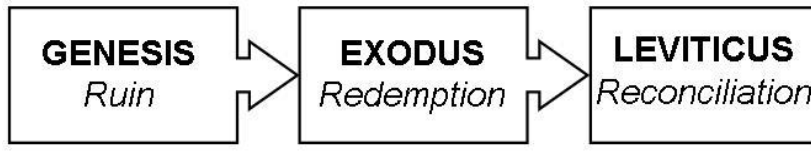


LEVITICUS

Although believers are not under the Law, God cares about the Law. The Law gives insight into what pleases God. The entire book of Sinai is located at the base of Mt. Sinai; Israel does not move as God lays down the Law.

The first three books of the Bible:

Beginning of the Books		
Genesis	Creation	Establishing God's People
Exodus	Bondage	Redeeming God's People
Leviticus	Sacrifice	Worship of God's People



There is a transition from Exodus to Leviticus

Transition from Exodus to Leviticus	
Exodus ends with the construction of the Tabernacle.	Leviticus tells us about the worship which takes place within that Tabernacle.
Exodus addresses where God ought to be worshiped	Leviticus addresses how God ought to be worshiped.

The names of the books of the Torah/Pentateuch

- **The Name of the Book.**
 - **Hebrew Name:**
 - The names of the Torah (first five books) are taken from the first words which open each book.
 - In the case of Leviticus, the opening word means "*and he called.*" (wa-ayiqra)
 - **Greek Name:**
 - The Greek Septuagint uses the title Leuitikon, meaning "*that which pertains to the Levites.*" This title was given because much of the book deals with the ministry of the priests.
 - The name of "Levite" is only mentioned twice at the end of the book of Leviticus (Leviticus 25:32-33)
- Leviticus is a book of worship with the Levites being the primary audience; the purpose of the book is that God's people would be holy to God (Lev 20:26; Rom 12:1; 1 Pet 1:13-16).
 - Leviticus reveals the importance of sanctification; being separate and holy – "weird"
 - Leviticus is the 3rd book of the Bible (shortest book of the Pentateuch)
 - Throughout Jewish history, Leviticus has been the first book that Jewish children studied in the synagogue.
- Scripture is clear that offerings do not save, but only the sacrifice of Jesus Christ (Heb 10:1-10; Is 1:11; Ps 50:5-23. 40:6, 51:16-17, 69:30-31; Prov 21:3; Acts 5:21-22; Hos 6:6; Eccl 5:1).
 - Obedience and a pure heart were more pleasing to God than a sacrifice (Heb 13:15; 1 Sam 15:22; Ps 69:30-31; Mk 12:33).
- Sacrifices are central to Leviticus:
 - The Hebrew word for sacrifice is korbán which originates from the root korav meaning to "come close" with implications for drawing close to God.
 - Offerings did pre-date the book of Leviticus (Gn 4:3, 8:20, 22:2; Ex 18:12, 20:24, 24:5).
 - The sacrifices show the way to God while festivals are the walk with God.

- **The purpose of Leviticus is not to explain the reasons “why” to do something or not; Leviticus simply tells what to do and how.**
- **The book of Leviticus unlocks other books of the Bible including an understanding of the New Testament book of Hebrews.**
 - **Leviticus has more direct quotes from the Lord than any other book in the Bible, and its focus is the holiness of God.**
- **The book of Leviticus emphasizes the holiness of God & sinfulness of man**
 - **The Hebrew word “Kadesh” meaning “holy” is repeated 152 times.**
- **The book of Leviticus elevates worship**

General Outline of Leviticus	
Chapters 1-7	Offerings, Sacrifices and the Law.
Chapters 8-11	The Priesthood of Aaron and his sons
Chapters 11-15	Ceremonial Laws
Chapter 16	Day of Atonement
Chapter 17-27	The Code of Holiness

Discuss how many types of sacrifices are there? Six (Leviticus 7:37)

Jesus is the Believer’s Offering	
Sin Offering	Gal 1:14; 1 Cor 15:3; 2 Cor 5:21; Heb 9 & 10, 13:8-15; 1 Pet 2:24
Trespass Offering	2 Cor 5:18-19; Col 1:14, 2:13-14; 1 Jn 1:6-9
Burnt Offering	Ps 40:6-8; Jn 4:34; Eph 5:2; Heb 9 & 10
Grain Offering	Jn 8:29; 12:23-24; Lk 4:18; Eph 5:2; 1 Pet 2:22
Peace Offering	Lk 2:14; Jn 14:27; Rom 5:1; Eph 2:11-19; Col 1:16-23; 3:15
Ordination Offering	For Aaron’s Lineage

- **Free Will Offerings that are not mandatory: Burnt, Grain, Peace (three being deity perfection)**
- **Obligatory Offerings were required: Sin, Trespass (two being witness).**

Discuss how many sacrificial animals are there?

Sacrificial Animals		
1.	Ox	Obedient Servant
2.	Lamb	Meek & Gentle
3.	Goat	Bearer of Sin
4.	Ram	Strength with horns
5.	Dove	Innocent Gentleness & Peace; associated with wild (white)
6.	Pigeon	Humility; associated with domesticated (grey/black/white)

- **Which provided more redemption?**
 - **Redemption is made available to all regardless of wealth (and other) distinctions**

7 Lev 1, 2, 3

What are the reasons that the Levitical Offerings are important?

Each of the Levitical Offerings can be viewed through Three Lens	
1.	They provided a way for the Israelites to make and keep a right relationship with God.
2.	They are a type of Jesus Christ and a description of His sacrifice for us.
3.	They are a pattern for our own approach to God.

In every offering, the first concern was to allocate to God Himself the first portion

- **The first seven chapters show that a sacrifice is needed to get to God; this beginning of Leviticus is with sacrifice; just as the altar welcomed the one entering the single gate of the Temple**
 - **The first sacrifices mentioned elevate the relationship with the Lord. First sacrifices are dedication, gratitude and fellowship offerings that please the Lord**
 - **The sin/purification and trespass/guilt offerings are the last offerings.**

Read Leviticus 1:1-4....The Burnt Offering

- 1:1 God calls Moses as He reaches out to mankind summoning them to Himself.
 1:2 God continues to show the importance of a mediator.
 1:3 **The Biblical symbol of a worker of God is the ox and the unblemished male speaks of Christ’s life given completely to God the Father’s will.**
 1:4 The “laying on of hands” infers identifying with the offering; the hand (the only “work” for a man) is in reaching out to identify with Christ – the sacrifice. “Atonement” (“at one with”) means to bridge the gap of separation; to bind together.

The Burnt Offering		
<u>Passage</u>	<u>Animal</u>	<u>Symbol</u>
Leviticus 1:3-9	Ox	Servant
Leviticus 1:10-13	Lamb/Goat	Sin Sacrifice
Leviticus 1:14-17	Bird	Spirits/Heavenly
<u>Odd that the wealthiest offering (cow) would represent a servant while the economical sacrifice (bird) which is sometimes considered the “least” represents the loftiest spiritual focus</u>		
<u>There was no explicit guidance on what made people wealthy. How many wealthy would only invest in sheep; how many middle class would settle for birds?</u>		

- According to Leviticus 1:4, what is happening when someone lays their hand on another’s head?
 - Relating to the other.... that is the reason laying hands on someone is very serious (1 Timothy 5:22)
 - What do the wealthiest offer? Cow – what does this symbolize? Servant
 - What do the poorest offer? Birds – what do those represent? Spiritual
- What are the class cut-offs for the levels of wealthy?
 - There was no **explicit guidance on what made people wealthy.**
 - How many wealthy would only invest in sheep; how many of those in the middle class would settle for birds?

1:5 **The person that the sacrifice covers is the one that must kill the sacrifice. At the point of death, the blood reaches out to all directions (all sides) – Eph 2:13; 1 Pet 1:18-19**

- **Both Jew and Gentile would kill Jesus; He would die for those who killed Him.**

1:6 The hide (covering – righteousness) of the sacrifice now become the possession of the priest (Lev 7:8)
 1:7 As wood symbolizes humanity, the order of one’s life should show restraint (2 Cor 10:5) burning with the power of the Spirit.

Symbolism of the Body	
Head:	Thoughts
Fat:	Health/Energy
Entrails:	Emotions
Legs:	Conduct

Read Leviticus 1:10-13.... Burn the Entire Burnt Offering

- 1:10 Sheep represent the Lamb of God while Goats represent the punishment for man’s sin
 1:11 Just as the slaughter was to be on the north side of altar, Golgotha (Christ’s crucifixion) on north side of Jerusalem ((Is 14:13; Ps 48:2)
- **Jews call the Burnt Offering “Olah” which means “to go up”**

- **What is the different symbolism of the sheep and the goat?**
 - Sheep represent the Lamb of God while Goats represent the punishment for man's sin
- **How can Christ be both?**
 - The Perfect Sacrifice became Sin for us (2 Corinthians 5:21)
- **Why is the north side mentioned?**
 - Just as the slaughter was to be on the north side of altar, Golgotha (Christ's crucifixion) on north side of Jerusalem ((Is 14:13; Ps 48:2)

1:14 Redemption is made available to all regardless of wealth (and other) distinctions

1:15 The priest will wring off the head of the pigeon or turtledove.

1:16 The feathers were placed on a pile of ashes, and the bird could not fly.

- Birds often represent spiritual (lofty) beings, and the feathers give them the ability to fly.
- In the same way, Jesus was still divine although He had taken on humanity. The spiritual aspect of Jesus would not be consumed in the fire, but laid aside until after His sacrifice.

1:17 It is a pleasing aroma to the Lord. Birds often symbolize the spiritual, so the lack of separation may infer that the spiritual was not to be separated from physical.

Discuss Leviticus 2

- **The Grain Offering is one of "Service – First Fruits of Labor" (John 12; Is 57:6)**
 - The term "Meat" Offering should read "Meal" Offering, as there is no "meat" in it.
 - When the King James' version of the Bible was printed in A.D. 1611, the word "Meat" meant all kinds of food, and not "flesh" merely.
 - The Jews called this offering "Minchah" which means "a gift which comes from grain"
- The offerings were rarely offered alone; the "Grain" offering would accompany other offerings to the Lord.

Read Leviticus 2:1-3.... The Grain/Meal Offering

2:1 Fine flour speaks of Jesus' humanity (the makings of His body to be broken) – in its purity and perfect mix blended with oil (the Holy Spirit) and frankincense (prayer & worship).

- Jesus is the living bread. (John 6:51)
- Oil represents the Holy Spirit (Zechariah 4:11-14). The term "Christ" (Messiah) means the anointed one.

2:2 The priests represent believers as the kingdom of priests who first present Christ to the Father as the payment of sin, but then enjoy feeding on the spiritual Word as sustenance.

- This Grain Offering is pleasing to the Lord.

2:3 The general Israelite could eat the "holy" offerings; however, only the priests could eat the "most holy" offerings.

- The offering is not completely burned up, but some of the offering was to be left for the priests.

Read Leviticus 2:4-10.... Various Ways to Prepare the Grain/Meal Offering

2:4 The oven is a clay cylinder. The instrument utilized to bake the grain determines the bread's consistency. (Leviticus 7:9-10)

- Leaven can represent pride because it puffs up (1 Corinthians 5:6; 8:1)

2:5-6 Grain baked on a griddle which means that the bread will be more brittle to be broken into pieces.

2:7 Grain baked on a pan is similar to pancakes

2:8 The worshipper does not have access to the altar, but relies on a priest as a mediator to take the offering to the altar. God blesses His people's efforts, and the first are offered back to Him.

2:9 The Grain offering is pleasing to the Lord

2:10 The Priest's family can share in the grain offering, but it is "the most holy part of the Lord's food offerings."

Read Leviticus 2:11-16.... Purity of The Grain/Meal Offering

2:11 No yeast/leaven (corruption/sin) or honey (pleasures) - Mt 16:6, 1 Cor 5:6-8, Rev 10:9-10

- “Honey” is a catalyst agent to engage existing leaven; if there is no external leaven added, honey might still activate the existing leaven that is natural to the bread.
- 2:12 Leaven (pride, sin) and honey (trigger for leaven) can be offered as first fruits to show that God owns everything; however, the leaven and first fruits are not a sacrifice that will please the Lord.
- 2:13 Every sacrifice included salt (Holy Spirit Preservative): Mt 5:13, Mk 9:49,50, Col 4:6, Rom 11:16, James 1:17-18
- Season all Grain Offerings with salt.
 - When making bread, if enough salt is not added, yeast (which represents sin) tends to rise too quickly.
 - A salt covenant would symbolize a formal covenant between God and His people.
 - While leaven decays, salt has the opposite effect of preservation.
- 2:14 The fire and crushing of the early ripened offerings may represent the persecution of the early church.
- 2:15 Oil (spirit) and incense (prayer) are offered with the grain offering.
- Frankincense was a gift brought to Jesus as a child. “Bethlehem” means “house of bread.”
- 2:16 The Grain Offering is the only sacrifice that is referenced as a “memorial.” This may be a foreshadowing of the Lord’s supper (Luke 22:19).
- All of the persecution (crushed grain) and incense (prayer) in the fire (trials) are sacrifices to the Lord.

Read Leviticus 3:1-5.... The Fellowship/Peace Offering (Ox)

- 3:1 The fellowship/peace offering could be a male or female sacrifice
- **The Fellowship Offering was an offering of peace and gratitude (Rom 5:1; Col 1:20; 3:15)**
 - **The Fellowship Offering differed from the Burnt Offering as female sacrifices were admitted for fellowship offerings**
- 3:2 The one who receives the benefits of the sacrifice is the individual who kills the sacrifice.
- 3:3-4 The entrails/intestines, the kidneys and the liver are burned on the altar to the Lord.

The Fellowship Offering	
Leviticus 3:1-5	Ox
Leviticus 3:6-11	Lamb
Leviticus 3:12-16	Goat

- 3:5 This fellowship Offering is pleasing to the Lord.
- **This verse infers that this peace offering was to be placed directly over the other burnt offering sacrifice in Chapter one.**
 - **The burnt offering ("Olah") had to precede the peace offering ("Zevah Shelamim").**

Read Leviticus 3:6-11.... The Fellowship/Peace Offering (Lamb)

- 3:6 The fellowship/peace offering could be a male or female sacrifice
- 3:7-8 The one who receives the benefits of the sacrifice is the individual who kills the sacrifice.
- 3:9 The sheep of the Middle East are called “fat tailed sheep” as they store their fat in their tails instead of on their intestines.
- Fat was a symbol of the health and energy of the animal that was dedicated to God.
- 3:10 The entrails/intestines, the kidneys and the liver are burned on the altar to the Lord.
- 3:11 The Priest is needed as a mediator to offer the “food sacrifice”

Read Leviticus 3:12-16.... The Fellowship/Peace Offering (Goat)

- 3:12-13 The one who receives the benefits of the sacrifice is the individual who kills the sacrifice. Gender is not mentioned for the goat offering.
- 3:14-15 The entrails/intestines, the kidneys and the liver are burned on the altar to the Lord.
- 3:16 The Priest is needed as a mediator to offer the “food sacrifice”

Read Leviticus 3:17.... Fat in the Offering

- 3:17 Fat is the superfluous while blood is the life; believers are not to be sustained by this world, but by our hope in Christ and our future home.
- The statement “*It is a perpetual statute throughout your generations*” is repeated through the Book of Leviticus. (Leviticus 7:36; 10:9; 16:29,34; 17:7; 23:14,21,31,41; 24:3).

- The consumption of blood was prohibited because life is in the blood and all life belongs to God (Genesis 9:4-7; Leviticus 7:23,26).

Overview of Sacrifices							
Name	Pleasing God	Times Mentioned in Scripture	Sacrificed Portion	Other Portions	Animals	Occasion/Reason	Type of Jesus
Burnt Offering	Voluntary & Sweet Savor	197	All	None - (Priest may eat skin – Lev 7:8)	Male w/o blemish; Animal according to owner's wealth	Propitiation for general sin; Demonstrates dedication	Jesus Christ's surrender to the will of God the Father (Mt 26:39; Philippians 2)
Meal/Tribute Offering	Voluntary & Sweet Savor	123	Token Portion	Eaten by Priest	Unleavened cakes or grains, must be salted	General thankfulness for first fruits	Jesus Christ's obedience to become the first fruit of resurrection (1 Cor 15:20; James 1:18)
Peace Offering 1. Thank 2. Vow 3. Freewill	Voluntary & Sweet Savor	119	Fat Portions	Shared in fellowship meal by priest and offeror	Male or Female w/o blemish according to wealth; freewill; slight blemish allowed	Fellowship: - unexpected blessing - deliverance when a vow was made on that condition - general thankfulness	Jesus is the peace of Believers (John 14:27; Romans 5:1; Ephesians 2:14; Colossians 3:15)
Sin Offering	Compulsory & no sweet savor	43	Fat Portions	Eaten by Priest	Priest or congregation: bull King: he-goat Individual: she-goat	Applies basically to situation where purification is needed	Jesus became sin for mankind to pay the price for their innate sinful nature (2 Cor 5:21; Mt 1:21)
Guilt/Trespass	Compulsory & no sweet savor	36	Fat Portions	Eaten by Priest	Ram without blemish	Applies to situation where there has been desecration of something holy	Jesus is the on-going intercessor with the Father (Rom 8:34; Heb 7:25; 1 Jn 2:1)

8 Lev 4, 5, 6

- The Obligatory Offerings: Sin and Trespass were Not “Pleasing Aromas to God.”**
- The sequence of offerings/sacrifices were to be: 1. Sin & Burnt 2. Peace 3. Grain (Lev 9:1-10)**
- The Sin Offering was for occasions of sin in general (2 Cor 5); it has to do with man's innate sinful nature that produces evil regardless of man's determination.**

The Sin Offering			
Leviticus 4:3-12	Bull	Male w/o Blemish	Priest
Leviticus 4:13-21	Bull	Male	Whole Congregation
Leviticus 4:22-26	Goat	Male w/o Blemish	Leader
Leviticus 4:26-31	Goat	Female w/o Blemish	Individual
Leviticus 4:32-35	Lamb	Female w/o Blemish	Individual

Read Leviticus 4:1-12.... The Sin Offering for the Priest

- 4:1 God tells Moses about the Sin Offering; The Jews refer to the sin offering as the “Hatat”
- 4:2 Of course, even the crucifixion was committed out of ignorance and lack of faith (Acts 3:17; Luke 23:34)
- 4:3 The sin of the one priest affects more than just the one.
- 4:4 The sacrifice for the priest must be the bull – the most expensive sacrifice.
- 4:5 The priest must kill the bull before the Lord.
- 4:6 The seven (complete) times speaks of the total sacrifice given for this sin (Lev 4:17)
- 4:7 **Unlike the other individuals sin offerings, if the sin offering is for the priest, blood must be sprinkled on the altar of incense prior to pouring the remaining blood at the base of the altar of sacrifice (similar to the Sin Offering for the Whole Congregation).**
- 4:8-10 The Priest is to sacrifice the intestines, kidneys and liver in the same manner that he sacrificed them for the Peace Offering.
- 4:11-12 **The Priest does not eat a portion if the sin offering is for him personally**
- **According to Leviticus 4:2, what does the sin offering cover?**
 - **Unintentional sin**

Read Leviticus 4:13-21.... The Sin Offering for the Whole Congregation of Israel

- 4:13 It is possible for an entire group of people to sin unintentionally
- 4:14 The sacrifice for the whole congregation must be the bull – the most expensive sacrifice; this is the only sacrifice not described as without blemish.
- 4:15 The entire group of people does not need to lay hands on the sacrifice, the elders (who may be more accountable) can represent the laying on of hands
- 4:16-17 Blood is sprinkled by the priest seven times before the veil in the Holy of Holies.
- **Jesus bore seven scars at crucifixion on His head, two hands, two feet, side, back.**
- 4:18 **Unlike the other individuals sin offerings, if the sin offering is for the whole congregation, blood must be sprinkled on the altar of incense prior to pouring the remaining blood at the base of the altar of sacrifice (similar to the Sin Offering for the Priest).**
- 4:19 The fat would be burned on the sacrificial altar
- 4:20 This is the first mention of forgiveness in the book of Leviticus (Lev 4:26, 4:31, 4:35, 5:10, 5:13, 5:16, 5:18, 6:7, 19:22)
- 4:21 Like Jesus’ crucifixion, the bull was taken outside the camp (Heb 13:12)
- **According to Leviticus 4:21, where was the Bull taken?**
 - **Outside of the camp (Hebrews 13:12)**

Read Leviticus 4:22-26.... The Sin Offering for the Leadership

- 4:22 **Sacrifices are established “if” the priests (4:3), the community (4:13), and the common people (4:27) sin unintentionally, but the leader will sin unintentionally (as denoted by use of “when”). Leaders will sin.**
- 4:23 The sacrifice for the leader is a male goat without blemish.
- 4:24 The killing of the goat must be before the Lord at the same place as the burnt offering; however, the burnt offering represents total commitment while the sin offering reveals unintentional sin.
- 4:25 Blood is not sprinkled inside, but instead **outside on the altar of sacrifice.** (Lev 4:18)
- 4:26 The removal of the fat would be the same as the peace offering; however, the peace offering represents fellowship with the Lord while the sin offering reveals unintentional sin. He will be forgiven.
- **According to Leviticus 4:22, how likely is it that unintentional sin may happen?**
 - **“When” this occurs ← Unintentional sin is certain to occur (Ps 19:12; 1 Jn 3:20).**

Read Leviticus 4:27-31.... One of Two Sin Offerings for the Common People

- 4:27 Unintentional sin entails transgressing God’s commandments
- 4:28 The unintentional sin of the common people required a female goat or lamb sacrifice; the gender of female was symbolic for submissive which would fit the common people
- 4:29 The killing of the goat must be before the Lord at the same place as the burnt offering; however, the burnt offering represents total commitment while the sin offering reveals unintentional sin.

- 4:30 Blood is not sprinkled inside, but instead **outside on the altar of sacrifice**. (Lev 4:18)
 4:31 The removal of the fat would be the same as the peace offering; however, the peace offering represents fellowship with the Lord while the sin offering reveals unintentional sin. He would be forgiven.

Read Leviticus 4:32-35.... The Second Sin Offering for the Common People

- 4:32 For whatever reason, if a female lamb without blemish is brought – it was acceptable. The unintentional sin of the common people required a female goat or lamb sacrifice; the gender of female was symbolic for submissive which would fit the common people
 4:33 The killing of the goat must be before the Lord at the same place as the burnt offering; however, the burnt offering represents total commitment while the sin offering reveals unintentional sin.
 4:34 Blood is not sprinkled inside, but instead **outside on the altar of sacrifice**. (Lev 4:18). The removal of the fat would be the same as the peace offering; however, the peace offering represents fellowship with the Lord while the sin offering reveals unintentional sin.
 4:35 The fat of the goat would be burned on the altar, and he would be forgiven.

Read Leviticus 5:1-6.... The Sin Offering for Uncleanness

- 5:1 Deceit can occur by silence/omission (Gen 31:20); “he shall bear his iniquity.”
 5:2 If a person touched a carcass of an unclean animal, he became unclean.
 5:3 If a person touched human uncleanness (i.e., leprosy, puss from a sore), he became unclean.
 5:4 Any rash vow (good or bad) that was remembered later as undone, he had to realize his guilt.
 5:5 Beyond the sacrifices, the perpetrator had to confess the sin first. (Ps 38:18; James 5:16; 1 John 1:9; Proverbs 28:13)
 5:6 A female lamb or goat are the first animals listed as sacrifice for trespasses (the designation “without blemish” is not documented).
- **These were unintentional sins discovered upon reflection**
 - **Does someone have to lie to be guilty of deceit? No – Leviticus 5:1**
 - **Deceit by silence/omission (Gen 31:20)**
 - **Some consider this part of the “Trespass Offering”; the word “trespass” in KJV is repeated in:**
 - **Leviticus 5:6, 7, 15, 16, 18, 19**
 - Leviticus 6:2, 5, 6, 7, 17;
 - Leviticus 7:1, 2, 4, 7, 37;
 - Leviticus 14:12, 14, 15, 17, 21, 24, 25, 28
 - Leviticus 19:21, 22
 - Leviticus 22:16, 17

The Guilt Offering for Uncleanness	
Leviticus 5:5-6	Goat/Lamb
Leviticus 5:7-10	Dove/Pigeon
Leviticus 5:11-13	Flour

Discuss Leviticus 5:7-13... The Guilt Offering for the Poor

- 5:7 Two (witness) doves or pigeons could also be used to jointly sacrifice trespass and burnt offerings; doves/pigeons are interchangeable with no differentiation as they both are members of the Columbidae family.
 5:8 The first bird would be sacrificed as the sin offering; it is important that the focus of sin preceded everything else.
 5:9 The blood would be sprinkled on the altar of sacrifice.
 5:10 This sin offerings of birds required a second bird for a mandatory burnt offering (which is a freewill offering). After the burnt offering, the priest would make atonement, and he would be forgiven.
 5:11 Even if the individual was destitute and exceedingly poor, an offering of grain was available, so that everyone had access to forgiveness.

- 5:12 Hebrews 9:22 references this verse in saying that “almost everything” is purified by blood. The grain was on the altar with blood on it, so that even grain was associated with the blood.
- 5:13 The priest would be able to partake in the grain offering after the memorial portion was taken.
- **What gender birds are used?**
 - **There is never a gender designation for bird sacrifices;**
 - **for practical reasons, even DNA assessments have difficulty discerning the gender of certain birds.**
 - **Read Hebrews 9:22....how does this align with Leviticus 5:11?**
 - **Hebrews 9:22 references this verse in saying that “almost everything” is purified by blood.**
 - **Why shouldn't oil and frankincense to be used with the Trespass Offering?**
 - **No oil (Holy Spirit) nor frankincense (worship) is to be part of this sacrifice.**
 - **What is the Levitical offering for premeditated sin? There is none.... (Luke 23:34)**

Read Leviticus 5:14-19.... The Trespass/Guilt Offering (Restoration Required)

- 5:14 Each detail of the offerings was given by God to Moses
- 5:15 This sin could have been a sin in regards to worship. Silver is representative of redemption.
- 5:16 The restitution offering required compensation for holy things and fellow man; it included an additional 20% (double the tithe)
- 5:17 There is unintentional sin and therefore, unintentional guilt.
- 5:18 Even a mistake had an appropriate offering, so that he might be forgiven.
- 5:19 God's holiness is so extremely pure that an unintentional mistake causes him to incur guilt (trespassed) before the Lord.
- **The Trespass Offering included restitution for occasions of specific sin (Col 2)**

Read Leviticus 6:1-7.... Continuation of the Trespass/Guilt Offering

- Verses 1-7 of Chapter 6 continue with the trespass offering.
- 6:1 It is repeated thirty-four times in Leviticus that “God spoke to Moses.”
- 6:2 Although the sin was against a neighbor, it is viewed as being against the Lord
- 6:3 God adds another “general” category that captures everything else that people do in sin.
- 6:4 Restoration required when items taken through theft, oppression, deposit or lost item kept.
- 6:5 The restitution included an additional 20% (double the tithe)
- 6:6 Beyond restitution, a ram was to be sacrificed.
- 6:7 Regardless of the sin, God was willing to forgive with restitution and sacrifice.
- **Who does verse 2 say that the sin is against? The Lord**
 - **What is the penalty of crime back then? Death or retribution**
 - **In Chapters 6 & 7, the offerings are listed again, but in a different order – what is out of order?**
 - **The Fellowship Offering**

Read Leviticus 6:8-13.... Removal of the Ashe from the Altar

- 6:10 The linen robe (righteousness evident to all) & undergarments (righteousness seen only by the Lord)
- 6:11 The priest removes old garment as he puts on new garment to take the ashes to a “clean place”
- 6:12-13 The endless fire on the altar burns continually and never goes out (Is 6:6; 1 Thes 5:17)
- **Why are linen outer and undergarments mentioned?**
 - **The linen robe (righteousness evident to all) and linen undergarments (righteousness seen only by the Lord)**
 - **What is the dress code for the priest have when taking the ashes to a clean place outside of camp?**
 - **Scripture doesn't designate a dress code outside, but the priest must have linen when working inside**
 - **When does the fire at the altar go out? Never**
 - **In verse 12, what would the fat part of the fellowship offering do to the flame?**
 - **Flame would burn brighter**

- How could fellowship with the Lord produce the same effect? Spirit burning brighter within...

Discuss Leviticus 6:18, 27.... The ability to make things holy

- What is your perspective on making things holy?
- Is there any greater power in the world?
- Why would the grain and the sin offering be holy?
 - Both may represent Christ's body given for us?

Discuss Leviticus 7:1-10.... Overview of the Trespass/Guilt Offerings

7:1 God spoke to Moses 34 times throughout the book of Leviticus.

7:2 The restitution offering is related to the burnt offering in that they are both slaughtered at the same place – north of the altar

7:3-4 The intestines, kidneys and liver were to be burnt on the altar of sacrifice. **The kidneys have key functions of excreting waste products produced by metabolism which offers symbolism of ridding the self from desecration. They also have homeostatic functions via controlling the blood volume and blood pressure (as the blood is payment for the sin).**

7:5 These sacrifices continue Trespass/Guilt Offerings from chapter 6

7:6 Any priest could partake of eating the remains of the Trespass/Guilt Offerings, but the place where they ate must be holy. As long as they were a priest of God – the person didn't matter, but the location did.

7:7 Whether Sin or Trespass/Guilt Offering, the priests who sacrificed more would eat more. The priests would receive a portion over the sacrifice that they made.

7:8 The priest would only eat the skin of the burnt offering.

7:9-10 The instrument utilized to bake the grain determines the bread's consistency. (Lev 2:4-10)

Discuss Leviticus 7:17-18.... Do not eat after 2nd Day

7:17-18 The sacrifices symbolize the ultimate sacrifice of Christ crucifixion for our sins, but He was resurrected on the 3rd day, so anyone who ate of the sacrifice on that 3rd day would be guilty

- Why could sacrifice not be eaten on the 3rd day?
 - The sacrifices symbolize the ultimate sacrifice of Christ crucifixion for our sins, but He was resurrected on the 3rd day, so anyone who ate of the sacrifice on that 3rd day would be guilty
 - In His death, Jesus established permanent fellowship with His people

Chapter 8 – Basis of Ministry

Chapter 9 – Beginning of Ministry

Chapter 10 – Breakdown of Ministry

8:1-2 God may have originally intended that all of Israel be priests (Exodus 19:3-6), but because of the idolatry of Israel (Exodus 32:1), a remnant of Levi was chosen (Ex 32:25-29; Numbers 3:12, 45).

- The priesthood has been re-established for all believers in the new covenant (1 Peter 2:9)

8:3 All of Israel was to be made aware of the priesthood of Aaron & sons.

8:4-5 God commanded the exact way to go about dedication without human conjecture. God doesn't give a reason, but instead He requires obedience by faith.

- The word "commanded" is repeated 39 times in Leviticus.

Read Leviticus 8:6-12.... Consecration of Aaron's Family in Priesthood

- Why was oil used to anoint the priests and the Tabernacle?
 - The Holy Spirit is represented by the oil
- According to Leviticus 8:11, how many times was the altar anointed?
 - Seven Times
 - Altar is sprinkled with oil (Spirit) seven (complete) times
- According to Leviticus 8:6-12, what role did Moses play in the consecration of Aaron and his sons?

- Moses symbolized a mediator; a Mediator reveals the necessity to get to the Lord; a priest is man's representative before the Lord.
- **What was the three-step process in verses 6 – 7 - 10**

Preparation of Aaron & Sons to Serve as Priests (Leviticus 8:6-10)	
Washed/Cleansed	Lev 8:6; Eph 5:25-26; Lev 14:8 & 15
Dressed/Righteousness	Lev 8:7-9
Anointed with Oil/Spirit	Lev 8:10

Read Leviticus 8:14-17...The Sin Offering

8:14 Moses sacrificed a bull for the sin offering first and then he sacrificed the burnt offering (Lev 8:18).

Then Moses gave a wave offering in gratitude to God (Lev 8:27-29).

8:15 Atonement is a compensation for a wrong.

8:16 Moses burned the internal liver and kidneys on the altar.

8:17 The dung, hide and flesh were burned outside of camp (Hebrews 13:11-14)

Read Leviticus 8:18-21...The Burnt Offering

8:18 A ram was sacrificed with the strength of the horns

8:19-20 Moses killed and separated the sacrifice.

8:21 This washed, burnt offering was a pleasing aroma to God

Every month, 1600 ministers quit the ministry (2018) because it involves sacrifice.

Read Leviticus 8:22-24.... The Ordination Offering; Dedication of Aaron and His Sons

8:23 Blood on Aaron's earlobe (think), thumbs (do), toe (go) (Ex 29:20)

8:24 Moses put blood on them and presented them

- **Where did they put the blood on Aaron and his sons – why?**
 - **Blood on Aaron's earlobe (think), thumbs (do), toe (go) (Ex 29:20)**
 - **Sequence started with the ear (thinking).**
 - 8:15, 19, 23 At the ordination of Aaron, Moses offered sacrifice

Read Leviticus 8:25-29.... The Peace & Wave Offering

8:25 The ram is a part of the Peace offering.

8:26 Unleavened bread without yeast is part of the peace offering; life without sin.

Read Leviticus 8:33-36.... Remaining in the Tabernacle for a Week

8:33 Aaron & sons inside for 7 (complete) days to accomplish ordination; as a believer's entire life is dedicated to God, He fills the believer's emptiness with His blessings

8:34 Ministry necessitates private devotion; you can't give it unless you've got it – ministry is an overflow of who you are.

- **Why do you think Aaron and his sons had to remain in the Tabernacle for a week?**
 - **Everyone going into ministry needs to take time for separation, thought and reflection**
 - **Seven clearly means sufficient**
 - **This is a time to not mingle with the world, but be devoted (sanctified) to His calling**
 - **Also, the first offering given at the inauguration was the sin offering which is a result of recognizing your sin – this could have been a part of the 7 day cleansing process**
 - **Consecration means to “set apart”**

Read Leviticus 9:1-4.... Inauguration of the Priests

9:1 The number eight symbolizes new beginning; the resurrection also occurred on the first day of the week (Hebrews 8:1-5)

9:2-4 After the ordination, sacrifices were given in sequence: 1.Sin Offering (Atonement) 2.Burnt Offering (Life Dedication) 3.Fellowship Offering (Communion with God) 4.Grain Offering (Gratitude)

- 9:4 The Priests were told that “today”, God will appear to you.
- **According to Leviticus 9:1, on what day does Aaron and sons begin their ministry?**
 - **On the 8th day**
 - **The number eight symbolizes new beginning; the resurrection also occurred on the first day of the week (Hebrews 8:1-5)**
 - **What was the first offering given by the Priests at the inauguration?**
 - **The Sin offering**
 - **The Priest represents the people to God (on shoulders and over heart)**
 - **Later, prophets would represent God to the people**
 - **What was the sequence of the remaining offerings?**
 1. **Sin Offering (Atonement)**
 2. **Burnt Offering (Life Dedication)**
 3. **Fellowship Offering (Communion with God)**
 4. **Grain Offering (Gratitude)**
 - **Who was the first sin offering for?**
 - **Religious leaders must first deal with their own sin/shortcomings prior to that of their congregation.**
 - **According to Leviticus 9:4, who would appear to the priests on the 8th day?**
 - **God would prepare before them**

Discuss Leviticus 9:5-21.... Aaron sacrifices for himself and then all of Israel.

9:5 All of Israel stood before the Lord

9:6 Moses conveyed God’s guidance on sacrifices, so that the glory of the Lord would appear to the people.

9:7 The initial offerings were the sin offering and the burnt offering. Sin should be taken care of prior to the dedication (burnt offering).

9:8 The person who the sacrifice is for – kills the sacrifice. Aaron slaughters the sacrifice first for himself because he sins as a human.

9:10 The fat, the kidneys and the liver were burned on the alter. The liver and kidneys were symbolic of the inmost parts (Job 19:22; Proverbs 23:16; Jer 12:2; Lamentations 2:11, 3:13)

- The Liver: Removes toxins while converting food into substances that the body can use
- The Kidneys filter the blood

9:11 The unclean parts of the flesh and the hide were burned outside the camp.

9:12 After the sin offering, Aaron sacrifices the burnt offering of dedication for himself.

9:13 Aaron’s sons worked with him to bring the parts of the sacrifice to him.

9:14 As the High Priest, Aaron washes the sacrifice

9:15 After a sin offering has been sacrificed for Aaron (Lev 9:8), a sin offering is made for the people.

9:16 Following the sin offering, a burnt offering of dedication is made for the people.

9:17 After the burnt offering of dedication, Moses offers a grain/meal offering.

9:18-21 After the offering of first-fruits (meal offering), Aaron offers a fellowship offering for the people.

Read Leviticus 9:22-24.... Israelites are blessed while the Fire of God consumes the Sacrifice

9:22 Aaron was consecrated that he might be a blessing to others.

9:24 Fire came from the Lord to consume sacrifice

- **Is there any blessing without a Sacrifice?**
 - **Blessings are given at the end of one’s life – as if their death is the sacrifice for the blessing (Romans 12:1)**
- **God is an all-consuming fire (Heb 12:29; Deut 4:24; Ex 24:17; Is 33:14) – what does this mean to you?**
 - **Fearful, just, refining**

10 Lev 10, 11, 12

Read Leviticus 10:1-3.... Transgression of the Priests

10:1 Aaron’s sons approached God on their own terms and offered worship in their own way, but the fire was to only have been from the altar (Lev 10:1-2).

- This is the fire that God provided in Lev 9:24. Aaron's sons mistook true worship for the simple act (tradition).
- Being a God of organization/order (1 Cor 14:33, 15:23; Col 2:5), God cares about precise obedience.
- The precise description of their sin is left out to underscore the more general attitude of the sin - disobedience.

10:2-3 Fire is the response of God's holy character as judgment; God alone is the focus of worship (praise) and not His messengers.

- Service to God should occur in fear/respect of Him (Job 28:28; Ps 111:10; Is 11:2, 33:6; Prov 1:7, 9:10, 15:33).
- Sin is often reduced to few verses; by the second verse, Nadab and Abihu have sinned and been judged.
- **God demonstrated His holiness at the beginning of different dispensations/era's:**
 - **Beginning of Kingly Jerusalem & Temple worship**
 - **God killed Uzzah (2 Samuel 6:7) when he didn't understand the holiness of God**
 - **Beginning of the Church**
 - **God demonstrates at beginning of Temple worship just as He does at the beginning of Church when a husband and wife (Ananias and Sapphira) lie to Peter (and God) about their offering to the church (Acts 5:1-11).**
- **According to Leviticus 10:3, why did the two priests die?**
 - **Two reflects witness – in this case, of God's holiness and glory**
- **Who "lights your fire"?**
 - **Is it the Lord (Acts 2) or is it manmade?**

10:4 These two (witnesses), Mishael ("who is equal to God?") and Elzaphan ("God of the northeast wind") were the sons of Uzziel ("my strength is God"). These were the cousins of the dead priests.

10:5 Their tunics were represented of their position of righteousness, and it was evident to all that they had fallen and were dead. It is similarly evident when modern religious leaders fall.

Read Leviticus 10:6-7.... Transgression of the Priests

10:6-7 Personal life should not interfere with the ministry of God (Ez 24:15-24; 1 Cor 7:29-31)

- **Where do you draw the line between ministry and personal?**
 - **Personal life should not interfere with the ministry of God (Ez 24:15-24; 1 Cor 7:29-31)**
- **According to Leviticus 10:7, what reason did God give for Aaron not to go outside?**
 - **The Lord's anointing oil were on them.**
- **How might the priestly deaths have impacted others who witnessed the deaths?**
 - **This judgment had a profound effect on another son of Aaron, Eleazar.**
 - **Eleazar assumed the role of one of his dead brothers; he was also the father of Phinehas (Exodus 6:25), who zealously acted in behalf of God's holiness (Numbers 25:1-9).**
 - **Throughout his life, Phinehas was the "moral conscious" of the Israelites as when he corrected the two and a half tribes about a separate altar (Joshua 22:13-20).**

Read Leviticus 10:8-11.... God gives additional insight to Aaron

10:8 After the loss of Aaron's two sons, this is the only time recorded in Leviticus that God spoke to Aaron without including Moses.

10:8-11 Some suspect that Nadab and Abihu may have been intoxicated when they trespassed God's holiness. This leads to the thought that pastors/ministers should not drink (Num 6:1-4, Prov 31:4, 1 Tim 3:8) because their discernment might be impaired. While some wine might be allowed in Scripture (Ps 104:15; 1 Tim 5:23), it seems that the consequences are physical (flesh versus spiritual).

- **Why is verse 8 unique?**
 - **After the loss of Aaron's two sons, this is the only time recorded that God spoke to Aaron without including Moses.**

- **Some suspect that Nadab and Abihu may have been intoxicated when they trespassed God’s holiness.**
 - **This leads to the thought that pastors/ministers should not drink (Num 6:1-4, Prov 31:4, 1 Tim 3:8) because their discernment might be impaired.**
 - **While some wine might be allowed in Scripture (Ps 104:15; 1 Tim 5:23), it seems that the consequences are physical (flesh versus spiritual).**
 - **Pastors need to be able to think clearly – don’t minister while intoxicated. (Eph 5:15-21)**

10:12-13 This meal offering shows believers (holy priesthood) the way that they can deal with struggles/trials. The sustenance can come from gratitude for what God has provided.

10:14-15 The family is to bear each other’s burdens

- **The “heave” offering (up & down – vertical relationship) was symbolic of receiving gifts from the Lord.**
- **The “wave” offering (side-to-side – horizontal relationship) was reminiscent of sharing God’s gifts with others.**
- **God is high (exalted) and God is nigh (with His people)**

Read Leviticus 10:16-20.... Aaron defends his actions at the loss of his sons

10:16-18 God had commanded that if the blood of the sin offering was brought into the holy place, the sacrifice was to be burned up (Lev 6:30) – otherwise it was to be eaten (Lev 6:26)

10:19-20 Aaron had presented the offering as a burnt offering (to be completely consumed by fire) without first offering a sin offering (worship is not appropriate without first taking care of the sin).

- **According to Leviticus 10:17, what did Aaron’s sons do incorrectly?**
 - **They completely burned up the sin offering as if it were a burnt offering. (John 6:53)**
 - **It appears that the sons may have lost their appetites to eat anything.**
- **According to Leviticus 10:19, why weren’t Aaron’s sons punished in this instance?**
 - **Moses shows that God can be merciful to the weak as this is a sin of weakness instead of a sin of wickedness.**
 - **Clemency for inability contrasted to judgment on iniquity.**

Read Leviticus 11:1-8.... Clean and unclean animals

11:2 Israel was regulated as to the types of food they could ingest in the same way that believers should regulate what input (sound, sight) is profitable or polluting.

11:3-4 The clean versus unclean animals related to their hooves (the manner they walked in this earth Rom 8:1) and their treatment and digestion of what they have ingested.

11:4-6 Although some chew the cud (meditate on God’s truths) – some a great deal (camel) and some to a lesser degree (rabbit) – if they do not have divided hooves (living separated walk), they are unclean.

11:7 Of course, the pig has divided hooves (an ethical life – separated walk), but mistakes that for digesting the Word of God and His truths

11:8 It is unclean to touch anything dead (spiritually dead or fleshly) – Eph 2:1-3

- **According to Leviticus 11:4-7, what were the defining characteristics of whether an animal was clean or unclean?**
 - **Their hooves and how they chew**
- **What do the hooves represent?**
 - **The manner they walked in this earth (Rom 8:1) and their treatment and digestion of what they have ingested.**
 - **Read Lev 11:26**
- **What does chewing the cud relate to – symbolically?**
 - **“Chewing the cud” relates to how one inwardly handles and considers input.**
- **Although some chew the cud (meditate on God’s truths) – some a great deal (camel) and some to a lesser degree (rabbit) – if they do not have divided hooves (living separated walk), they are unclean.**

- **Of course, the pig has divided hooves (an ethical life – separated walk), but mistakes that for digesting the Word of God and His truths**

11:9-12 The church consists of those comfortable in the living water that Jesus provides, but there are unclean individuals who are included in the church society.

Discuss Next Two Points.... Clean and unclean animals

11:13-18 These birds seem to be those who fly from one place to another in search of (self-effort) preservation without a long-term nest

11:20-23 Again it seems that those insects that have four feet on the earth (walk fully in the world) are unclean

11:24-28 As in Lev 11:8, it is unclean to touch anything dead. As “night” denotes difficult times (testing, trials), one may well remain unclean until the tests and trials come. For the Jewish nation, each evening began a new day – always moving from darkness to light.

11:29-30 Again, it is the amount of touching of this world that results in uncleanness; a believer should not be encumbered in the things of this world.

Read Leviticus 11:33-38.... Becoming Unclean

11:33 Broken pottery represents a man’s life which has been made worthless (Ps 31:12; Jer 22:28)

11:34 Even life-giving water can become unclean when contaminated by the dead.

11:35 Anything that the dead touch becomes unclean; it is contaminated and may cause illness or death.

11:36 Although “living” (moving) water remains clean, anyone infected with the dead will become unclean.

11:37 Unclean cannot pollute the clean seed unless water has already begun to work within that seed (Mt 13:32-38)

- **Beyond the tangible, worldly truths – these speak to the Spiritual**
- **What is the symbolism of the broken pottery in verse 33?**
 - **Broken pottery represents a man’s life which has been made worthless (Ps 31:12; Jer 22:28)**
- **Explain verses 37-38**
 - **Unclean cannot pollute the clean seed unless water has already begun to work within that seed (Mt 13:32-38)**

Discuss Leviticus 11:44-45

11:44-45 Believers are called to lives of holiness (Mt 5:48; 1 Pet 1:15; Lev 19:2). These consecrated, sanctified, holy lives are lived through His power in the believer (Gal 2:20)



- **How do you apply this verse in your daily walk?**

11:46-47 These laws emphasize the need for a separated walk as those enmeshed in this world are unclean

Read Leviticus 12:1-6.... Purification after Childbirth

12:2 This verse supports life (conception) at the point of fertilization. The Hebrew text is worded, “If a woman has conceived seed...” – the seed is only present at fertilization, and the Bible states that is when conception takes place. The Bible also supports life at conception later when Isaiah 7:14 (“The virgin will conceive...”) is restated in Matthew 1:23 (“The virgin shall be with child...”).

12:3 Because of the fall in the garden of Eden, even infancy brings uncleanness (Job 14:4) until the child is committed to God (i.e. circumcised – Col 2:10-11) on the eighth day (8 symbolizing new beginning).

Male	Female
 <p>7 Unclean Days + 33 Additional Purification Days 40 Days (Circumcision on 8th day)</p>	<p>14 Unclean Days + 66 Additional Purification Days 80 Days (Females give birth to other humans born unclean)</p> 

12:4-5 The nation of Israel is said to have brought forth the Messiah (Rev 12:1-2; Is 54:5, 66:7; Micah 4:8-10, 5:2-3), but remained unclean until he is viewed as the Messiah; regardless, the bleeding (persecution) would continue 33 days (deity perfection) unless Israel followed a completely separate offspring (possibly the church) – at which time, Israel would receive a double curse of 66 days.

12:6-8 Israel also requires the same sacrifice as the rest of mankind; this sacrifice will make her clean

- **What does purification after childbirth show?**
 - Mary may have had sin from the childbirth although Jesus was sinless
- **Do modern societies recognize purification after childbirth?**
 - It was not until the 1800's that medicine began the practice of separating the pregnant woman for hygienic and sanitary purposes.
 - In China, care centers are set up for women willing to pay a great deal of money for a month after childbirth to recovery.

11 Lev 13

Read Leviticus 13:1-6

- **What do you think the symbolism might be for Exodus 13:3?**
 - Is this a “surface sin” or does it run deeper
- **According to Leviticus 1:4, why might someone be quarantined?**
 - If the issue is only “skin deep”, then quarantine.
 - Separated from others...
- **What are the positive aspects of quarantining?**
 - Others are not infected
 - Additional issues do not disturb the current situation

Discuss the Six types of Infections: skin v.9, boil v.18, burn v.24, infection v.29, spots v.38, head v.42 (2 Peter 2:12-17; Jude 12)

Discuss Skin Disease (v9):

1. It's being **on the skin, i.e., on the outside rather than the inside**, points to it as being a type of “out breaking” sin in the believer's life.
 - **What would a rising point to?**
 - It's being **a rising (swelling), seems to point to some form of pride;**
 - **What might a scab infer?**
 - a scab, to its being the revival of an old sin;
 - **What might a bright spot infer?**
 - while a bright spot, i.e., **something that would attract attention**, may speak of its being **some form of aberrant behavior not to be expected in one professing to be a believer**

Discuss Boils (v18):

2. **Few things are more painful than a boil**, so here it seems that we have the typical picture of sin arising in the life of a believer who has had **some painful experience**.
 - The sorrows permitted or ordained by God are meant to draw us closer to Him, but sometimes they reveal instead rebellion against His will.

Discuss Burn (v24):

3. The symbolic picture is of a believer's rebellion against **an extremely painful experience** permitted or ordained by God, so that what should have drawn him closer to God and refined his faith,
 - What can painful experiences produce?
 - i. produced **bitterness in his heart** and sin in his life, and sin of such a nature as to require his expulsion from the fellowship of the local assembly!

Discuss Infection (v29):

4. Since the woman's hair is given her for a covering and glory (1 Corinthians 11:15), and a man's beard appears also to be related in some way to his glory (see various related Biblical references)
 - since the head is the seat of the intellect, the symbolic reference here may be to the sin of seeking self-glory rather than God's, in service or worship or any spiritual activity.

Discuss Spots (v38):

5. This would appear to portray the case of a believer who has some idiosyncrasy not normally to be expected in one professing faith in Christ,
 - e.g., a personal mannerism, abruptness, introversion, or the like, which some may find offensive.
 - It isn't sin, but inasmuch as it requires the examination of the priest, it points to the need of the individual to make some effort to modify his behavior, so as not to offend others, and to bring his conduct into closer conformity to what might normally be expected of a Christian.

Discuss Head (v42):

6. Since, as noted in our study of verses 29-37, black hair (and black was the usual hair color of the Israelites) appears to speak of spiritual vigor, the loss of hair ought to represent diminished spiritual vigor; and since baldness is most frequently associated with age, the lesson here may relate to the fact that advancing years bring, not only physical frailty, but mental infirmity as well, an interpretation that seems to be confirmed by the fact that here the head, the seat of the intellect, is the bodily member involved.

Leprosy as sin: starts small → lose feeling → separated life → often hereditary 2 Sam 3:29,2 Ki 5:27

Leprosy was the consequence (divine punishment) of sin (Num 12:9-10; 2 Chron 26:19)

13:45 The torn robes (unrighteousness) are seen by everyone and the hair (submission) hanging loose covers the face and neck (forced acquiescence). The only "testimony" that such one proclaims is "unclean".

Read Leviticus 13:47-52.... Read 1 Cor 3:12-15

13:47-49 Any infection should be taken to the Priest to be assessed.

13:50-52 Infected garments (Is 64:6; Jude 23) will be burned up (1 Cor 3:12-15)

- **According to Leviticus 13:52, how much should be burned up?**
 - **Anything infected should be burned up and destroyed.**

Read Leviticus 13:53-59

13:53-55 A believer (holy priesthood) is to examine any article in light of God's Word (washed), and if the color (strength of the sin) of the article remains (in spite of it not spreading), it should be eradicated.

13:56-59 If, in light of the Word of God, the strength of the contamination fades, the sin (polluted section) must be ceased (eliminated) but the article itself would be saved.

- **What guidance does this passage give spiritual leaders?**
- **What does it mean to wash the article? (last week, we discussed the washing of our wives)**
 - **examine any article in light of God's Word (washed), - Eph 5:25-26**
- **What happened if the contamination did not spread?**
 - **The priest would check the color – the strength – of the contamination**
- **What if the strength of the color did not diminish?**
 - **if the color (strength of the sin) of the article remains (in spite of it not spreading), it should be eradicated.**

Read Leviticus 14:1-9

14:2-7 Only the High Priest (Jesus Christ) is able to judge cleanliness

14:4-8 Sacrificed bird (Jesus) for free bird (man); the wood represents humanity from cedar (lofty and prominent) to hyssop (low) 1Ki 4:33

14:5 The sacrifice is performed over the clay pot (human body) that is filled with the water (Word of God)

14:6 The scarlet yarn represents the blood payment (Isaiah 1:18). It is an interesting scientific fact that blood is not passed from the mother into the fetus in the womb (the placenta acts as a filter and as a barrier), but each person has their own development of blood and unique blood type from conception.

14:8 After being viewed as clean (new or repentant believer), they do not join in active participation immediately, but remain outside for 7 days (a full time period)

14:9 All things about the believer are to be made new (Ps 133:2) from head (thoughts) to beard (experience) to eyes (sight-input) to hair (submission).

- **Who is the only one that can judge cleanliness? A Priest**
- **Birds generally represent spirits – who does the sacrificed bird represent? Jesus**
- **Who does the freed bird represent? Mankind**
- **What does the freed bird need to be covered in? the blood of the sacrificed bird**
- **What does wood generally represent?**
 - **Humanity - the wood represents humanity from cedar (lofty and prominent) to hyssop (low) – Psalm 51:7**
 - **The scarlet yarn represents the blood payment (Isaiah 1:18).**
- **When declared clean, can someone rejoin the community immediately? No**
- **Why not?**
 - **They do not join in active participation immediately, but remain outside for 7 days (a full time period) – same separation as the priests last week**
 - **In verse 9, all things about the believer are to be made new (Ps 133:2) from head (thoughts) to beard (experience) to eyes (sight-input) to hair (submission).**

Read Leviticus 14:14-18

14:14 Blood (sacrifice) on the ear (think), thumb (do), toe (go) and then the oil (Holy Spirit) anointing of the ear, thumb, and toe.

14:15-18 Only four types of people anointed in the OT: Prophets, Priests, Kings & Lepers

- **Why the ear-thumb-toe?**
- **What two things covered these three?**
 - **Blood first – then Oil – why in that order?**
 - **Jesus' payment first and then the Holy Spirit**
- **What are the four types of people in the OT that were anointed with oil?**
 - **Prophets, Priests, Kings & Lepers**

Read Leviticus 14:33-47

14:33-57 Analogy to the local assemblies of the church that have become contaminated (1 Cor 3:16,17 1 Tim 3:5,15) as the church is the household of Christ (Eph 2:19-22; Gal 6:10)

14:42 Church Management calls for replacing those contaminated with pure stones (Mt 3:9. 1 Pet 2:5)

14:45-46 If the sin is recurring (the church members are contaminated), the entire church should be disassembled (Zech 4:4)

- **If I were to say “House of God”, what is the first thought that comes to your mind?**
 - **Church - During Jesus ministry, He also went into the Temple twice before declaring it polluted beyond resolve.**
- **What is the symbolism of verse 42? Read 1 Peter 2:5**
 - **Church Management calls for replacing those contaminated with pure stones (Mt 3:9. 1 Pet 2:5)**
- **If the stones continue to be contaminated, what should happen to the entire church according to verse 45-46?**
 - **If the sin is recurring (the church members are contaminated), the entire church should be disassembled (Zech 4:4)**

13 Lev 15, 16, 17

Read Leviticus 15:1-11....From Public to Private Diseases

15:2-3 These diseases may refer to venereal diseases (Mt 5:28) or simply any disease (sin) with a secreting sore (polluting influence).

15:4 The places where this person rests are equally unclean

15:5-10 Anyone who has contact with anything associated with this person is exposed to the risk of becoming contaminated themselves. This includes resting where the sinner rests; riding what he rides; touching what he touches.

15:11 Only the washing of water (time in the Word) would create a safe environment, and only for a time.

- **While chapter 14 led with obvious diseases, chapter 15 focuses on private diseases that are less noticeable.**
- **What happens when you hang out where a person (with private sins) hangs out?**
 - **Anyone who has contact with anything associated with this person is exposed to the risk of becoming contaminated themselves.**
 - **This includes resting where the sinner rests; riding what he rides; touching what he touches.**
- **According to verse 11, what is the only way to create a clean environment?**
 - **Only the washing of water (time in the Word) would create a safe environment, and only for a time.**

Read Leviticus 15:12-13....

15:12 The clay pot Biblically represents the life experiences while wood represents humanity (2 Cor 4:7; Ps 31:12)

15:13 The importance of washing the infected flesh in running water was not supported by science until the two men, Pasteur and Koch, in the late 1800s. Doctors were washing their hands in a bowl of water and spreading the germs, but with the invention of the microscope and the science of bacteriology that doctors started washing under running water.

- **What is unique about the water in verse 13?**
 - **The importance of washing the infected flesh in running water was not supported by science until the two men, Pasteur and Koch, in the late 1800s.**
- **Doctors were washing their hands in a bowl of water and spreading the germs,**
 - **However, with the invention of the microscope and the science of bacteriology that doctors started washing under running water.**

15:16-18 All that man creates in himself can only pollute and contaminate

15:19-24 All that a woman creates in herself can only pollute and contaminate

Discuss Leviticus 15:25

15:25-33 Shows how to treat Jewish women discharging blood (Numbers 5:2) & shows that the bleeding woman in the New Testament (Mk 12:38, Mt 9:18-26, Lk 8:41-56, Ruth 1:4, 3:4) was probably Gentile (representative of the Gentiles in the church age)

- **What do you learn from Lev 15:25?**
 - **Jewish women discharging blood were considered unclean and would not have been allowed in the general public to pollute anyone they touched.**
- **The bleeding woman in the New Testament who touched the hem of Jesus' robe in a crowd was probably Gentile**
 - (Mk 12:38, Mt 9:18-26, Lk 8:41-56, Ruth 1:4, 3:4)
 - (representative of the Gentiles in the church age)
 - **In this instance, in the New Testament concealed, the Old Testament Revealed.**

Discuss Leviticus 15:31

15:31 Contamination (impurity) of God's people leads to death (1 Cor 3:17; James 1:15)

- **Why was contamination important?**
- **Sin leads to death**

Read Leviticus 16:1-10...Yom Kippur (The Day of Atonement)

Yom (Day of) Kippur (Covering) was a day of contemplation instead of celebration; a day of forgiveness. In the Old Testament sins were not forgiven, but instead they were covered.

- **Chapter 16:1-7 Preparation of the Priest**
- **Chapter 16:8-19 Preparation of the Place (Tabernacle)**
- **Chapter 16:20-34 Preparation of the People**
- **Five Animals used on Day of Atonement:**
 - **Bull – Sin Offering for Aaron & Family**
 - **Ram – Burnt Offering for Aaron & Family**
 - **Two Goats – Sin Offering (One Sacrificed & One “Scapegoat” Released) for People**
 - **Ram – Burnt Offering for the People**

16:1 After the death of Aaron's sons, God spoke to Aaron (Lev 10:8) and Moses separately. God instructed Moses concerning the holiest of all days for the Jews – Yom Kippur.

16:2 Aaron and the Priesthood were not to define their own laws of worship (Lev 10:1-2), but must only enter God's presence in the holy of holies according to His guidelines (Mt 27:51 → Heb 4:16)

- God's holiness and how serious God takes sin
- First offerings for the High Priest and then the people

16:3 Both the bull (servant) for payment of sin and ram (leader of the flock) for dedication are symbols of the sacrificial Jesus

16:4 The purity of the priest must not only be external (linen tunic), but also internal (linen undergarments). Every other day, the high priest was clothed in ornate, royal garments, however, on this day, the priest dressed modestly as a servant coming before the king.

16:8 The two goats represent two aspects of Christ's sacrifice. One is the sacrifice to God and the other is the bearing of sin in the wilderness (forgetting the iniquity). Azazel is mentioned four (creation, testing) times and could represent a number of things. Some believe that one goat was to be sacrificed while the other was to be turned over to Satan (Azazel – “Az” is goat and “Azal” is going away). But another conviction is that the two goats represent two sides of a single act (crucifixion and the banishment of sin – Savior & Lord). Azazel was a place near Jerusalem with a precipice overlooking the desert of Israel's wilderness.

16:6-11 The mediator must himself be pure from sin, so the sinful Israeli high priest would first have to slaughter a sacrifice for his own sin unlike the true High Priest, Jesus (Hebrew 9:11-12)

- **What do you take from verse 2? Grace is not cheap...**
- **Aaron and the Priesthood were not to define their own laws of worship (Lev 10:1-2), but must only enter God's presence in the holy of holies according to His guidelines**
 - **God's holiness and how serious God takes sin**
 - **First offerings for the High Priest and then the people**
 - **Is it still that way for us? (Mt 27:51 → Heb 4:16)**

- **Why does the priest require a linen tunic as well as linen undergarments?**
 - **The purity of the priest must not only be external (linen tunic), but also internal (linen undergarments).**
- **What determined which goat would live or die?**
 - **There was nothing to distinguish the two goats apart, but the lots would determine which goat would live and which would die.**
 - **The goat on whom the lot fell was killed and used as a sin offering.**
- **The other goat is referred to as the "scapegoat."**
 - **The phrase translated "for the scapegoat" is the Hebrew (LaAzazel).**
 - **"Az" is the Aramaic word for a "goat," but this is normally used to refer only to a female goat.**
 - **"Az" can also be used in Hebrew as an adjective describing that which is "strong" or even the quality of "ferocity."**
 - **"Azal" is the verb, "to go."**

16:17 The high priest should be in total solitude before he offered the sacrifice. The High Priest was the single mediator with no helpers or aids.

16:21 Beyond just his right hand, Aaron was to lay both hands on the head of the goat as he was confessing the sins of all of the people. Over time (as with organized religion), the sins of the people became codified into 44 categories of sins for the High Priest to confess.

16:22 **God forgets all of His people's sin (Is 53:8; Ps 103:12). The idea was that the goat would go out of sight never to be seen again; Jewish tradition was that watchers would follow the goat into the wilderness and call back that the goat is out of site until the goat disappeared into the desert.**

16:27 The sin sacrifice was taken outside of the gate just like Jesus (Heb 13:12)

16:29 The Day of Atonement (Yom Kippur) is on the 10th day of Tishri just following the Feast of the Trumpets (Rosh HaShannah) which was the first day of the month of Tishri (on Tishri 15 was the Feast of Tabernacles)

- **The Day of Atonement showed that the daily (free will and obligatory) sacrifices were not sufficient to atone for sin (Heb 10:1).**

YOM KIPPUR (Covering)

The Day of Atonement

- **The Day of Atonement (Yom Kippur) is on the 10th day of Tishri just following the Feast of the Trumpets (Rosh HaShannah) which was the first day of the month of Tishri (on Tishri 15 was the Feast of Tabernacles)**
- **The Day of Atonement showed that the daily (free will and obligatory) sacrifices were not sufficient to atone for sin (Heb 10:1).**
- **Atonement has the meaning of making reconciliation after one of the parties has been wronged.**
- **Propitiation means appeasing God of human offense; Jesus Christ was the propitiation for sins (1 John 2:2, 4:10)**

16:31 **"Afflict your souls" seems to be linked to humility of one's self in meditation and fasting. (Lev 16:29; 23:27; 23:32).**

- **"Afflicting" a soul is repeated in Psalms in relation to fasting (Ps 35:13). The same Hebrew word "anah" is used for "afflict" and "humble."**
- **The word "anah" carries the thought to force into submission, and the word "anah" is also used for fasting in Ezra 8:21 and Isaiah 58:3.**
- **This is the only day on the Jewish calendar where fasting is mandatory.**

16:32 This establishes priesthood being passed down from high priest to his son for atonement throughout Jewish generations.

16:33 Even the holiest places needed atonement – from the holy of holies to the holy place to the sacrificial altar to the priests and finally to the people.

16:34 The High Priest was to make atonement for the people once each year. Aaron had represented Moses to Pharaoh, and now he was to be mediator to the King of Kings. The unworthiness that Moses might

represent the humility and acknowledgement of God's people when coming before Him. Aaron represented the final mediator – Jesus Christ.

- **After the Temple was demolished in 70AD, the Jews had a choice:**
 - **10 days of solemn preparation between Rosh Hashanah and Yom Kippur.**
 - **Scripture says that without the shedding of blood remission of sin. (Hebrews 9:22; Lev 17:11)**
 1. **Jewish Rabbi Yohanan ben Zakkai (aka “Ribaz) who said because there is no Temple, Jews simply need to reflect on the Lord and do good things.**
 2. **Rabbi Saul of Tarsus who claimed that the ultimate sacrifice, Jesus Christ, has paid the price once and for all. (Matthew 6:28)**

Read Leviticus 17:1-7...Beginning of the Code of Holiness (different & separate)

- **The word “Holy” is repeated 52 times through the remainder of Leviticus**
- 17:1-2 God spoke with Moses who spoke with Aaron who spoke with the people.
- 17:3-4 These animals represented Christ in their deaths, so anyone who did not offer these to the Lord resembled those who would kill Jesus without understanding His death was as unto God
- 17:5-6 **The Peace Offerings would be a sweet and pleasing aroma to the Lord.**
 - **The Peace Offering was a sacred meal to be shared with the offerors; the idea was to Fellowship around worship as if inviting God to dinner to commune in fellowship.**
- 17:7 No sacrifices are to be made to false gods; even in modern times, Satan worship is symbolized with a goat's head. The most well-known false “goat-god” was the Greek character, Pan.
- 17:8 Not only the household, but even the strangers who dwell in the household were to obey.
 - **According to Leviticus 17:7, what was happening with the sacrifices?**
 - **Individuals were killing sacrifices away from the Tabernacle (Deuteronomy 12:1-8)**
 - **Israel was also offering goat sacrifices to goat-demons**
 - **No sacrifices are to be made to false gods;**
 - **In modern times, Satan worship is symbolized with a goat's head.**
 - **The most well-known false “goat-god” was the Greek character, Pan.**
 - **The Egyptian goat-god was “Mendes”**
 - **There is a central location of worship; Israel was to become a Tabernacle centered people where the Tabernacle was at the heart of the community.**

Read Leviticus 17:10-16...The Importance of Blood

- 17:10 God's commandments extend to those who are sojourning with the house of God.
- 17:11, 14 Life comes from the father (Prov 23:22), and life is in the Blood (Dt 12:23; 1 Cor 10:16; Eph 1:7, 2:13). It is interesting to hear people disagree over a clear, blatant statement such as “life is in the blood.”
- **The word “blood” is used 88 times in the book of Leviticus; the number of “8” represents new beginning.**
 - **In ancient times, people believed that a person would take on the characteristics of the animal's blood they drink. (Acts 15:20)**
- 17:15-16 A person's washing his clothes and bathing himself represents his repentance (because the animal would have not been properly bled after it died).
- **According to Leviticus 17:11, where is life?**
 - **In the shedding of the blood**
 - **The average human has 12 pints (24 cups) of blood**
 - **According to Leviticus 17:11, what makes the atonement?**
 - **The blood**
 - **The penalty for sin is death, and nothing can atone for death but sin.**
 - **After sin, Adam attempted to make garments of leaves for covering (Genesis 3:7), but God made coverings for Adam & Eve by shedding blood (Genesis 3:21)**
 - **What is spiritually significant about the importance of blood?**
 - **Our spiritual life is in Christ's blood (Heb 9:14)**

- Jews believe pomegranates were the forbidden fruit in the Garden of Eden; beyond being blood-red, pomegranates protect the heart and the arteries while they improve blood flow.
- People create myriad arguments supporting and opposing abortion based on their personal opinions.
 - However, the Word of God states directly that when the yolk sac produces blood cells in a fetus during the early weeks of life (before week 3) then the fetus has life.

Read Leviticus 18:1-6

18:2 Believers are not to succumb to the practices of this world (e.g. Egypt, Canaan).
 18:3 A believer is to keep himself from being polluted by the world (James 1:27).
 18:4 His position is repeated and emphasized that He is the Lord their God.
 18:5 “Keep My statutes and ordinances; a person will live if he does them. I am the Lord.” (Dt 30:20)
 18:6-18 Incest and sex with anyone associated by family relations is prohibited.

- Chapter 18 gives godly guidelines to sexual purity
- According to verse 5, what will happen to you if you keep God’s ordinances?
- “Keep My statutes and ordinances; a person will live if he does them. I am the Lord.” (Dt 30:20)
- Relational closeness should not be mistaken for sexual intimacy nor is a sexual relationship necessary for emotional attachments.

Discuss 12 Family Relations that Are Off-Limits

Twelve Family Relations that are Sexually Off Limits (Leviticus 18:6-18)		
1.	Close Relative	18:6
2.	Mother	18:7
3.	Father’s Wife	18:8
4.	Sister	18:9
5.	Niece	18:10
6.	Adopted Sister	18:11
7.	Biological Aunt	18:12-13
8.	Aunt by Marriage	18:14
9.	Daughter-in-law	18:15
10.	Sister-in-law	18:16
11.	A Woman & Her Daughter	18:17
12.	A Woman & Her Sister	18:18

18:11 Adopted family members have the same regulations as biological family members; adoption is esteemed as “true” and “genuine” as biological family.
 18:19 Do not have sex during your wife’s menstrual period. This would be a completely selfish act as the fruits of the act (e.g. pregnancy) have no possibility of being born.
 18:20 Do not defile yourself by sleeping with your neighbor’s wife (Ex 20:14)

Read Leviticus 18:21-25

18:21 Molech was the Ammonite false god of sex and fire with a human figure and a bull’s head.
 18:22 The Bible explicitly prohibits homosexuality (Lev 20:13; Rom 1:18-32; 1 Cor 6:9-11; 1 Tim 1:8-11), but the world rationalizes away God’s sovereignty to pursue the desires of the flesh. The word abomination is defined as things that cause hatred; indeed, homosexuals hatefully condemn believers who believe the word of God.
 18:23 Bestiality is also condemned as a perversion. Just as evolution equates man to a simple creature, bestiality lowers man to animalistic, fleshly impulses.
 18:24-28 The land itself becomes defiled with perversion and “vomits” transgressors from their home

- Great picture of sin making the land sick which then vomits the transgressors out...
- Tell me about Molech in verse 21:

- Molech was the Ammonite false god of sex and fire with a human figure and a bull's head.
- There were cult prostitutes in the Molech Temple used to worship the fertility goddess (Ashtoreth), and as they bore children, the babies would be brought and laid in the outstretched arms of the Molech idol with a fire blazing beneath.
- As a baby struggled out of the heated arms, the child would fall into the fire below.
- It might have been thought that this child sacrifice would pay the price for their sins (Micah 6:7) instead of relying on the Son of God alone.
- God continues to uphold the sanctity of life in contrast to human sacrifices.
- Homosexuality is condemned as sin just before bestiality

Read Leviticus 19:1-7

19:2 Believers are called to be holy and perfect (Mt 5:48; 1 Pet 1:15-16; Lev 20:7, 26)

19:3-4 These verses are similar to the first five commandments listed backwards (Ex 20:2-12)

- According to Leviticus 19:2 – why should you be holy? Read Mt 5:48
 - Because God is holy
- These verses are similar to the first five commandments listed backwards (Ex 20:2-12)

Read Leviticus 19:9-10

19:9-10 Ruth benefited from this law to assist the poor.

- Do you know of anyone who benefitted from these verses?
 - Ruth benefited from this law to assist the poor. The end times are also referenced as the harvest,
 - Because Boaz obeyed this single verse, he and Ruth became the father of Obed who was the father of Jesse who was the father of David.
 - After the rapture of the church, the nation of Israel will be left behind before calling to the Lord for salvation (Lev 23:22; Deut 24:19-22).

19:13 Do the right thing today; don't wait until tomorrow to settle accounts.

19:14 Do not take advantage of the disabled (i.e. the deaf, the blind). Fear the Lord God.

19:15 Make righteous judgments about others without being influenced by poverty, wealth, weakness or might.

Discuss Leviticus 19:18

19:18 The Golden Rule of "Love your neighbor as yourself" (**James 2:8**, Rom 13:9, Gal 5:14, Mt 12:39)

- Why is this one of the most famous verses in the Bible? This verse is called the Golden Rule

Discuss Leviticus 19:19

19:19 Mixing seed (Is 28:23-28) speaks of being unequally yoked – a believer to an unbeliever (2 Cor 6:14)

- What is the point of verse 19? Don't be unequally yoked together
 - Different seeds need different soils, volumes of water, sun, etc

Read Leviticus 19:23-25

19:24 In the fourth year, the first "consumable fruit" is to be given to God alone

19:25 This inspection of fruit will validate faithfulness (Gal 5:22)

- What is this passage about?
 - Tell me about the fruit (Gal 5:22)
 - Be patient and observe a new tree (believer) instead of partaking in the fruit immediately. (v23)

19:26 Sorcery is derived from the root word Pharmacea, so the verse condemns mind altering drugs.

Discuss Leviticus 19:28

19:28 Tattoos are prohibited

Discuss Leviticus 19:32

19:32 Rise/Stand in presence of elderly (Job 29:8). Modern society panders to the young instead of revering and respecting the aged. An age is not given, but anyone who is older should be respected.

- **Does the Bible say to stand when women walk in? How about elders? yes**

Discuss Leviticus 19:37

19:37 Believers are to follow the commandments – not because of who the believer is, but because of who God is.

- **Why should you obey God's commandments?**

Read Leviticus 20:1-5

20:2 Capital punishment by stoning is dictated for murderous idolatry practices.

20:4-5 Those who are tolerant of their family's idolatrous behavior will be held equally responsible

- **What do you know about Molech?**
 - **Molech was the Ammonite false god of sex and fire with a human figure and a bull's head.**
 - **There were cult prostitutes in the Molech Temple used to worship the fertility goddess (Ashtoreth), and as they bore children, the babies would be brought and laid in the outstretched arms of the Molech idol with a fire blazing beneath.**
 - **As a baby struggled out of the heated arms, the child would fall into the fire below.**
 - **It might have been thought that this child sacrifice would pay the price for their sins (Micah 6:7) instead of relying on the Son of God alone.**
- **What happens to the family who supports the sin of the Father? God turns against them.**

Discuss Leviticus 20:7-8

20:7 Believers are called to be holy and perfect (Mt 5:48; 1 Pet 1:15-16; Lev 19:2, 20:26)

20:8 God is the One Who truly gives His people a separated walk

- **Good summary of all of Leviticus**

Chapter 20:9-21 seems to list the sins from the vilest (judging by the punishment) to the least offensive

20:9 Cursing the people who "gave you life" is a reflection of rebellion deserving death (Ex 20:12)

20:10 The marriage vow is held sacred by the Lord, and both adulterous parties are condemned to the penalty of death for violating their marriage covenant.

20:11 Lack of respect for the father is exemplified through sexual relations with his wife (Gen 49:3-4; Lev 18:7).

20:12 A promiscuous father who sleeps with the wife of his son would also pay the death penalty.

20:13 The Bible prohibits homosexuality (Lev 18:22; Rom 1:18-32; 1 Cor 6:9-11; 1 Tim 1:8-11)

20:14 Burning to death is commanded for the man who has sex with a mother and daughter (Ex 21:9)

20:15-16 Bestiality is punished by death

20:17 Incest between a brother and sister was a humiliation, and they were cut off from God's people although they did not have to pay the penalty of death.

20:18 It is unclean to have sex during the woman's menstruation period (Lev 18:19)

20:20 Childlessness is viewed as a judgment against sin.

Discuss Leviticus 20:21

20:21 **England's Henry VIII (who killed 56,000 Catholics and protestants) discovered this verse (and Lev 18:16) after marrying his elder brother's widow, Katherine of Aragon.**

- **By 1526, Katharine had endured repeated miscarriages, two still births and an infant prince who only survived 52 days.**
- **Katherine had produced only one child that survived past infancy, a girl.**
- **The girl, Mary Tudor, would later be known as "Bloody Mary" who burned 300 protestants at the stake.**
- **In 1527, Henry VIII told Katherine that he believed their eighteen-year-old marriage had been unlawful and instructed Cardinal Wolsey to begin efforts to annul his marriage. Henry VIII would go on to marry six wives.**

20:22 It is a “Law of Nature” that the land will vomit out the unholy (Lev 18:28)
 21:1-3 Mercy was shown and exceptions made for priests to care for the preparation and burial of immediate family members resulting in the uncleanness of the priest.
 21:4 In-laws were treated separate from immediate family, and their deaths were not cause to become unclean.

Read Leviticus 21:5-10

21:5 Priests should not lament the dead in the traditional fashion (Dt 14:1; Jer 16:6).
 21:7 Although society teaches that there are several situations that give a believer license to act out their own will (e.g. death in the family; falling in love), God should always be the focus of a believer’s life instead of self.
 21:8 To “sanctify” means to set aside for God’s purpose.
 21:9 This is another instance of sanctioning “burning at the stake” for promiscuous females (Ex 20:14); it seems that women who used sex to manipulate were held in ill regard.
 21:10 The priest must not tear his garments because he was to be aligned to God’s will and place his trust in what God brought about. As Jesus is recognized as the high priest, Jesus’ robe is not torn at His crucifixion while the Jewish high priest’s robe was torn (Mt 26:65), and Paul did not recognize the Jewish high priest as legitimate (Acts 23:5)

- **For verse 5, have you ever seen a monk’s haircut?**
 - **Monastery tradition has been that priests and monks follow the practice of “Tonsure” where hair is cut and shaved from the scalp leaving other parts uncut.**
 - **This practice began with pagan priests who were involved in sun-god worship in ancient times and is prohibited by Scripture (Ez 44:15, 20).**
- **What do you think about verse 9?**
 - **Although modern thought abhors this punishment, this is only a sample of eternal hell (Mt 13:41, 50; Rev 14:10-11, 20:11-15)**
 - **Does hell impact you the same way as being burned at the stake?**
- **What is important about verse 10?**
 - **The priest must not tear his garments because he was to be aligned to God’s will and place his trust in what God brought about.**
 - **As Jesus is recognized as the high priest, Jesus’ robe is not torn at His crucifixion while the Jewish high priest’s robe was torn (Mt 26:65), and Paul did not recognize the Jewish high priest as legitimate (Acts 23:5)**

21:11-12 If the priest had been anointed for his time of service in the sanctuary, then no exception was to be made for him to leave until his duty was completed.
 21:13-14 The priest was only allowed to marry someone who had been committed to him and no other. The purity of the marriage represented the churches pure love as the bride of Christ.
 21:15 Sin seems to pass through the bloodline from one to the next generation.
 21:16-17 As with leprosy, blemishes in the Bible represent spiritual deficiencies (Ps 41:4, 103:3; 2 Pet 2:13; Jude 1:12)
 21:18 Priesthood was physically demanding, and Israel was expected to offer their best for God’s service (Mal 1:8). A (spiritually) blind man is one who cannot discern the truth. A (spiritually) lame man is one who cannot walk in the truth. A man with a (spiritually) deformed face (literally flat/shortened nose) is one who cannot smell of the incense (who does not understand prayer/worship). A superfluous deformity is one who adds onto God’s Word (e.g. opinion, personal bias).

Reasons That The Disabled Could Not Serve As Priests (Leviticus 21:16-18)
1. Priesthood was physically demanding
2. Allowances might be made for handicapped instead of God’s design
3. Pagan worship included cutting, mutilation and castration
4. Foreshadowing of things to come must represent perfection (Lev 22:22)

- 21:19 A (spiritually) broken foot is one whose walk is inconsistent with God's commands - who goes where they ought not. A (spiritually) broken hand is one who does what they should not.
- 21:20 The back represents strength to carry a burden, so a hunchback would be a (spiritually) weak believer. A dwarf would be one whose (spiritual) growth has been obstructed. An (spiritual) eye defect hampers sight (insight). The rash and scabs speak of the consequences of past sin. The crushed testicle speaks of one who is unable to reproduce (bear spiritual fruit).
- 21:18-21 When Peter handicapped the priest's slave, Peter made the slave unfit for service (Mt 26:51, John 18:10-11)
- 21:23 God sets the handicapped apart for His purposes. Believers who have these spiritual handicaps are not prevented from being a part of the priestly group and eating the bread, but they were forbid to offer the bread (worship) to God. Not everyone is suitable for Church leadership.

16 Lev 22, 23

- 22:3-4 A skin disease (e.g. leprosy) represents sin. Semen represents the continuation of life in the flesh (versus spiritual – Rom 8:3-9). This sin or life in the flesh continues to make man unclean to lead worship.
- 22:5-6 Coming in contact (becoming polluted) by the things of this world also makes one impure (Lev 11:43) until the (spiritual) washing of the water (the Word of God – Eph 5:26)
- 22:7 At the end of a man's day (his life), the priest (believer) will be able to fellowship with God
- 22:8 Don't just partake of circumstances; follow God's will regardless of the situational opportunities (Lev 17:15).
- 22:9 Obedience to God prolongs life (Ex 20:12) because (spiritual) pollution brings decay and death.
- 22:10 An unbeliever cannot take part in the Lord's Supper
- 22:11 Believers are servants who have been bought with a price and are now part of God's family (1 Cor 6:20, 7:23)
- 22:12 If they are married to the world, being a child of a believer does not make them holy and set apart to the Lord.
- 22:13 Those who repent and return to the beliefs of their childhood will be welcomed back into the fellowship of the Lord's family (Proverbs 22:6).
- 22:14 To improperly eat of the holy offering bore the same penalty as stealing (Lev 6:4-5) with 120% restitution.
- 22:15-16 If the priests shared God's offerings with the world, they would have to pay 120% restitution because they were stealing from the Lord as well.
- 22:17-20 The "heart" of the feasts contrasted to tradition (Isaiah 1:13-14; Amos 5:21)
- 22:20, 25 Always give God the best, and never out of half-heartedness (Col 3:23)
- 22:21-22 The sacrifice represents the perfect sacrifice of the Lord (1 Pet 1:19), so a blemished sacrifice is not a true sacrifice. Also, believers are to give the best to the Lord instead of the left-overs (Mal 1:8).
- 22:23 Leniency was shown for freewill offerings as lesser sacrifices could be offered, but obligatory sin and trespass offerings required pure offerings that represented the best. The imperfect animal might also represent man's inability to show suitable appreciation to the Lord.
- 22:24 An animal who could not procreate was an insufficient symbol of the creator of the universe (Jn 1:3; Col 1:16).
- 22:25 Regardless of the offeror, the sacrifice was to accurately reflect Christ's perfect gift of Himself for man's sin.
- 22:26-27 On the eighth day, the Jewish male baby was circumcised and committed to the Lord. Eight symbolizes new beginning.
- 22:28 To kill both the mother and the young on the same day would be to cut off the line, but the Lord's family would continue to grow although He Himself was cut off (Is 53:8).

Read Leviticus 22:29-33

- 22:29 Even one's gratitude – even a thank offering – can be rejected by the Lord if not properly given with the right heart and purpose.
- 22:30 As it was with Manna, the Thank Offering" needed to be eaten the same day (Exodus 16:17-21). God calls His people to be grateful for today before night comes (Mt 6:34).
- 22:31 God's people are to obey Him because He is their Lord (not because of convenience or that it makes sense to them).

- 22:32 God is to be understood as “holy” instead of reducing Him to something common or worldly (1 Timothy 1:9; 4:7; 6:20; 2 Timothy 2:16; Hebrews 12:16).
- 22:33 God is separate, set above and apart as the Lord. God’s power was revealed in defeating the false gods of Egypt and leading His people out of slavery.
- **Could a thank offering be rejected?**
 - Even one’s gratitude – even a thank offering – can be rejected by the Lord if not properly given with the right heart and purpose.
 - **Why does verse 31 say that you should keep His commands?**
 - – b/c He is the Lord
 - **What does verse 32 say that God does to His people? He sets them apart**
 - **How does this play out in verse 33? The Exodus**
 - How would He set His people apart these days?

Review the Feasts of the Lord listed in Leviticus 23:

1. **Passover 23:4**, Crucifixion/Death of Jesus
2. **Unleavened Bread 23:6** (in Jerusalem); Christ’s burial without corruption; baptism of believer
3. **First fruits 23:10**; Resurrection
4. **Pentecost 23:16** (in Jerusalem); Giving of the Law and then the Holy Spirit
5. **Trumpets (Rosh Hoshanah) 23:24**; Rapture
6. **Atonement (Yom Kippur) 23:27**; Second Coming & Judgment
7. **+Tabernacle (Sukkot)23:40** (in Jerusalem); Place prepared for believers

Difference in in the Meaning of the words translated “Feasts”			
Lev 23:2	Feast	Mo’ed	An Appointment (A fixed time)
Lev 23:6	Feast	Chaqog	Festival, dance in a sacred procession

- The Seven Feasts are a “shadow” of things to come and linked to the Messiah (Colossians 2:16-17)
- The first four feasts are “Spring” holy days while the last three feasts are autumn holy days.
- Some believe that the 3 Summer months between the Spring and Fall festivals correspond to the church age (The 3 months of Tammuz, Av, Elul)
- **Jewish Month: Feast**
 - **Nisan: Passover, Unleavened bread, First Fruits**
 - **Sivan: Pentecost**
 - **Tishrei: Trumpets, Day of Atonement, Tabernacles/Booths**
- **Israel (like many Asians) follows the Lunar Calendar which consists of 354 1/3 Days for each year of the Lunar Calendar; an additional month is added every several years to be consistent with the Solar/Gregorian Calendar**
 - Western civilization utilized the Julian Calendar (proposed by Julius Caesar in 46 BC) until the “Solar” Gregorian Calendar was introduced for the use of the Catholic Church by Pope Gregory XIII in February 1582.
 - Protestant & Eastern Orthodox countries continued to use the Julian Calendar until the Gregorian Calendar became universal around 1926.
- **Easter falls on the First Sunday - after the First Full Moon - after the Vernal (Spring) Equinox (Vernal means Spring in Latin)**
- **Easter must occur with a full moon between March 22 and April 25. The full moon before Easter normally takes place on the 14th day of Nisan.**

Read Leviticus 23:1-2

23:1 The Law was given by God to Moses.

23:2 **Appointed times is translated from Miqra meaning “rehearsals” (Col 2:16-17).** These were to be “holy” gatherings of God’s people instead of commonplace, worldly gatherings.

- 23:3 The Sabbath as well as the Feasts reflect that sustenance comes from the Lord, and He alone is the provider.
- 23:4 The Passover (Pesach)- The schedules of the feasts were established by the Lord. The feasts were listed three times together (Lev 23; Num 28-29; Deut 16).
- Begins at dusk on the 14th of Nisan & commemorates the freedom of Israel (1 Corinthians 5:7)
- 23:5 The fourteenth day consists of two (witness) times seven (complete), and the world witnessed Christ's complete payment on the Passover.

Easter and Passover are on similar schedules 80% of the time
In 325 AD, the Council of Nicaea determined that Easter would be scheduled after the first full moon following the “vernal equinox” when the sun changes from the southern hemisphere across the equator to the northern hemisphere. “Vernal” is Latin for “Spring” while “Autumnal” is Latin for “Fall”

- 23:6 It was only after the sacrifice of the Passover that an unleavened (without sin) life was available. After the Passover, a complete (“seven” days) life of forgiveness is available to His people.
- Begins immediately following the Passover and entails eating unleavened bread for 7 days.
 - Jesus was a sinless offering that was buried after death.
- 23:7 No self-effort can save man from death. The work of man is futile outside of the salvation of the Lord. The Passover was to be total reliance on the Lord's mercy and grace with none of man's works.
- 23:8 Fire represents both the purifying work and judgment of the Holy Spirit on an individual. The fullness of the Spirit's work is represented by the seven-day timeframe.
- 23:9-10 The Feast of First Fruits - The harvests came from the Lord as He was the one Who provided the land and the means for production.
- This is celebrated on the day after the Sabbath following the Passover in order to dedicate the earliest harvests to the Lord.
 - Christ rose from the grave as the first fruits of the resurrection. (1 Corinthians 16:20)
- 23:11 The Sabbath (peace) of the Lord was to be experienced first before waving the offering to the Lord.
- 23:13 The feast of First fruits (representative of the resurrection) given as a thank offering to the Lord was accepted and pleasing to Him.
- 23:14 As grace is said before any meal acknowledging that the Lord is the provider of the meal, none of the harvest was to be enjoyed before acknowledging and offering gratitude to the Lord for His provision.
- 23:15 Pentecost (The Feast of Weeks) - Seven represents “fullness” or “complete”, so the 7 weeks between Unleavened Bread and Pentecost are “sufficient” and “complete”.
- 23:16 Pentecost (Shavuot) - A Grain Offering was served at Pentecost 50 days later; this was a celebration of the first full harvest of the year.
- 23:17 Pentecost was the timing that the Law was given and the Holy Spirit was given. God's people, although sinful in nature and practice, accept freely both the law and the Spirit. No leaven was to be burnt on the altar as it represents “sin” (i.e. pride puffs up) – Leviticus 2:4, 5, 11, so the priests must have eaten the entire bread offering. These were wave offerings (horizontal direction) that were to be shared with fellow man.
- 23:18 A sin offering (male goat) and fellowship offerings (two male lambs) would be sacrificed.
- 23:19 The goat represents the sin that Christ took on as the Messiah, and the lambs represent His purity in His death (2 Cor 5:21).
- 23:20 The goat was the sin offering and would not be waved; however, the Grain Offering and Peace Offerings could be waved before the Lord.
- 23:21 Like the Sabbath, the Pentecost was to be a time to focus on God instead of self-efforts and work.
- 23:22 Ruth benefited from this law to assist the poor (Lev 19:9-10; Deut 24:19-22). The end times are also referenced as the harvest, and after the rapture of the church, the nation of Israel will be left behind before calling to the Lord for salvation (Rev 14:14-19).
- 23:23 The Feast of the Trumpets – This may have been a continuation or the Lord beginning again to speak with Moses.
- The Feast of Trumpets begins the Jewish new year (Rosh HaShanah) the Jewish civil calendar.
 - This is the 7th month of Tishrei when the priests would blow their Shofar (Ram Horn Trumpets).
 - This begins a time of introspection and preparation for the upcoming Day of Atonement

- Viewed by many as a foreshadowing of the Rapture; the Feast of Trumpets corresponded to the coming of the new moon, so no one knew exactly when it would happen. (Mt 24:36)
- 23:24 This was to be a Sabbath of solemn rest on the first day of the 7th month (the first day of the latter part of the year).
- 23:25 A food offering was to be presented before the Lord.
- 23:26-27 The Day of Atonement (Yom Kippur) was the most sacred day on the Jewish calendar (the “highest of holy days”) when the High Priest entered the Holy of Holies.
- To “afflict your soul” (Lev 23:27) is to come humbly before God in fasting. (Ps 35:13)
 - The word “afflict” in Hebrew is “anah” which is repeated in Scriptures regarding fasting (Ezra 8:21; Isaiah 58:3).
 - Modern Jews go beyond fasting from food and water to going without bathing, perfume, sex or wearing leather.
 - Instead of celebration, the Day of Atonement was a day of mourning and getting right with God.
 - Studies are made of the Scapegoat (Leviticus 16:21) and the Repentance of Jonah.
 - Jews spend the “10 days of awe” preparing for the coming Day of Atonement by asking forgiveness for wrongs.
 - Teshuvah – Repentance (change of behavior)
 - Jewish people chant confessions called “Vidui” silently or aloud.
 - Tefilah – Prayer
 - Tzedakah – Charitable acts (Isaiah 58:6-7)
 - This observance begins with a Service just before sunset called “Kol Nidre” where Jews typically dress in white and put on a prayer shawl (i.e. Tallit)
 - This feast corresponds to the Second Coming of the Lord when Israel will recognize Jesus as Messiah (Zechariah 12:10; Romans 11:25-26)
- 23:28-30 No self-effort can atone for the sin of man. The work of man is futile outside of the blessing of the Lord. The day of atonement was to be total reliance on the Lord with no work
- 23:31 The permanency of the statute either means that believers should continue to adhere to the schedule of the Feasts or that the Feasts were shadows of the coming Messiah Who Himself would be the permanent fulfillment of the Feasts.
- 23:32 The Sabbath was from evening-to-evening...from difficult time-to-difficult time.
- 23:33 The Feast of Tabernacles (Sukkot) – the Lord once again told Moses to speak to the people.
- This feast celebrates the reign of the Lord Jesus on earth during His millennial rule. (Zechariah 14:16)
- 23:34 By the 15th of Tishri, three offerings had been recognized, and it would last 7 days.
- 23:35 No ordinary work was to be done on the first day of the “Feast of Booths/Tabernacles” as this was a recognition of God’s provision for shelter in the wilderness (and throughout eternity).
- 23:36 Each day for a week, food offerings were to be brought to the Lord; this is reminiscent of the Priests separating themselves for 7 days in dedication. (Lev 8:31-36)
- 23:37 These feasts were appointed by the Lord to be faithfully followed every year. “Sacrifices” are considered to refer to sin offerings.
- 23:38 Beyond the 7 feasts, God calls His people to daily and weekly interaction to Him.
- 23:39 Scripture returns to the Feast of the Tabernacles with Sabbaths on the 1st and 8th day.
- 23:40 Israelites would make a “lean-to” for each family and camp outdoors during this time of rejoicing.
- 23:41 For 7 days during the 7th month of each year, God called His people to the Feast of the Tabernacles would be celebrated.
- 23:42 The pure Israelites would be a testimony to other nations by camping out for a week.
- 23:43 These 7 days would be a reminder that God took care of His people during the exile from Egypt.
- 23:44 Moses faithfully declared God’s appointed feasts to the Israelites.

Spring Holidays (Fulfilled in Christ's first coming)					Fall Holidays (Yet to Be)		
Feasts	Passover	Unleavened Bread	Feast of the First Fruits	Pentecost – Feast of Weeks	Feast of Trumpets	Day of Atonement	Feast of Tabernacles
Name	Pesach	Hag HaMatzah	Yom HaBikkurim	Shavuot	Rosh Hashanah	Yom Kippur	Sukkoth
Exodus	Lamb Sacrifice & New Beginning	Prepare to Leave Bondage of Egypt	Cross Red Sea & a promise of fruit to come	Law given on Mt Sinai	Memorial & Preparation	Israel's judgment & atonement for sin	God's Provision in the Wilderness
Jesus & Church	Crucified	Prepare for God's New Life	Resurrection & Jesus visits	Holy Spirit Given	Resurrection From the Dead	Second coming of Christ	Messianic Kingdom
Title	"Season of our Freedom"	7 Day Festival	Barley Crop	Wheat Crop	"The Last Trump"	"The Great Trump"	"Season of our Joy"
Comments		Jerusalem	1Cor 15:20, 23 Romans 8:23	Jerusalem			Jerusalem

1st Month of Nisan
3rd Month of Sivan
7th Month of Tishri

17 Lev 24, 25

Read Leviticus 24:1-4...The Menorah

24:1-2 The pure oil represents the Holy Spirit who indwells believers (the menorah) who are to be the light of the world (Eph 5:8; 1 Thes 5:5).

24:3 The High Priest (Aaron as a type of Jesus – Heb 7) was to maintain the menorah (churches – Rev 1:20) from evening to morning (always from darkness to light).

24:4 This continual settling of the lamps/arms (churches) of the menorah on the central shaft of the lampstand ensures the perpetual flow of the oil (Spirit) to the lamps (Jn 3:3-6; 1 Cor 10-14). The lampstand was the only light in the Holy Place (1 John 1:5; John 8:12; Rev 21:23-24)

- **What is the symbolism of verse 2 with the beaten olives?**
 - **The pure oil represents the Holy Spirit who indwells believers (the menorah) who are to be the light of the world (Eph 5:8; 1 Thes 5:5).**
 - **So often, the light shines brightest in persecution as when Jesus was beaten at His crucifixion.**
- **What does the menorah represent in Revelation? The church**
- **When was Aaron and the Priests supposed to tend the menorah in verse 3?**
 - **maintain the menorah (churches – Rev 1:20) from evening to morning (always from darkness to light).**

Read Leviticus 24:5-9...The Table of Shewbread

24:5-6 These 12 loaves (covering all Tribes/Jews and all of the Church/Apostles) of bread (Jesus – Jn 6:35; 1 Cor 11:24) were arranged in two (witness) rows of six (insufficiency) necessitating Jesus' payment.

- 24:7 Frankincense is a hard resin which is burned to make aroma. It was laid either on the bread itself or above the rows of bread; if it was lit, the Frankincense would make a pleasing aroma to the Lord (2 Cor 2:14-16; Eph 5:2)
- 24:8 New bread was to be laid out on the Table of Shewbread weekly; the body of Jesus Christ was broken for His people (Matthew 26:26-27; Luke 22:19-20), and a weekly commemoration was made in the New Testament around the Lord's Supper. (1 Cor 10:16, 11:20; Acts 20:7)
- 24:9 The priests would eat from the Table of Shewbread as a remembrance of God's worldly as well as spiritual provision. David would take the shewbread from Ahimelech as he fled from King Saul (1 Samuel 21)

Read Leviticus 24:10-16...A Son from Dan Blasphemes

- **This is only the second narrative of a story in Leviticus (after the death of Nadab & Abihu - Leviticus 10:1-2)**
 - **Ancient Jews would not even say the name YHWH; they would bow their heads possibly say "Adonai" (meaning "The Lord") or "HaShem" (meaning "The Name").**
- 24:10 The Israelite woman (believer) is unequally yoked to an Egyptian (unbeliever) which puts her children at spiritual risk.
- The woman may have married while in Egypt, and they were part of the "mixed multitude" that often strayed from God (Exodus 12:38)
 - The father is not mentioned as the point of reference, but instead, he is the son of the Israelite woman. It's possible that the Egyptian father remained in Egypt or was deceased.
 - Jewish tradition is that the Egyptian taskmaster that Moses had killed (Ex 2:11) had raped Shelomith and then killed her Israel husband prior to being killed by Moses; this is thought to be the offspring of the Egyptian taskmaster.
- 24:11 The young man from the Tribe of Dan blasphemes the Name (Dt 29:18-21, 1 Ki 12:25-30 → Rev 7:5-8 - No Dan). The mother's name "Shelomith" means "peaceful" while her father's name, "Dibri" means "fluent speech" or "orator." The blaspheming son is not named in Scripture.
- 24:12-13 God's people didn't rush to their own justice, but waited on the Lord for guidance.
- 24:14 The laying on of hands symbolizes identifying with something: offerings (Lev 1:4, 3:2, 8, 13, 4:4, 15, 24, 29, 33; 16:21), elders (Num 11:16-17), mission leaders (1 Tim 4:14, 5:22; 2 Tim 1:6; Heb 6:2). There are a number of healings (Mk 5:23, 8:23, 16:18) and blessings where people laid hands.
- 24:15 The greatest judgment was endorsed for those who disrespected God by cursing Him. God is recognized as "his" God; although the son blasphemed against Him, God was still his God.
- 24:16 All of God's people, Israelite and sojourner, were to unanimously condemn the son's blasphemy.
- Modern society holds nothing sacred; religious leaders might curse from the pulpit to emphasize a point, but the Bible is very clear that cursing is a sin, and just like all other sin, no one has license to purposely transgress the Lord (James 3:10; Eph 4:29)
 - **How do you know that trouble is brewing in verse 10?**
 - **The Israelite woman (believer) is unequally yoked to an Egyptian (unbeliever) which puts her children at spiritual risk**
 - **The young man from the Tribe of Dan blasphemes the Name (Dt 29:18-21, 1 Ki 12:25-30 → Rev 7:5-8 - No Dan)**
 - **Did the people rush to judgment in verse 12?**
 - **God's people didn't rush to their own justice, but waited on the Lord for guidance.**
 - **Why did the Israelites lay their hands on the head of Dan?**
 - **The laying on of hands symbolizes identifying with something: offerings (Lev 1:4, 3:2, 8, 13, 4:4, 15, 24, 29, 33; 16:21), elders (Num 11:16-17), mission leaders (1 Tim 4:14, 5:22; 2 Tim 1:6; Heb 6:2).**
 - **There are a number of healings (Mk 5:23, 8:23, 16:18) and blessings where people laid hands.**
 - **Laying on of hands holds the other party accountable; the one whose head is held responsible**
 - **Have you ever heard someone in our group curse using God's name?**
 - **Modern society knows of very little to hold as sacred;**

- **I have witnessed a number of religious leaders cursing to stress the importance of their point, but the Bible is very clear that cursing is a sin, and just like all other sin, no one has license to purposely transgress the Lord (James 3:10; Eph 4:29)**

Read Leviticus 25:17-23...The Blasphemer Receives Capital Punishment by Stoning

25:17 Capital punishment is reinforced as good and right (Exodus 24:13). This is possibly mentioned because the Egyptian's son had killed the Israelite man or the son had committed "spiritual suicide" by blaspheming God. (Mark 3:29; Matthew 12:31-32)

25:18 Even an animal's life would be repaid with another animal's life.

25:19 One benefit of this judgement is that retribution does not go too far as revenge tends to do.

25:20 Scripture repeats the eye-for-an-eye passage (Exodus 21:24).

25:21 If a life is taken (whether animal or person), Scripture calls for another life to replace the lost one.

25:22 The ruling of life replacing life was good judgment for Israel as well as sojourner.

25:23 Israel obeyed the guidance that God gave to Moses. The blaspheming son was stoned and died.

Read Leviticus 25:1-7...The Sabbath Year for the Land Every 7 Years

25:1-2 The first mention of the promised land is emphasized by rest and holiness in regards to the Sabbath of the Land. The Sabbath also emphasizes mankind's reliance on God versus works.

25:3-4 The six (the number of man) years may symbolize the years of a man (Ps 90:9-10) with the seventh year being the rest of afterlife with God in his glory (Heb 4:3-11)

25:5-6 While everyone could eat freely during the Sabbath year (Ex 23:10-11), they were not to harvest – regardless of the crop. Believers should adhere to God's instruction regardless of the circumstances that present themselves for effortless disobedience; believers should not take advantage of this world as the situation presents itself, but rely solely on the Lord's provision and direction.

25:7 Even the oxen and wild animals were to take the 7th year as a Sabbath to solely rely on the Lord's provision.

- **Does anyone have the words "promised land" in verse 2?**
 - **The first mention of the promised land is emphasized by rest and holiness in regards to the Sabbath of the Land. The Sabbath also emphasizes mankind's reliance on God versus works.**
- **What does the six of work and one of rest remind you of? The creation**
 - **The six (the number of man) years may symbolize the years of a man (Ps 90:9-10) with the seventh year being the rest of afterlife with God in his glory (Heb 4:3-11)**
- **Did the Israelites obey the command for a Sabbath year every 7 years?**
 - **No, so the Lord removed all of Israel for 70 years (Jeremiah 25:11; Daniel 9:1-2) in response to their failure to follow His command (2 Chron 36:21)**

Read Leviticus 25:8-22...The Year of Jubilee Every 50 Years

25:8 The 50th year was delineated as the Year of Jubilee from the Hebrew word "yobel" meaning a trumpet (or ram's horn) blown to announce the Day of Atonement at the beginning of the Year of Jubilee.

Jesus is the believer's Jubilee when all debt is forgiven and restoration occurs.

25:9 This Year of Jubilee would begin on Yom Kippur ("The Great Trump") which is symbolic of the Second Coming of Christ

25:10 All Israelite slaves were set free (as in every sabbatical year) and all land reverted to the original owners.

The Liberty Bell

The inscription on the Liberty Bell is
“Proclaim Liberty Throughout All the Land” from **Leviticus 25:10**
 to honor William Penn (the “father of Pennsylvania”) who was a Quaker.

The bell was established in 1753 which occurred
 decades prior to the American Revolution.

At that time, the bell was called the “State House Bell”
 until it became a symbol of the anti-slavery movement in the 1830’s.

The Bell Cracked Three Times:

1. In 1753 at the first trial ring
2. In 1835 at the funeral procession of John Marshall, the first Chief Justice of the US Supreme Court
3. In 1843 at George Washington’s birthday (an extension of the prior crack)

25:11-12 The sabbatical years symbolize a believer’s gratitude to God for provision instead of man’s works through self-effort. Beyond worldly gain, this is primarily symbolic of salvation.

25:14-17 The sale of property (and business in general) would not be oppressive between God’s people as the value of land transaction would be relative to the number of years until the Jubilee.

25:18-21 Although questions would arise, dedication to obedience would result in blessing.

25:22 God would bless enough in the 6th year to feed Israel during the Sabbatical 7th year.

- **According to Leviticus 25:20, what might concern Israel?**
 - **Israel will wonder what they are to eat during the year of Jubilee, but they are called to live by faith.**
 - **God has told them that He will bless their fields during the 6th year, so that they could eat from that harvest for three years (Ex 25:21)**
- **What happened on the Year of Jubilee?**
 - **The 50th year was delineated as the Year of Jubilee from the Hebrew word “yobel” meaning a trumpet (or ram’s horn) blown to announce the Day of Atonement at the beginning of the Year of Jubilee.**
 - **Jesus is the believer’s Jubilee when all debt is forgiven and restoration occurs.**

Israel’s Year of Jubilee is likened to the Millennium
<ul style="list-style-type: none"> • <u>It commences with a trumpet sound</u> • <u>Liberty is proclaimed</u> throughout the Land • <u>It begins a Sabbath time of rest</u> • <u>Possessions are returned to their rightful owner</u> • <u>Harvests are not labored for, but enjoyed.</u>

- **There is no record of Israel ever taking advantage (applying) the Year of Jubilee**
- **The first public reading by Jesus concerned Him being the Jubilee (Luke 4:16-21)**

Quakers do not believe in organized religion, and when William Penn (Oct.14, 1644 – July 30, 1718) was disowned by his father and became homeless, he became a Quaker and matured his belief of religious liberty as every person has a “light in them.” The founder of Quakerism, George Fox, may well have been a universalist. Quakers believe that Jesus was a good man while Satan doesn’t exist. They also believe that sin can be offset by good works.

Read Leviticus 25:23-34...Redeeming Property

25:23 All of the world, and the Land therein belongs to God alone (Ex 19:5; Dt 10:14). Past Indians believed that man can no more own the land than own the sky. Man does not purchase ownership of land, but leases it from God – it is His to give and take away. (Ps 50:12 - Title Deed in Rev 5:1)

25:24 This law was being given to the migratory Israel in the wilderness before they owned any property in Canaan.

25:25 The terms of a Kinsman Redeemer are shown in scripture (Boaz as Kinsman – Ruth 3:9 and Jeremiah 32:6-8). The earth was man’s possession that was lost in Eden (Gen 1:27-28), and as man has forfeited his inheritance to Satan (Gen 3:17-19, Luke 4:5-6), Jesus has become a firstborn brother of man (Heb 2:17; Rom 8:29) to redeem the earth (Lk 4:18-19; Rev 5:9).

- 25:29-30 The manmade house within the manmade gates of a city would remain with the individual who purchased the shelter as it relates to worldly acquisitions through self-effort that cannot yield fruit. The land that is productive must return to the family that God designated.
- 25:31 The villages without walls has no self-protection and is reliant on God alone for provision.
- 25:32-33 The priesthood of believers can never lose the house that God has prepared just for them (Jn 14:2-3)
- 25:34 The fields and farmland of the Levites could not be sold because ongoing sacrifices would be needed.
- **According to Leviticus 25:23, to Whom does the land belong to? God**
 - **Who determines the land allotment of Israel? God**
 - **The British Mandate was human's failed attempt at peace**
 - **All of the world, and the Land therein belongs to God alone (Ex 19:5; Dt 10:14).**
 - **Native American Indians believed that man can no more own the land than own the sky.**
 - **Man does not purchase ownership of land, but leases it from God – it is His to give and take away. (Ps 50:12 - Title Deed in Rev 5:1)**

Read Leviticus 25:35-43...Kindness for Poor Brothers

- 25:35 There may be those among God's people who becomes poor and cannot pay for room & board. Jewish households who were renown for their hospitality must extend the same hospitality to the destitute man.
- 25:36 God's wealthy people are not to expect interest or profit from those who are impoverished.
- 25:37 Both money and food should be given to the poor man without expecting any payback.
- 25:38 The Lord's generosity should be a model as God released His people from Egyptian slavery and gave them the promised land.
- 25:39 People of ancient times, who had become indebted, could sell themselves or family into slavery to work off the debt. When this occurred, spiritual brothers were not to be treated as slaves.
- 25:40 Do not take advantage of the materially poor and needy, but beyond that, often in scripture the poor symbolize the spiritually poor, and religion should not make profit on those who know no better – these "poor" do not know that they cannot purchase God's gifts or blessings (3 Jn 1:7-8; Mk 11:15; Acts 8:9-22).
- 25:41 The indebted brother would not serve endlessly, but would be restored to his family during the Year of Jubilee.
- 25:42, 55 The people themselves belong to God (Mt 6:24, Lk 16:13)
- 25:43 Fear of God will put God's people in the correct mindset towards fellow man.
- **According to Leviticus 25:38, what should God's wealthy focus on?**
 - **They had been enslaved, and God released them and gave them a new land.**
 - **The wealthy or poor should be focused on serving God**
 - **According to Leviticus 25:39, should those who are poor work?**
 - **Yes, the materially poor and needy are to work, but others should not take advantage of them**

Read Leviticus 25:44-49.... Interactions with Those Who Are Not God's People

- 25:44 The model of slavery in the ancient Mideast was much different than the animalistic devaluation of humans in modern slavery.
- 25:45 Those who were not Israelites could sell themselves into slavery to pay off debt.
- 25:46 Foreign slaves were not to be treated as Israelites who served someone. Foreign slaves could be kept as property and passed down to descendants.
- 25:47-49 An Israelite who sold himself into slavery could be "redeemed" out of slavery by a relative.
- **According to Leviticus 25:44, what could be done in ancient times?**
 - **In ancient times, slavery equated to an economy of jobs.**
 - **The model of slavery in the ancient Mideast was much different than the animalistic devaluation of humans in modern slavery.**
 - **A King's subjects were referenced as slaves (Mt 18:23).**
 - **Slaves could own property with limited freedoms and rights.**

- **For defeated peoples, slavery was often a merciful option compared to the alternative of death.**
- **As with contracted employment, slavery was also an aspect of the economy in ancient times, so that an individual could sell themselves into working for someone to pay a debt (in essence, buying back their freedom).**
- **Also, many people chose to become bond-slaves as their obligations to the master would entitle them to enjoy the master's resources and protection.**
- **Slavery to Sin (John 8:34; Romans 6:16; 2 Peter 2:19)**

Read Leviticus 25:50-55.... Redemption of a Poor Man

25:50 The fair price of a Hebrew slave was calculated relative to the Year of Jubilee when the slave would have been released.

25:51 If there were many years of service prior to the Year of Jubilee, the price of freeing the slave would be greater.

25:52 If there were few years of service prior to the Year of Jubilee, the price of freeing the slave would be less.

25:53 The slave should be treated as a worker and not ruthlessly tortured.

25:54 The Hebrew slave and any children would be released during the Year of Jubilee.

25:55 God is the Lord and Master of His people, so there should be no human Master in this world since God's people only belong to Him.

- **According to Leviticus 25:53, how were slaves to be treated?**
 - **The slave should be treated as a worker and not ruthlessly tortured**

18 Lev 26, 27

Discuss Leviticus 26:1-2

26:1-2 God speaks against self-effort and workaholicism that results in self-made idols (Ex 20:8). These commandments reflect the second and fourth commandments against graven images and keeping the Sabbath holy.

- **What kind of idols do we set up in the modern world? Jobs, rewards, etc**
- **Is it difficult to enjoy God's Sabbath? Why?**

Discuss Leviticus 26:3-13...The Blessings of Obediently Walking with God

26:3-4 Israel had moved away from the Egyptian Nile and were completely reliant on the water from heaven (i.e. rain from the sky). Water for life was determined by the obedience of God's people. (Deuteronomy 11:11-15)

26:5 Harvests and security were also dependent on the obedience of God's people. The wheat harvests would be so bountiful that threshing would run over into the grape harvests, and the grape harvests would be so bountiful the collecting and pressing of grapes would overrun the planting of seed.

26:6 Beyond security, God can give peace and a night's sleep without worry.

26:7-8 Not only will God give victory, he provided victory in spite of odds against His people.

26:9 God would multiply the families and descendants of His faithful people. (Gen 12:2, 13:16, 15:5, 22:17, Ex 23:26)

26:10 The storage of older food will be so great that they will not be able to consume all of it before the new is ready to be harvested and stored; the old harvests will need to be cleared out for the new.

26:11 Obedience (as well as sacrifice) would enable the Holy God to dwell among His people without destroying them. (Exodus 33:5)

26:12 God affirmed His presence to His obedient people. Jesus walked with His disciples (Colossians 2:6).

26:12 God affirmed His presence to His obedient people. Jesus walked with His disciples (Colossians 2:6).

26:13 The Lord freed His people from slavery; He released His people from the yoke that was bearing them down.

Discuss God's blessings of obedience in Leviticus 26

Six-fold Blessing for Obedience	
Lev 26:3	Fruitfulness

Lev 26:5	Needs will be met
Lev 26:6	Security
Lev 26:7	Victory
Lev 26:9	Increase & Growth
Lev 26:11	Fellowship

Discuss Leviticus 26:14-22...The Punishment of Disobediently Walking away from God

26:14 God's people have the option not to listen to Him and to live disobediently.

26:15 God desires not to abhor His sinful people (Lev 26:11) while God's sinful people may abhor His rules.

26:16 God will cause His disobedient people to have anxiety and panic as they suffer physical disease as well as emotional heartache. God's disobedient people may successfully labor for seed that grows, but their enemies will enjoy the fruits of their labor.

26:17 God can cause His disobedient people to live in anxiety and fear when no one pursues them. If God is not the master of His people, He would turn them over to be mastered by their enemies.

26:18, 23, 28 Three times it is mentioned that there will be seven-fold retribution for disobedience

26:19 Disobedience comes from pride which the Lord will break. Heaven will turn to judgment (hard without rain) and the land will turn to judgment (hard without harvest).

26:20 God's disobedient people will squander their energy fruitlessly without harvests.

26:21 If God's people do not repent of their disobedient ways, their punishment will be 7-fold. The number "7" often symbolizes completeness.

26:22 God controls even the wild beasts and can use them as punishment against the families of the disobedient. Fewer in number represents a judgment from the Lord.

Discuss Leviticus 26:23-33...The Judgment if God's Disobedient People Do Not Repent

26:23-24 If God's people choose to walk contrary to Him, then He will give them their desire and walk contrary to them (Scripture repeats this three times – Lev 26:27, 40-41). Three times it is mentioned that there will be seven-fold retribution for disobedience of God's people (Leviticus 26:18, 23, 28)

26:25 There is no way to hide from the judgment of God except in the Lord Himself. Warfare will attack those outside the walls and pestilence will attack those inside of the secure walls.

26:26 God's punishment will result in supply chains being cut-off; however, even if there is enough for 10 women (the number "10" often represents "organization") to make bread for the disobedient, they will still not be satisfied. God can give satisfaction beyond the worldly means, but He can also remove satisfaction from those with plenty worldly means.

26:27 If God's people choose to walk contrary to Him, then He will give them their desire and walk contrary to them (Scripture repeats this three times – Lev 26:23, 40-41).

26:28 Three times it is mentioned that there will be seven-fold retribution for disobedience of God's people (Leviticus 26:18, 23, 28)

26:29 Cannibalism is the basest state of man where his desire forces him to consume another human. One of the greatest loves should be of a parent caring for the child, but judgment will force the parent to kill and cannibalize their child. (Ezekiel 5:7-11; Jeremiah 19:7-10; Lamentations 2:20) as God warned (Deuteronomy 28:53). This occurred several times throughout Israel's history (2 Kings 6:26-29)

26:30 High places were often used by Israel to worship false gods instead of going to the Tabernacle.

26:31 Although God's disobedient people would continue to offer "pleasing aromas" along with living sinfully, God would not smell nor accept the sacrifices of pleasing aroma.

26:32 God's disobedient people do not need to fear their enemies because God Himself will destroy His disobedient people to such a degree that their enemies will reject them. (Matthew 10:28)

26:33 Israel's Northern Kingdom was taken into Assyria while Israel's Southern Kingdom was taken into Babylon; however, the global diaspora occurred 40 years after Jesus came and Israel continued to be divided among the nations until 1948.

Discuss Leviticus 26:34-39...The Promised Land Will Enjoy Its Sabbaths

26:34 Beyond judging the disobedient, God is also blessing the Promised Land by letting it realize the Sabbaths. (2 Chronicles 36:20-21; Jeremiah 25:8-11, 29:10). The Babylonian Captivity of 70 years (Jer 25:12, 29:10) is retribution for unkept Sabbaths (Ex 23:11) during the time of the kings (2 Chron

- 36:21) The Babylonian Captivity of 70 years (Jer 25:12, 29:10) is retribution for unkept Sabbaths (Ex 23:11) during the time of the kings (2 Chron 36:21)
- 26:35 The Lord had clearly told Israel to let the land have a Sabbath year of rest (Lev 25:2; Ex 23:10-11), but Israel chose to work instead of enjoying God's blessings.
- 26:36-37 As judgment for disobedience, God would put anxiety, fear and worry into the hearts of His people.
- 26:38-39 Instead of the Promised Land providing life, captivity in the land of their enemies would consume them.

Discuss Leviticus 26:40-46...Repentance Will Bring Blessing

- 26:40 The first step in repentance is acknowledgement of sin and confession. Not only are their ways wicked, but so are the ways of their fathers which walked against God.
- 26:41 The disobedient need to correct their uncircumcised heart (spiritually) as well as make amends (materially).
- 26:42 Scripture lists the covenants backward from Jacob to Isaac to Abraham and finally to the land (Genesis 15:18-21; 35:9-12)
- 26:43 The land will enjoy its (Sabbath) rest because God has judged His disobedient people for rejecting His rules and statues. The Babylonian Captivity of 70 years (Jer 25:12, 29:10) is retribution for unkept Sabbaths (Ex 23:11) during the time of the kings (2 Chron 36:21) The Babylonian Captivity of 70 years (Jer 25:12, 29:10) is retribution for unkept Sabbaths (Ex 23:11) during the time of the kings (2 Chron 36:21)
- 26:44 Although God will abhor His disobedient people, He would not abhor them enough to destroy them. He will continue to be their God with a covenant with them.
- 26:45 The Abrahamic Covenant consisted of three main areas:
- The Promised Land (Genesis 12:1, 15:7)
 - The Numerous Descendants (Genesis 15:4-6, 17:6-8)
 - Being a Blessing to the World (Genesis 12:3)
- 26:46 Beyond the 10 Commandments, these are the commandments that God gave to His people via Moses at Mt. Sinai; this is the same verse that concludes the book of Leviticus (Lev. 27:34)

Discuss Leviticus 27:1-8...The Valuation of a Person Dedicated to Tabernacle Service

- 27:1-7 If an individual was to be dedicated to the Lord in service, that person could be redeemed from dedicated service at a price. It was easier to compensate for an elder/child than an adult or for a woman than a man.
- 27:8 The valuation also took into account the capability to pay (Gal 3:28; 1 Cor 11:7-9; Gen 2:18; 1 Tim 2:12; Philippians 2:3-4)

The Valuation of a Person Dedicated to Tabernacle Service (Leviticus 27:1-8)		
Age Range	Male	Female
1. 20-60 Years Old	50 Shekels of Silver	30 Shekels of Silver
2. 5-20 Years Old	20 Shekels of Silver	10 Shekels of Silver
3. 1 Month – 5 Years Old	5 Shekels of Silver	3 Shekels of Silver
4. > 60 Years Old	15 Shekels of Silver	10 Shekels of Silver

Discuss Leviticus 27:9-13...Animals that are Dedicated to the Lord

- 27:9 Offerings to the Lord are holy; set apart for Him.
- 27:10 Unlike dedicated individuals, dedicated animals could not be redeemed from the Lord. No exchanges can be made of offerings dedicated to the Lord, but additional animals may be added to the initial offer.
- 27:11 The priest will determine if an animal is unclean (not the owner of the animal)
- 27:12 **The priest alone determines the value of the animal (whether good or bad), and no one else determines it.**
- 27:13 **The owner can redeem an animal by paying 20% more than its value which is the same percent as paying restitution (Leviticus 6:5)**

Discuss Leviticus 27:14-25...Houses & Land that are Dedicated to the Lord

27:14-25 The proceeds from a sale of house or property could be wholly given to the Lord

27:14 **The priest alone determines the value of the house (whether good or bad), and no one else determines it.**

27:15 **The owner can redeem the house by paying 20% more than its value which is the same percent as paying restitution (Leviticus 6:5)**

27:16 The valuation of a property is set by the cost of the quantity of seed required for sowing that land. If the land requires a homer (5½ bushels) of barley seed to plant it, and a homer is worth fifty shekels, then the redemption price for the land is fifty shekels.

- The worth of a person, might very well be the amount of seed (God's Word) that has been planted in him. (Matthew 13:1-23)

27:17-18 The valuation of the land is relative to the timing of the upcoming Year of Jubilee when the land would be restored to its original owner.

27:19 **The owner can redeem the land by paying 20% more than its value which is the same percent as paying restitution (Leviticus 6:5)**

27:20-21 If someone rejects his inheritance and sells it to another man (like Esau's birthright – Genesis 25:29-34), then the land becomes the property of the priest. The past owner cannot give it to whomever he will because the land ultimately belongs to God.

27:22-23 A man cannot gift land that is not passed down from generation to generation; however, a man can gift the value of land that is not his. The priest would value the gift relative to the Year of Jubilee.

27:24 The land will return to its ancestral owner during the Year of Jubilee.

27:25 The standard for a shekel of silver was defined at the Tabernacle for all other shekels. Any shekel needed to measure the weight and worth of the Tabernacle shekel (Ex 30:13). The valuations were used in Priestly clothing and Tabernacle repair and maintenance

Read Leviticus 27:26-34...God's Ownership is Holy to Him

27:26 Someone could not dedicate the firstborn of animals because they are not his to dedicate; they already belong to the Lord. The firstborn is not to be used primarily for the house's purpose because he belongs to the Lord.

27:27 The owner can redeem an unclean animal by paying 20% more than its value which is the same percent as paying restitution (Leviticus 6:5)

27:28-29 Anything sanctified for God's purpose cannot be bought or sold whereas anyone destined for death cannot be redeemed.

27:30 **A tenth of the household's proceeds should be set apart as a tithe to the Lord without rationalization of the tithe.**

27:31 **A person can redeem the seed of the land or the fruit of his trees by paying 20% more than its value which is the same percent as paying restitution (Leviticus 6:5)**

27:32 The tithe of the herds and flocks was not to be selected arbitrarily, but instead, the tenth from the herd or flock would be holy to the Lord. The herds or flocks would pass through a narrow gate beneath the owner's rod, and the tenth was to be dedicated to the Lord (Ezekiel 20:37).

27:33 The tithe was not to be a "judgment call" by the owner, but instead it was the one meant for the Lord and not to be substituted.

27:34 Beyond the 10 Commandments, these are the commandments that God gave to His people via Moses at Mt. Sinai; this is the same verse that concludes the prior chapter of Leviticus (Lev. 26:46)

- **According to the last verse, this is a book of commandments**
- **According to Leviticus 27:32, God's people are told not to give themselves decisions that they don't really have...**