"The holy place" here and throughout this chapter has to be a reference to THE HOLY OF HOLIES.

"In the cloud." Does this refer to:

1) The cloud by which God guided the children of Israel, OR
2) The cloud of smoke from the incense? Cf. Lev. 16:23?

It seems to be the latter because:
1) It fits the context.
2) It obviously was a special day with special conditions applying.
   a) It was the only day when even the high priest could go in.
   b) Even he had to be clothed in special garments worn only on this day.

Therefore, it seems fitting that there would be a special manifestation of God.

The priest was not just coming to a place but to a Person!

(16:3) These are Aaron's sacrifices:
1) a sin offering. Cf. 4:3.
2) a burnt offering

All here is typical of Christ, but, like all types, there are limitations.

This speaks of the voluntariness of Christ's sacrifice.

(16:4) All of his garments (special for this occasion) are "linen." Cf. Rev. 19:7,8.

This is why they are called "holy garments."

And so before the garments were put on, his body was washed "in water" - typical of the Word of God

Relate this:
1) To Christ. Cf. 1 John 2:1,2.
2) To us as believers.

1/13/76 (16:5) This is expressive of the faith of the people, bringing that which God commanded.

These are the same two offerings required for the priest, showing the equality of their need.

The "two kids of the goats" constitute a single offering.

Lev -

(16:6) THE FACT THAT MOST OF THE CHAPTER (VV. 6-22) IS TAKEN UP WITH THE SIN OFFERING SHOWS THAT THE REMOVAL OF SIN'S GUILT WAS THE MAIN POINT OF THE DAY.

The high priest must be acceptable to God FIRST. So his offering comes first.

His sons, actually "his house," were also included.

"Atone-et" - וְכִפֶּר This means to cover, to hide (from God's eyes) in the sense of doing away with, expiating.

~~[illegible]~~ Evidently the order followed was the same as in Lev. 4:3-12. (Read.) See for details in Lev. 16, vv. 11-14.

(16:7) THE PRESENTATION OF THE PEOPLE'S OFFERING (to v. 10).

Note "before the Lord" - לִפְנֵי יְהוָה. Thus, this was being done:

1) In the presence of Jehovah. What an awesome thought?
2) In His sight. He observed all of the features, every detail.
3) For His acceptance - the whole point of the chapter.

(16:8) "And Aaron shall cast lots." This is the first ref. to casting lots.
Cf. Prov. 16:33.

The land of Canaan was divided by lot. Cf. Num. 26:52-56.

The last use of the lot is in Acts 1:26.

This process is not described in Scripture but it seems similar to our flipping a coin - as in a football game.

"The "lot" was "a small stone" (Ges., p. 186) -

probably a flat stone. It may have been cast out of an urn, or simply thrown into a man's lap. Cf. Prov. 16:33.

It is not now a legitimate means of determining the will of God, but it was in OT times.

It became to God's lot to become our Savior.

"Scapegoat" - עזאזל. This is variously interpreted.

The 7th Day Adventists

Some say that the first goat typifies Christ, the second, Satan. But this would make Satan our Savior. And the Scriptures specifically speak of Christ as our Sin Bearer. Cf. Heb. 9:26; Isa. 53:6; 1 Pet. 2:24.

The word "scapegoat" is formed from עזל, which means to remove, or separate.

Thus, the meaning of the two goats is that Christ as our atonement has:

1) Satisfied God.
2) Carried our sins away. Cf. Psa. 103:12.

(16:9) An innocent victim has to die for the sins of the nation. This is to satisfy God's righteousness.

(16:10) Here a brief description is given about the scapegoat which is "presented alive before the Lord." We have Christ pictured in resurrection, bearing our sin away. Cf. Rom. 4:25.

(16:11-14) AARON'S SIN OFFERING.

The important features are:

1) The fire
2) Incense
3) The mercy seat
4) The testimony - the Law
5) The blood.

1/20/76 (16:11) Here we have Aaron killing the sacrifice for his own sins.
Who is responsible for the death of Christ?
The Jew? Yes.
The Gentile? Yes.
BUT WHAT IS MORE IMPORTANT FOR ME – I DID!
The leader has to be first.
Then – "and for his house." Cf. Job 1:4,5.
How important for us to be interceding for our families!

(16:12) Two things of importance here:
1) Fire.
2) The incense.
"Fire" is a symbol of judgment. We see this in Lev. 10:2.
"Sweet incense" = prayer, intercession. See Rev. 5:8; 8:3. See also Heb. 7:25; 1 John 2:1,2. Peter's experience in Luke 22:31,32 is an illustration: "But I have prayed for thee..."
NO ONE CAN FULLY APPRECIATE THE INTERCESSORY WORK OF CHRIST.

(16:13) In this verse and in (16:14) we see the two parts of our Lord's work which bring about our forgiveness and cleaning:
1) In v. 13, our Lord's intercessory work which separates the sinner from the sight of the Holy God.
2) In v. 14 – "the blood." The priest applies it by faith, and he does so "seven times" – a complete sacrifice. Nothing needs to be added. Nothing more is said because it is finished. Believe it. Accept it. Rejoice in it. Let no work of yours even be mentioned in connection with this.

Lev. —

16:15-22 THE CONGREGATION'S SIN OFFERING

(16:15) Here it is:

1) "For the people."

The same sacrifice in v. 16 is:

2) "For the holy place."

3) "For the tabernacle of the congregation."

And then in v. 18, 19 the same sacrifice is:

4) For the altar of burnt offering. note: "for it." "Seven times" (v. 19) – complete, perfect.

Thus, we are taught that man not only defiles himself by his sin, but he defiles even these ~~to~~ holy things which have to do with his relationship to God.

(16:17) No one else was to be in there.

There are probably two reasons at least for this:

1) So no one else could get any glory. There is only one Savior. Cf. John 14:6; Acts 4:12; 1 Pet. 3:18.

2) So "no man" could defile the Tabernacle again by his presence.

(16:20) "The live goat," the scapegoat, for the removal of sin.

note: the contrast

1) In the first goat, God is satisfied; in the second, man's needs are met.

2) In the first goat, cleansing from sin; in the second goat, removal of sin.

3) In the first goat, the death of Christ; in the second, His resurrection.

4) In the first, sin generally; in the second, sins in particular.

(16:21) The goat is charged with the sins of the people. Note the three words for

sin which are used:

1) "Iniquities" - עֲוֹנֹת. This is a perversion of distortion of life through wrong doing.
2) "Transgressions" - פְּשָׁעֵיהֶם. This is a refusal to submit to authority. It is rebellion.
3) "Sins" - חַטֹּאתָם. This is failure, a falling short of that aim which God intends for us.

Note the three times the Lord uses the word, "all."

This encourages the specific confession of sin - remembering, of course, that no one recognizes them all.

(16:22) "All their iniquities" are taken away.
THIS IS THE MAIN OBJECT OF THE DAY!

16:23, 24 THE BURNT OFFERINGS

(16:23) Aaron changes his garments after the sin offering and before the burnt offering as an indication that fellowship has been restored.

(16:24) His ~~ministry~~ is resumed as the burnt offering is given:

1) For himself.
2) For the people.

We do not give ourselves to be cleansed, but after we have been cleansed - the offering of dedication.

16:25-28

(16:25) "Fat" - speaking of abundance, and belonging to the Lord.

(16:26) All the washings point to the defiling effect of sin. See vv. 24, 26, 28.

(16:27) The burning outside of the camp against speaks of:
1) The removal of sin.
2) The reproach of sin.

16:29-34 THE LAW - not optional.

It was to be done every year. This emphasized two things:
1) The sacrifices themselves did not settle it. They point to CHRIST.
2) The sin problem remains throughout life. Cf. Ex. 17:16 re: Amalek, a type of the flesh.

It was to be accompanied with true, deep humiliation and repentance: "Ye shall afflict your souls" (vv. 29, 31). See 23:26-32.

It was to be a day of rest - no work!
1) A special day was devoted to this.
2) Works could never be a part of obtaining forgiveness.

It was to be done in God's way.

The people were to remember that it was God who had to be satisfied. Note: "before the Lord" (v. 30)

OUTLINE OF LEVITICUS

by L. Dwight Custis

V. The Holiness of the Blood (Lev. 17).

This chapter is addressed to the high priest, his sons, and the whole nation. See verse 2.

A. The only place it can be presented to the Lord: at the door of the Tabernacle (Lev. 17:1-9).

B. The restriction upon its use: never to be eaten as food (Lev. 17: 10-16).

VI. The Holy Life (Lev. 18-22).

A. Instructions for the people of Israel (Lev. 18-20). See 18:2; 19:2; 20:2.

1. Prohibited from being like the Egyptians or like the Canaanites (Lev. 18). See verse 3. This prohibition is stated again in Lev. 20:23.

a. The prohibition stated (Lev. 18:1-5).

b. The abominations described (Lev. 18:6-23).

c. The warnings of judgment (Lev. 18:24-30).

2. Commanded to be holy as the Lord is holy (Lev. 19, 20). See 19:2; 20:7, 26. On the priests cf. 21:6-8

Esp ch. 19 ← It seems a practical impossibility to outline these two chapters. There are some things repeated in the chapters, and even repeated from chapter 18. The Lord intermingles the relationships that His people have with other people within the nation, as well as with strangers. He speaks of their relationship to Himself. He speaks of the personal lives of the people, both as to (1) their inner attitudes and (2) as to their outward bahavior. Scattered through the chapters are references to idolatry and to the occult. One outstanding feature of these chapters is the many times the death penalty was to be imposed upon those who sinned against the laws of God.

Both in chapter 18 and in chapters 19, 20 the only preventative against such abominable practices as characterized the Egyptians and the Canaanites is continual obedience to the Word of God.

B. Instructions for the priests of Israel (Lev. 21,22).

1. Concerning defilement (Lev. 21:1-15).

2. Concerning physical imperfections, i.e., "any blemish" (Lev. 21:16-24).

3. Concerning "the holy things of the children of Israel" (Lev. 22:1-16).

   This has to do with those parts of the sacrifices of the Israelites which were set aside as food for the priests and their families.

4. Concerning acceptable and unacceptable sacrifices (Lev. 22: 17-30). Note that this section is given to the Israelites as well as to the priests. See v. 18.

5. Conclusion (Lev- 22:31-33).

Leviticus 17 - spoken to both the priests and to all the people. (See the division in the next section: chs. 18-20, to the people; chs. 21, 22, to the priests.)

The Holiness of the Blood

A. To be presented only to the Lord (vv. 1-9).

B. Never to be eaten (vv. 10-14). V. 7 states the reason.

C. Addendum (vv. 15, 16). These verses are added almost as a footnote. Though not punishable by death, yet the close relationship with vv. 1-14 meant that the people would be defiled even as described in v. 15. Failure to cleanse one's self could lead to judgment from God.

Leviticus 18-20 - The Holy Life of the People

1. The will of the Lord for Israel in general (18:1-5). It includes three things:

   1) They were not to live like:

      a) The Egyptians.

      b) The Canaanites.

   2) They were to obey the Word of God.

   3) The reason - stated three times: "I am the Lord your God" (vv. 2, 4, 5).

2. The seven the commandments elaborated and enforced (18:6-23). This shows the potential for sin in the human heart. Note how men had defiled the closest relationships. This, in turn, led to defiling others (v. 19). And from there to idolatry (v. 21) and to perversion of the greatest kinds (vv. 22, 23).

   The sanctity of the family is that which preserved the nation.

   Cf. Rom. 1:18-32

   Jer. 17:5

3. The warnings of judgment (18:24-30).

judgment that had been (and would be) executed upon Canaan in two ways:

1) Personally - by death.
2) Nationally - by death and expulsion from the land.

<u>note</u>: There was only one way for the Israelites to be spared from a similar fate (because their hearts were like the hearts of the Canaanites - sinful). That way was by strict obedience to God's Word. See vv. 26, 30.

4. The people commanded to be holy (19:1-20:27). Cf. 19:2, 20:7, 8, 26. Being holy meant that they were to be <u>like</u> <u>God</u>!

3/16/76

VI. THE HOLY LIFE (Lev. 18-22)

A. For the people (Lev. 18-20)

1. not to be like the Egyptians and the Canaanites (18)

2. to be like the Lord (19,20).

a. miscellaneous commandments (19).

b. Three major areas of emphasis (20):

1) The people's relationship to God (20:1-6).

2) Parenthetical (20:7,8).

3) The people's relationship to people and to animals (20:9-21)

4) The people's relationship to the Word (20:22-27). Note the repetition in v. 27 of v. 6 and of 19:31.

B. For the priests (Lev. 21,22).

1. not to defile (or profane) himself (21:1-15). Cf. Isa 52:11; 2 Cor. 6:11-7:1

2. Regarding physical imperfections (21:16-24).

3. Regarding the holy things (22:1-16) Epit. 1:4; 5:27

4. Regarding acceptable sacrifices (22:17-30).

5. Conclusion — (22:31-33) These also point to Christ.

Emphasis in Ch. 21 is on Profaning, in 22:1-16 on their uncleanness.

Concerning the Priest (vv. 1-9). Concerning the Priest (vv. 10-16). Thus, there was to guard himself from defilement and the holy things from being defiled by others.

The priest is not to profane:

a. Himself (v. 4).

b. The name of the Lord (v. 6). Cf. 22:2,32

c. His marriage (v. 7). Cf. v. 14.

d. His family (v. 9).

e. The sanctuary (v. 12). See v. 23

f. His seed (v. 15).

g. The Word (22:9).

h. The holy things (22:15).

Two appl. seem possible here. 1) The phy. deformities point to spiritual deformities. 2) The priest had to rep. our High Priest who is "without blemish" & "without spot" (1 Pet. 1:18,19). Cf. Heb. 7:24-27

The foundations of the Law is holiness.
Holiness extends to all areas of life.
3/2/76 The Lord gave them all that they needed; they did not need to seek additional info through spirits, etc.
Leviticus 19

Perhaps a twofold division is possible here:

(19:2) Positive

(19:3) Positive

1) Relationships with fellow-Israelites (vv. 5-18)
2) Relationships with Gentiles (vv. 19-37)

(19:4) negative - involved in the positive
a NT problem: 1 Cor. 10:14 (chs. 8, 10)
1 Jn. 5:21
Col. 3:5 Eph 5:5
Gal. 5:20
Rom. 1:18-25
Acts 17:22-34

Actual idolatry is possible.
Anything that takes the place in our hearts which God should have is idolatry. Cf. Luke 14:26; 16:13

What are some idols? People
money
Pleasure - sports
Position

(19:5-8) Even in worship it is possible to sin by doing the right thing in the wrong way. Everything about our service is important - to the smallest details. It is usually in violating God's will in small things that we move to the greater.

(19:9, 10) Unselfishness in harvest. Cf. Eph. 4:28.

(19:11) The 8th commandment.
The 9th commandment
Again in vv 13-15.

Lev -

(19:12) The third commandment

(19:13-15) See v. 11.

(19:16-18) neighbors - v. 16 not a tatlebearer
v. 17 not to hate
Cf. Prov. 6: v. 18 not to avenge, but to love.

(19:19) no mixtures allowed even in garments. a further ~~direction~~ of the meaning of holiness.

(19:20-22) The people were not to take advantage of slaves.
This must have been voluntary on the part of the servant.
The sin had to be judged, but not with death (unless the parties concerned failed to comply with the Word of God).

(19:23-25) Fruit trees. note the possible application to a new believer.

(19:26-28) All practices related to idolatry.

(19:29) an idolatrous practice. National sins always have small beginnings.

(19:30) IN THE HEART OF THE COMMANDMENTS - two safeguards:
1) The Holy Day.
2) The Holy Place.

(19:31) Demonism excluded. They were not to seek more than was given them by God in the Word.

3/16/76 NOTES ON LEV. 20-22:

(20:1-6) "Molech" - cf. 18:21. This was the prominent god of the Canaanites. He was worshipped by the sacrificing of children. Such sacrificing is very ancient. It forms the background of Abraham's sacrifice of Isaac, in Gen. 22:1-14.

(20:22) Spewing out is a familiar figure of speech. Cf 18:28; Rev. 3:16.

(21:1) "Be defiled" - from טָמֵא, "to be or become unclean, impure" (Ges., 366). Thus, it speaks of rendering a person unfit for fellowship with God.

(21:6) "Profane" - from חָלַל, which means to lay open for common use. "Holy things were not open to the people" (Ges., 317).

(21:20) "Scurvy" - also in 21:22, from יַלֶּפֶת. This was a skin blemish of some kind - possibly a malignant condition.

Leviticus 23 - cf. Num. 28, 29.

4/6/76

~~Three~~ Four ways of dividing the chapter:

1) By the individual feasts: seven of them.
2) By the expression, "and the Lord spoke unto Moses" (vv. 1, 9, 23, 27, 33).
3) By the two parts of the year when the feasts were to be held - starting in the 1st month, concluding with the 7th month. Cf. vv. 5, 14
4) By that which was done then (vv. 1-9) and compared with that which was also to be done when they entered "the land" (vv. 10-44).

The Sabbath - every week as compared with every year for the feasts. Cf Ex. 20:8-10, 31:14; 34:21.

FIRST HALF

These two are related (X)

The Passover (v. 5) Cf. Ex. 12; Num. 28:16 1 Cor. 5:7

Unleavened Bread (vv. 6-8): one week

Bread of affliction (Deut. 16:3).

Symbolized separation. fellowship. Cf Ex 12 1 Cor. 5:6-8. Num. 28:17-25.

BEFORE ENTERING LAND

IN THE LAND

These two are related (X)

First Fruits (vv. 9-14). 1 Cor 15:20, 23; Jas 1:18

Num. 28:26-31 (which includes)

Weeks, or Pentecost (vv. 15-22). ~~Num. 29:~~

See note in K+D, II, 148, lines 7-16.

SECOND HALF

These three are related

Trumpets (vv. 23-25) Cf. Num. 29:1-6

Cf. Num. 10

Day of Atonement (vv. 26-32) Cf. Num. 29:7-11

The only place the death penalty is mentioned.

? The only place humbling themselves is ".

(X) Tabernacles, or Booths (vv. 33-43): one week

also called Ingathering. Cf. Num. 29:12-40.

The only place where rejoicing is mentioned.

But see ~~Num.~~ Deut. 16:11

See Ex. 23:14-19 (X)
34:22, 23
Deut. 16:1-17
(See vv. 16, 17)

} Emphasize 3 times per year. Note it is an emphasis on men.

4/6/76

Leviticus 23 - General Observations

1) Emphasis on the Lord.

2) The times set by the Lord ~~* required for their observance~~

3) They were times together ("holy convocations") - not personal times. Like the emphasis on the Church in Eph in the NT. This is what made these feasts distinctive. They were times of assembly.

4) All work was excluded - the emphasis was upon the work of God

5) Fire - speaking of judgment.

6) Unto the Lord - He had to be satisfied. The objects of the ~~feast~~ feasts were to draw the people to the Lord (continually, in fellowship); to keep them from sin + idolatry.

7) The first and the last are related - see vv. 5, 42, 43

8) The prominence of the number 7
   a) There are seven feasts
   b) The Sabbath - the seventh day
   c) Two seven day feasts - Unleavened Bread
      Tabernacles
   d) The Seventh month
   e) In ch 25 - the seventh year
      the seven weeks of years - jubilee.

4/13/76

Leviticus 23

(23:2) "Feasts" - מוֹעֲדִים - two times in this verse, are really appointments, or appointed times. So is so translated in NASB. So is from the verb יָעַד, to appoint or fix. "The primary idea is that of commanding" (Ges., 408). "Convocations" - מִקְרָא־קֹדֶשׁ. This is an assembling of people, a calling together. "Holy" designates it as having to do with God

(23:6) "Feast" here is חַג, a festival.

4/27/76

Leviticus 23 - THE FEASTS OF THE LORD.

I. The Passover (Lev. 23:5).

The starting-point, "the beginning of months" (Ex. 12:2), the foundation.

1st month 14th day

It typifies THE CROSS - the death of Christ for those under the judgment of God.

Cf. Ex. 12; Num. 28:16; 1 Cor. 5:7; 2 Cor. 5:17, 21; 1 Pet. 2:24; 3:18.

Eating the Passover Lamb speaks of our appropriation of Christ, our union (or oneness) with Him.

II. The Feast of Unleavened Bread (Lev. 23:6-8).

1st month 15-21 days (one week)

Unleavened Bread - Christ the Perfect One, separate from sinners. It points to our separation from sin (putting away leaven) and consequent holiness.

Called "bread of affliction" in Deut. 16:3 - emphasizing the humility and the humiliation of Christ.

Holiness has its negative aspects, but its positive aspects as well.

Cf. Ex. 12; 1 Cor. 5:6-8; Num. 28:17-25.

Num. 28 teaches that there were 3 offerings made daily:

1) a burnt offering: 2 bullocks
   1 ram
   7 lambs
2) a meal offering
3) a sin offering - 1 goat.

III. The Feast of First fruits (Lev. 23:9-14).

This pictures the resurrection of Christ.

Cf. 1 Cor. 15:20, 23; Jas. 1:18; Num. 28:26-31 (which also includes the next Feast).

Note the following details:

1) V. 11 – "before the Lord, to be accepted for you." Two details about the resurrection:
   a) God must be satisfied first.
   b) It is representative of the people. Their resurrection is guaranteed by christ's resurrection.
2) Again there were three offerings:
   a) a burnt offering (v. 12).
   b) a meal offering (v. 13a).
   c) a drink offering (v. 13b).

V. 14 makes it clear that none of the harvest was to be used by the people for themselves on this day.

IV. The Feast of Weeks (Lev. 23:15-22) – 7 weeks, 50 days.

It is prophetic of Pentecost in Acts 2. See also as this relates to Israel in Joel 2:28,29. (The rest of Joel's prophecy follows through on the remainder of the Feasts.)

Cf. Num. 28:26-31 – the Scripture given under III, thus linking III and IV.

The emphasis here is on the ministry of the Holy Spirit.

The offerings:

1) "a new meal offering" (vv. 16b, 17). "With leaven" as representing the people.
2) "with the bread" – a burnt offering:
   a) Seven lambs.
   b) One bullock
   c) Two rams.
3) a drink offering.
4) One kid of the goats – a sin offering.
5) Two lambs – peace offerings.

All are as food for the priests (v. 20) after having been waved before the Lord.

V. 22 – the grace of God.

V. The Feast of Trumpets (Lev. 23: 23-25).
Cf. Num. 29:1-6; 10:1-10.
This has reference to the coming of the Lord:

7th month 1st day

a) At the rapture: 1 Thess. 4:16; 1 Cor. 15:52.
b) At the Second Coming: Mt. 24:31. Cf. Joel 2:1,15; Rev. 11:15 – the seventh angel with a trumpet.

The offerings:
a) a burnt offering (Num. 29:2). 1 bullock, 1 ram, 7 lambs
b) a meal offering (Num. 29:3,4).
c) a sin offering (Num. 29:5).

VI. The Day of Atonement (Lev. 23:26-32; 16).
Cf. Num. 29:7-11.
Remember:
a) The offerings for the priest first.
b) Then, for the people.

7th month 10th day

Basically they were:
a) a sin offering.
b) a burnt offering.
For special notice:
a) a time for afflicting their souls.
b) The death penalty for two offences:
(1) Failure to humble themselves (v. 29).
(2) For anyone who worked on this day (v. 30).

This points to the Day of Israel's salvation – when the nation turns to the Lord (by as individuals). Cf. Zech. 13:1; Isa. 66:7-9.

VII. The Feast of ~~Trumpets~~ Tabernacles (Lev. 23:33-43).
This is the second week-long feast.
It points to the Millennial Reign of Christ.
Cf. Num. 29:12-40.

7th month 15th-21st day

Two things are emphasized:

1) It is a time of rejoicing (v.40).
2) It is a time of remembrance (v.43)

Every day of the seven days there were to be:

1) a burnt offering (Num. 29:13, 17, 20, etc.).
2) a meal offering (Num. 29:14, 15, 18, 21, etc.).
3) a sin offering (Num. 29:16, 19, 22, etc.).

Lev. 23:44 speaks of the obedience of Moses in concluding the chapter.

LEVITICUS 24

This continues what Lev. 23 began with respect to the Holy Service.

There is a threefold emphasis in the chapter:

1) The lampstand - with special attention given to the oil. Cf. vv. 1-4. Cf. Ex. 27:20,21; 40:25; Num. 8:1-4. 25:31-40; 39:37
2) The showbread (vv. 5-9). Cf. Ex. 25:23-30; 39:36; 40:23.
3) The name of the Lord - JEHOVAH (v.v. 10-23). Cf Ex. 20:7

In all three of these there was something for THE PEOPLE to do.

The emphasis points to the TRINITY.

1) Christ is seen in the Lampstand as the Light of the world. Cf. Jn. 1:4,5,9,14; 3:19-21; 8:12; 9:5; 12:46; 2 Cor. 4:6; 1 Jn. 1:5-2:2; 2:8-11. Cf. Rev. 1:12,13,20; 2:1,5 - where the church is typified by the lampstand.

As such:

1) He is a revelation of God.
2) He is holy.
3) He dispels the darkness of this world.

BUT THE OIL ~~POINTS TO~~ IS A TYPE OF THE HOLY SPIRIT. Cf. Isa. 61:1,2; quoted in Luke 4:18,19; 3:22.

2) Christ is seen in the Showbread as the Bread of life. Cf. John 6:26,27,32,33,35, 48-58.

In all three we are concerned with Christ.

As such:

1) He is the Crucified and Risen One - the planting and harvesting of the crop.
2) The God-man - mixture of oil and flour.
3) The Perfect One - unleavened.
4) The Cross, the Suffering One - in the baking of the bread.

3) The name of the Lord - JEHOVAH, also pointing to Christ, but speaking here also of the Father.

Cf. Psa. 115:1; 83:18; Isa. 42:8; 43:11,15; Ex. 3:13-15; 6:1-8 (esp. vv. 2,3,7); 15:3; Jer. 16:21; 33:2,3; Jn. 5:43.

K+D (II, 453) say, "The name ... is the name 'Jehovah' ... in which God manifested His nature."

- Relate Lev. 24 to Lev. 23.

Exposition of Lev. 24:

1. The oil. See related passages given on preceding page - in Ex and Num.

(24:2) Note in all three sections that the instructions are to "the children of Israel." Cf. vv. 8, 14, 15, 16, 23.

So this chapter deals with the people's part in the service of the Lord:

1) Providing for it in vv. 1-4, 5-9.
2) Protecting the Lord's name in vv. 10-23.

Note:

1) The light could only burn through the oil.
2) It was to burn continually (vv. 2, 4).
3) It has to be trimmed every morning and every evening.
4) The high priest was responsible for it.

(24:5) Here and in v. 6 we note that there were 12 loaves.

1) It would seem that the idea is that of what each tribe provides.

(24:7) Pure frankincense - to be burned.

2) Cf. 2 Cor. 2:14.

3) (24:8) The bread was changed every Sabbath

4) (24:9) It was eaten daily by the priests.

Blaspheming the name of the Lord.

There are several lessons of importance here in vv. 10-23:

Re: 24:10-23

Lev -

1) The problem of intermarriage -
light vs. darkness.
Being among the people of God does not constitute one a child of God.
2) The sacredness of God's name.
3) Sin against God is the nature of all sin, and the root of all sin. It was sin because it was contrary to God's Word.
4) "A little leaven..." This was the danger.
5) The judgment of God carried out by the people.
- no overlooking it.
- no second chance.

5/11/76

LEVITICUS 25

Under the final heading, Holy Service, this chapter deals with REST – in two ways:

1. The Sabbatic Year (vv. 1–7). Cf. also vv. 20–22.
2. The Jubilee Year (vv. 8–55).
   a. The year described (vv. 8–13).
   b. The law regarding buying and selling (vv. 14–17)
   c. The law regarding God's Word – with God's promises for obedience (vv. 18–22)
      1) The law: absolute obedience required (v. 18 a).
      2) The promises (vv. 18 b–22).
         a) Safety (vv. 18 b, 19 b).
         b) The yearly harvest (v. 19 a).
         c) The harvest of the sixth year (vv. 20–22).
   d. The law regarding the land (vv. 23–28).
   e. The law regarding houses (vv. 29–34):
      1) Houses within cities with walls (vv. 29, 30).
      2) Houses outside of the city walls (v. 31).
      3) Houses and lands of the Levites (vv. 32–34).
   f. The law regarding people (vv. 35–55)
      1) The poor brother (vv. 35–43).
         a) Who is in need (vv. 35–38).
         b) Who sells himself as a servant (vv. 39–43).
      2) The bond servants (vv. 44–46). There is no liberty, not safety, no redemption due for the people of God.
      3) The brother who becomes the servant of a wealthy foreigner (vv. 47–55).

Some of the lessons of Leviticus 25:

1) The need we have for rest from our work.

2) The Lordship of God over:

a) His people. He is their God (vv. 17, 36, 38, 42, 43, 55).

b) What He has given to His people.

Cf. vv. 17, 36, 38, 43, 55.

Note: "The land is mine" (v. 23).

"The word is the Lord's" (v. 17).

The people are "my servants" (v. 42). Also v. 55

3) Our needs are not met primarily from our efforts, but by the goodness and power of God. Cf. vv. 20-22.

4) Key expressions in the chapter:

a) "The day of atonement" (v. 9). a sabbath - not a day of work.

b) "Liberty" (v. 10). See the connection with slaves and what is said about redemption.

c) "Obedience" (v. 18

d) "Safety" (vv. 18, 19). It means "secure, free from anxiety" (K+D, II, 460). Thus we not only have the fact ("safety"), but the feeling (peace).

On rest, cf. Heb. 3:7-4:16, esp. v. 9.

Matt. 11:28-30.

Isa. 30:15, 32:17.

5/18/76

Leviticus 26

The chapter anticipates Israel's failure. God does not lower His standards to make it easier for men. Instead, where necessary, He brings judgment for the improvement and blessing of His people.

The wonderful and amazing emphasis in the chapter is that it anticipates the success of God's work in His people in spite of their failure and rebellion.

K+D (II, 468) give this important word:

Read these quotes after outlining the chapter.

"It required but a very little knowledge of the nature of the human heart, and a clear insight into the spiritual and ethical character of the law, to enable him (Moses) to foresee that the earthly-minded, unholy nation would not fulfil the somemn demand of the law that their whole life should be sanctified to the Lord God, that they would transgress in many ways, and rebel against God and His holy laws, and therefore that in any case times of fidelity and the corresponding blessing would alternate with times of unfaithfulness and the corresponding curse, but that, for all that, at the end the grace of God would obtain the victory over the severely punished and deeply humbled nation, and bring the work of salvation to a glorious close."

And then they quoted Auberlen (pp. 468, 469) who says:

" . . . 'there is a marvelous and grand display of the greatness of God in the fact, that He holds out before the people, whom He has just delivered from the hands of the heathen and gathered round Himself, the prospect of being scattered again among the heathen, and that, even before the land is taken by the Israelites, He predicts its return to desolation. These words could only be spoken by One who has the future really before His mind, who sees through the whole depth of sin, and who can destroy His own work, and yet attain His end. But so much the more adorable and marvellous is the grace, which nevertheless begins its work among such sinners, and is certain of victory notwithstanding all retarding and opposing difficulties.'"

LEVITICUS

Theme: Fellowship with God -- based upon God's holiness.

Key verses: Lev. 11:44, 45;
19:2;
20:7, 8, 26

Holiness as it relates to God points to His absolute moral perfection in all that He is and does. As it relates to us, His people, it does not indicate sinlessness. Instead, it means that we are set apart to God from sin. The result will be a growth in grace and increasing deliverance from sin in daily experience. Complete perfection for us will not be realized until the Lord returns.

The truth of Leviticus follows the truth of Exodus. Exodus deals with the great theme of redemption. In Leviticus we learn that the first concern of God for His redeemed people is that they have fellowship with Him. In Exodus we not only see how God redeemed Israel from Egypt (the greatest Old Testament type of our salvation), but the book closes with the building of the Tabernacle -- where the Lord was to dwell among His people. In Leviticus we see the conditions that were necessary if the people were to please God and enjoy fellowship with Him.

Therefore, we can say that in Exodus the Lord is preparing a place where He can dwell with His people; in Leviticus He is preparing His people to have fellowship with Him.

Leviticus is specifically the handbook of the priests. That is why it has been called Levi-ticus. Aaron and his sons, the priests, were from the tribe of Levi. The rest of the Levites were to assist the priests in their work.

The book of Leviticus is more difficult to outline than either Genesis or Exodus since there are some themes that appear more than once in the book. However, the following outline does give the main themes, and it is hoped that it will prove to be helpful under the blessing of the Holy Spirit in understanding this tremendously important Old Testament book.

Since Leviticus does deal with fellowship it has a close relationship with the book that deals with fellowship in the New Testament: 1 John.

The Outline:

I. The Holy Offerings (Lev. 1-7).

A. The five principal offerings:

1. The burnt offering (Lev. 1).

2. The meal offering (Lev. 2). This is translated "meat" in the King James Version, but meal is obviously a better translation because this was the one sacrifice which did not have to do with the flesh of animals. The Old English word, "meat," would correspond with our word, food, or meal.

3. The peace offering (Lev. 3).

4. The sin offering (Lev. 4:1-5:13).

5. The trespass offering (Lev. 5:14-6:7).

B. The laws regulating the offerings (Lev. 6:8-7:38).

II. The Holy Priesthood (Lev. 8-10).

Chapter 8 in particular is related to Exodus 29 -- dealing with the consecration of the priests. In Exodus 29 the Lord told Moses what to do to consecrate the priests; in Leviticus 8 we are told that they did it.

This section is unique in Leviticus since it is narrative and historical in form. The only other narrative section is Lev. 24:10-23 which tells of the man who blasphemed the Lord's Name.

A. The consecration of the priests (Lev. 8).

B. The priests and their work of consecration for the people (Lev. 9).

C. The sons of Aaron (Lev. 10).

1. The sin of Nadab and Abihu (Lev. 10:1-7).

2. The warning for Aaron and his sons (Lev. 10:8-11).

3. The question regarding Eleazar and Ithamar (Lev. 10:12-20).

III. Personal Holiness (Lev. 11-15).

These instructions have special reference to the human body -- pointing out that which is clean and that which is unclean, and, in some cases, how the people were to be cleansed.

A. Clean and unclean food (Lev. 11).

B. The cleansing of a mother (Lev. 12).

C. The laws regarding leprosy (Lev. 13,14).

D. The cleansing of bodily discharges (Lev. 15).

IV. The Holy Day: the Day of Atonement (Lev. 16). Cf. Lev. 23:26-32.

V. The Holiness of the Blood (Lev. 17).

VI. The Holy Life (Lev. 18-22).

This is a very practical section which deals mainly with warnings for the people and the priests concerning the sins which had characterized Egypt (from which the Israelites had been delivered) and the sins of Canaan (the land which the Lord was giving to them). Cf. Lev. 18:3; 20:23, 26; 22:33.

A. Instructions for the people of Israel (Lev. 18-20).

B. Instructions for the priests of Israel (Lev. 21,22).

VII. Holy Service (Lev. 23-27).

A. The Holy Convocations (Lev. 23).

This is one of the most important chapters in the Bible because of its prophetic significance relating to the work of Christ. It

contains the holy calendar of special days which were to be observed annually by the Israelites. These include:

1) The Passover (v. 5).
2) The Feast of Unleavened Bread (vv. 6-8).
3) The Feast of Firstfruits (vv. 9-14).
4) The Feast of Weeks, or Pentecost (vv. 15-22).
5) The Feast of Trumpets (vv. 23-25).
6) The Day of Atonement (vv. 26-32). Cf. Lev. 16.
7) The Feast of Tabernacles (vv. 33-43).

B. The oil and the showbread (Lev. 24:1-9).

C. Historical interlude: the man who blasphemed the Name of the Lord (Lev. 24:10-23).

D. The Sabbaths (Lev. 25).

E. Warnings and Blessings (Lev. 26).

F. Laws of redemption (Lev. 27).

-- Notes prepared by L. Dwight Custis, Pastor
Central Bible Church
Portland, Oregon

LEVITICUS 27

This last chapter deals not with an obligation, but with an opportunity. It has to do with things not required, but with the overflow of grateful hearts.

(Explain the chapter.)

Some of the main lessons:

1) The importance of giving. The Bible has a great deal to say about this subject. Cf. 2 Cor. 8, 9; Phil. 4:10-19; Heb. 13:15, 16. The latter two passages are especially important in the light of the fact that we are believer-priests.

2) The fact that we give to God.

3) The possibility of giving special gifts. Here the Lord wants them to be concerned with, not what they have to give, but what they can give if they want to.

4) The seriousness of such gifts. Each one was valued. If withdrawn, they had to be redeemed.

5) The reasonableness of God.

6) The tendency of man to be a hypocrite -- by offering to God what was already His. Cf. vv. 26-33.

7) The relationship between this chapter and the doctrine of redemption. Cf. 1 Pet. 1:18, 19. The Israelites were not to think that they could purchase their salvation in this way. Salvation had to be paid for, but not with money. It took the blood of Christ. Obtaining salvation is always in the OT and in the NT a matter of grace. See Isa. 55:1; Rom. 6:23; Titus 3:5.