

Bible Study # 15 & 16

Bible Study # 15

March 22, 1988

Mr. John Ogwyn

Old Testament Series—Leviticus (Part 1)

The book we are going to get into this evening often gets overlooked, except for one or two chapters. We **are going to look at the overall theme of holiness and an overall outline of Leviticus.** It is a book that has a tremendous amount of significance for us today. You might wonder, why this significance? What does “Leviticus” mean? It means “to the Levites.” What was the function of the Levites? They were set aside as the priesthood.

The first time we see the Levites set aside was in Exodus 32:26-28 after the golden calf incident. Moses said, ‘Who’s on the Lord’s side,’ and the Levites said, ‘We are.’ They came forth and took a stand. In the aftermath of that, we find the next book is written to the Levites. They were set aside as the priestly tribe.

That has a lot of significance to us because we are ultimately called to be priests. When we read that we are to be kings and priests in Tomorrow’s World, this is very hard for us to relate to. What does it mean to be a priest? Most of us have some concept of what it is to be a king.

Taking a statement from Ezekiel 44, speaking of the priesthood, it explains the function of the priesthood:

Ezekiel 44:23-24, “‘And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean. In controversy they shall stand as judges, and judge it according to My judgments. They shall keep My laws and My statutes in all My appointed meetings, and they shall hallow My Sabbaths.’”

The function of the priesthood is to teach the people to make distinctions as God makes them. Our distinctions are based on the ideas of the concepts around. The people were to be taught to make distinctions on the same basis that God makes distinctions. They had the responsibility to teach—the responsibility of teaching God’s law. When a controversy came up, they were to make judgments according to God’s law. Church and state are very much intertwined.

Throughout the book of Leviticus, the emphasis is holiness. Israel, as a covenant people, must be holy if God is to dwell among them. To impress

upon them the need for holiness, there are seven sections, which we will go through. Seven is a number God uses as a very significant factor to denote completion. It is used over and over throughout the book of Leviticus.

The book is divided into seven sections; each of these seven sections focuses on an aspect of holiness and defines how to be completely holy. God is holy and where God places His presence is holy. In the tabernacle we have the Holy Place and the Holy of Holies.

What makes something holy? God makes something holy by His presence. God dwelt in the tabernacle. The Sabbath is a holy day because God sanctified and set it apart and put His presence in it in a special way. Therefore, it is holy because God’s presence is in this time in a very special way. We find also that the priests had holy garments. Why were they called holy? They were only worn in the presence of God because they were only used when they went into the Holy Place..

God wanted to impress upon ancient Israel that the people of God must be holy and that God will not dwell in the midst of uncleanness. He impressed that upon them by various physical ceremonies. They had to bathe and change clothes.

Exodus 3:5, God told Moses, “take your sandals off, the ground you stand on is holy.” It was holy because God was there.

Exodus 19:23-24, at Mount Sinai they set bounds. You can go there now and it is not holy. That which comes into contact with God must be suitable to where God will impart holiness.

As we start out, I would first like to note the outline of the book of Leviticus.

Section I: Chapters 1—10 deal with the subject of offerings, the sacrificial system. This is the basis of our approach to God, the start for our journey to holiness. We don’t offer burnt offerings today.

Hebrews 9:10, “concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.” There were only four things that were temporary added “until the time of reformation”—until the time of Christ.

Hebrews 10:1-6, “For the [sacrificial] law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshippers, once purged, would have had no more consciousness

of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins. Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You have no pleasure.’”

Verses 10-18, “By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified. And the Holy Spirit also witnesses to us; for after He had said before, ‘This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts and in their minds I will write them,’ then He adds, ‘Their sins and their lawless deeds I will remember no more.’ Now where there is remission of these, there is no longer an offering for sin.”

The price of our sins has been paid. This is the point; the price—the penalty for our sins—has been paid. The sacrificial system pointed to Jesus Christ. He came as the Lamb of God (John 1:29) to pay the penalty for our sins.

Hebrews 9:11, “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.” The sacrificial system in Leviticus was a type, a physical representation that pointed toward Jesus Christ and what He did. He came as the Lamb of God (John 1:29) to pay the penalty for our sins.

Galatians 3:24, “Therefore the [sacrificial] law was our tutor [KJV, “schoolmaster”] to bring us to Christ, that we might be justified by faith.” The sacrificial system was a physical illustration to help teach lessons and to point out what the Messiah would do. It was a physical illustration for a people who did not have the Spirit of God, a people to whom God gave His basic Law and to whom He gave an outward physical symbolism to orient them toward something that was to come.

Hebrews 9:12-14, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place, once for all, having obtained eternal redemption. For if the blood of bulls and goat and the ashes of a heifer,

sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”

Verses 22-28, “And according to the law almost all things are purged with blood, and without shedding of blood there is no remission. Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

The tabernacle was a physical pattern of things that actually existed in the heavenly realm.

Hebrews 10:3-4, 12, “But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins...But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God.” It is not possible for the blood of bulls and goats to take away sin, but the sacrifice of Jesus Christ.

The first ten chapters of Leviticus focus in on the sacrificial system, the offerings. This is the starting point of holiness. We cannot make ourselves holy. Only God can impart holiness. What is it that makes you holy? It is the indwelling of the Holy Spirit. God places His presence within you, then that makes you holy just as He made holy that place where the burning bush was. “A holy people unto God” means “saint.” All converted Christians are saints. The saints will inherit the Kingdom of the Most High. He will give the Kingdom to the saints (Daniel 7:18). Those are the only ones who are going to be there. Being a saint is not a matter of human will. The first ten chapters tell us the basis of being a holy people. It is a matter that deals with our approach to God. It pointed to the final sacrifice of Jesus Christ. We are able to approach unto our God. We have access to God.

Sin cuts us off from God (Isaiah 59:2). God is holy; God is perfect holiness. God refuses in any way to be tainted with sin. If we are going to come into the presence of the Father, the price of sin has to be paid. Jesus Christ paid that.

Leviticus 1 starts out dealing with a burnt offering.

Leviticus 2, a meal or grain offering.

Leviticus 3, the peace offering.

Leviticus 4, the way to deal with a sin offering.

Leviticus 5, a trespass offering.

Leviticus 6, trespass offerings.

Leviticus 7, the way in which offerings are to be made.

Leviticus 8, consecration of Aaron as a high priest.

Leviticus 9 gives more detail.

Leviticus 10 continues the same subject and here provides the illustration of individuals (Nadab and Abihu) who came into the presence of God improperly, and their lives were blotted out. You don't casually approach God. You don't treat the Creator of the Universe in a casual manner. You don't lightly esteem the things of God.

The first ten chapters deal with our approach to God. All of us are sinners. How do we gain access to a Holy God? The first ten chapters tell us. We need a High Priest to make intercession for us and to go between us and God. There must be a sacrifice; there must be the shedding of blood. That ties in very directly with the message of the Passover. Jesus Christ offered Himself as a sacrifice for sin forever.

John 1:29, "...Behold! The Lamb of God who takes away the sin of the world!"

Our first step in our journey to holiness is our access to God.

Section II: Our next step in becoming a holy people is the second section of Leviticus, which are chapters 11-15. They deal with laws of clean and unclean, laws of cleanliness. It is not enough that the price for sin has been paid. We must continue to be cleaned up. Jesus Christ died in our stead, but what do we have to do? We have to repent.

Acts 2:37-38, "...Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.'" We have to be cleaned up. Jesus Christ did not die to save us *in* our sins; He died to save us *from* our sins. "From" means "away, out of." We have to come out of sinning. He did not deliver Israel to stay in Egypt. Whatever we serve, that is whose slave we are (Romans 6:16). If we are the

servant of sin, that is who our master is. God impressed upon Israel that without the shedding of blood, there is no remission of sins (Hebrews 9:22). You can't leave out the first ten chapters of Leviticus.

Leviticus 11, clean and unclean meats and contact with unclean animals.

Leviticus 12, laws regulating motherhood.

Leviticus 13, contagious diseases.

Leviticus 14, individuals who have had contagious diseases.

Leviticus 15, various washings and uncleanness.

These were outward, physical manifestations of uncleanness. What is taken and illustrated here is a physical basis, but the requirements in chapters 11-15 go beyond simply the things that would have been needed for a purely physical matter of health and hygiene. Notice the reason for the laws of clean and unclean.

Leviticus 11:43-45, ""You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. For, I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the Lord who brings you up out of the land of Egypt, to be your God, You shall therefore be holy, for I am holy.""

Now that is not just the teaching of the Old Testament. What did Jesus say in the Sermon on the Mount?

Matthew 5:48, ""Therefore you shall become perfect, just as your Father in heaven is perfect."" We are to become like God because we are ultimately to become God. We are to be born into the Family of God and be His children. We are to bear the name God.

I John 3:1-3, "Behold what manner of love the Father has bestowed on us, that we should be called the children of God! ...Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who had this hope in Him purifies himself, just as He is pure." We have to become like God.

The second step in that journey toward holiness, after the sacrifice has been made for sin, is we have to be made clean. We have to avoid those things that have tainted and polluted us. That which in the past has already tainted and polluted them had to be washed away, and they were to avoid further contact with anything that

was unclean—being physically unhygienic. He emphasized these things.

We may have trouble getting the point of what is stressed here because we view it from a 20th century standpoint. Why make such a big deal of washing? We are accustomed to taking a shower every day. It hasn't been that many years ago that people had a lot more trouble getting clean. If you had to clean your clothes by going to the creek or in an old pot, you wouldn't be washing every day.

Here were the Israelites; they didn't have running water and all these things (washing machines, etc.). It is in this context that God made a great issue with cleanliness. (The greatest cause of battlefield casualties during the Civil War was the doctor going from patient to patient, never washing his hands.) There was obviously a physical basis of the law given.

There were animals that were not meant to be eaten. All the way back to Noah, the clean and unclean animals were known. Every creature of God is good (I Timothy 4:4) but for different reasons. God made animals for different purposes. As you go through, the emphasis here is an emphasis that goes beyond simply physical necessities because God utilized what the people could see—things that were physically repugnant. God utilized those things on a physical level to illustrate a principle: sin is repugnant. Here was the camp of Israel, and the emphasis was if you want to come into the presence of God, you must be clean. It impressed the necessity to be washed.

The different meat and drink offerings and the various washings were added to illustrate another aspect that the sacrifices illustrated. First, Christ died and paid the penalty, but secondarily, we must be washed. The Holy Spirit is compared to rivers of living water (John 7:37-39). We are to be washed in the washing of water by the word (Ephesians 5:26). We are to be spiritually clean, we must avoid those things that would spiritually defile us, and we must clean up those things we have already been polluted with. Our values and the things we do—God's Spirit helps us to get rid of unclean thoughts and actions. Unclean actions are the result of unclean thoughts. God will not dwell in the midst of uncleanness. *First, the sacrifices; then we must get rid of sin.*

Section III: Now we come to the third section; chapter 16 deals with the Day of Atonement, the symbolism of the Day of Atonement and the putting away of Azazel. It's unfortunate that words change. The term "scapegoat," as it was utilized in 1611 A.D., was simply a way of

saying "the goat that escaped"—the one that got away. The term "scapegoat" has come over the centuries to be used as "someone who was unfairly blamed," someone who unfairly got the blame for what happened. That is what the term "scapegoat" has come to mean in English, which is entirely contrary to what is in Leviticus 16.

Satan the devil is being represented in Leviticus 16 and he certainly is not unfairly getting the blame. We have the symbolism of the Day of Atonement here. That is the next step for holiness. We have to have the penalty for our sins paid; we must be cleansed from our sins and begin that journey toward holiness and being one with God. Then that influence of Satan the devil must be purged away. It stands in the way of our being at one with God. So in Leviticus 16, *we have the third section which emphasizes the fact that the devil must be removed, as symbolized on the Day of Atonement.*

Section IV: The fourth section is Leviticus 17. This deals with *another aspect of our approach to God; this is the fact that our access to God must be through God's government.* We are on a journey to holiness. First comes the sacrifice of Christ, then our repentance, our being cleansed from sin through the washing and the water of the word. We must recognize the devil's part and that he must be removed. In the fourth section in our journey, notice what it says.

Leviticus 17:2-9, "Speak to Aaron, to his sons, and to all the children of Israel, and say to them, 'This is the thing which the Lord has commanded, saying: 'Whatever man of the house of Israel, kills an ox or lamb or goat in the camp, or who kills it outside the camp and does not bring it to the door of the tabernacle of meeting, to offer an offering to the Lord before the tabernacle of the Lord, bloodguilt shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people, to the end that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them to the Lord at the door of the tabernacle of meeting, to the priest, and offer them as peace offerings to the Lord. And the priest shall sprinkle the blood on the altar of the Lord at the door of the tabernacle of meeting, and turn the fat for a sweet aroma to the Lord. They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations.'" And you shall say to them: "What ever man of the house of Israel, or of the strangers who sojourn among you, who offers a burnt offering or sacrifice, and

does not bring it to the door of the tabernacle of meeting, to offer it to the Lord, that man shall be cut off from among his people.”””””

Now notice—you can’t go off and have an independent approach toward God. You cannot approach God your own way; you can’t just go out and do things the way you choose to do them. They didn’t go out in an open field and do it. They were indicted for the high places. Their approach was: ‘why do we have to go to the tabernacle and the priesthood; why can’t we go out and do those things ourselves, independently?’ You can’t be an “independent Christian.” To learn to be holy, you have to do it the way God wants it done. It is an important area; it emphasizes the way that things had to be done. We are not to take a casual approach in offering offerings. We are to do what we do in the context of God’s government, with respect to where God is working. So this emphasis on God’s government and emphasis on this whole principle is brought out in chapter 17.

Section V: The fifth section is Leviticus 18-22. This deals with *our personal relationship—our relationship with other people*. We have seen our relationship with God made possible by Christ’s sacrifice, our being cleaned up, the devil’s responsibility in it and working through God’s government. Now we continue realizing that if we are to be the people of God, our relationship with others must be appropriate. We must be clean and holy in our relationships with other people.

I John 4:20, “If someone says, ‘I love God,’ and hates his brother, he is a liar...” In this section, we see personal conduct regulated.

Leviticus 18:3-5, ““According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord.”””

You don’t get your standards of what’s right and wrong from the world around you. You don’t look to see what the commonly accepted morality is in this society. Society’s standards have changed drastically in the last two or three decades, but that has no bearing on anything. Evil men grow worse and worse (II Timothy 3:13). God’s standards don’t change; you do it the way God says to do it.

Verse 27, “““(for all these abominations have the men of the land done, which were before you, and the land is defiled),””” It makes the land dirty.

When we start teaching in Tomorrow’s World, we will have to deal with morality. A society cannot be stronger than its family unit. The family is the basis of society. Morality is the basis of the family. When you destroy morality, you destroy the basis of the integrity of the family unit and you have destroyed society. Then you have the equivalent of a pack of dogs running down the street; unfortunately, we have people who act like that. The dog is doing something that comes naturally. Human beings were made with the capacity to overcome. Leviticus 18 deals with various aspects of sexual immorality, various perversions. It goes into quite a bit of details.

Leviticus 19:1-3, “And the Lord spoke to Moses, saying, ‘Speak to all the congregation of the children of Israel, and say to them; “You shall be holy, for I the Lord your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.””” We are to be a holy people unto our God; be holy for God is holy.

The remainder of chapter 19 deals with being generous when you harvest (vv. 9-10), being responsible for our brethren and keeping the Sabbaths (v. 30) and honoring the elderly (v. 32). It deals with all kinds of physical principles of conduct, the way we treat our neighbor and interact with other people.

Leviticus 20 explains a number of things that relate to people and personal actions. Israel was a nation as well as a Church. There has to be certain physical punishments meted out. The nation is doomed to anarchy if it is not cleaned out.

Ecclesiastes 8:11, “Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set to do evil.” There will be a swift punishment meted out.

Leviticus 20:7-8, ““Sanctify yourselves therefore, and be holy, for I am the Lord your God. And you shall keep My statutes, and perform them: I am the Lord who sanctifies you.”””

Verses 22-23, “““You shall therefore keep all My statutes and all My judgments, and perform them, that the land where I am bringing you to dwell may not vomit you out. And you shall not walk in the statutes of the nation which I am casting out before you; for they commit all these

things, and therefore I abhor them.””” You don’t look to the world around you as a standard. Just because the world doesn’t see any big deal about it, it doesn’t mean that we should take that approach. You get back to what are the principles of God. God’s way is good, positive, uplifting, harmonious, excellence and beauty—things that are good and positive. The world’s way is opposite—things that are degenerate, that smack of rebellion, things that are unharmonious. Whether it is music or whatever, recognize that there are values that we can see from the world around us that are false values. We can’t afford to follow the ways of this world.

Leviticus 21 and 22 outline special laws for the priests in their personal relationships because they were to set an example for the people. The high priest had even more stringent requirements on him because he was a type of Jesus Christ. It reflected even in his marriage. The high priest was required to marry a virgin (21:13). He could not marry a widow or someone divorced or someone tainted with immorality. None of the priests were to marry anyone who was divorced. The priests were to exemplify God’s way. People never rise higher than the standard set by their leader. The high priest in his marriage was a type of Jesus Christ marrying the Church, the virgin bride of Christ (II Corinthians 11:2; Revelation 19:6-9). His office specifically typified Jesus Christ. That is the reason for the symbolism there. He was to be a physical type of Jesus Christ.

Section VI: Leviticus 23 *addresses the Church*. It gives the Holy Days, which provide the outline of God’s plan. It reveals God’s holy plan to God’s holy people. It gives the way God is going to go about making the people His own, making them a part of His Family. It gives the outline of the Holy Days, the seven Festivals. These days are assigned to God’s people in that journey toward a special relationship with God, personal relationships and the plan by which God is making us His people.

Section VII: Leviticus 24-27 *deal with the laws of the nation*. It deals with miscellaneous instructions that relate very directly to the nation remaining as God’s holy people. Much of this section of Scripture even deals with matters of economics. It deals with the laws of the Sabbatical year, the Jubilee.

We came through the approach toward God:

(1) The sacrifice which illustrated the need for Christ’s sacrifice.

(2) The laws of cleanliness—that we must be cleaned up.

(3) Satan’s role—ultimately bearing the responsibility of sin.

(4) The need for God’s government and our function in that government.

(5) Personal relationships—chapters 18-22 give laws that relate to the people (individuals).

(6) Chapter 23 addresses the Church.

(7) Chapters 24—27 address the nation—how to be a holy nation.

Leviticus 24:22, ““You shall have the same law for the stranger and for one from your own country, for I am the Lord your God.””

Leviticus 25 continues with laws for the nation in terms of holiness: the Sabbatical Year (vv. 1-7) and the seventh Sabbatical Year ending with the Jubilee Year (vv. 8-16), which was the basis of the economic system and matters of usury (vv. 35-38).

Leviticus 26 tells what would happen to the nation in terms of blessings and curses.

Leviticus 27 is a wrap-up that deals with economic aspects, with tithing (vv. 30-32) and further instructions in detail of the Jubilee (vv. 17-25). So we have instructions to individuals, to the Church and to the nation.

As we begin to look at Leviticus, we have only gotten into an overview of it. Hopefully as a result of this evening, you have more of an overview of the book of Leviticus, and that it has a lot that applies to us. There are many, many lessons that we can learn. Even though many of the ritualistic aspects were added, they were to teach a lesson. Hopefully, we will learn that lesson and understand what is involved in holiness and what it means to be a holy people unto our God.

Bible Study # 16
April 12, 1988
Mr. John Ogwyn

Old Testament Series—Leviticus (Part 2)

Last Bible study we focused on the overall theme of the book of Leviticus, the overall theme of holiness. We saw the emphasis that the people of God must be holy. The way we become holy is first and foremost access to God because God is the source of holiness. We went through an overall outline of the book and now we want to **summarize more specifically on the sacrificial system.**

In the first section of Leviticus, chapters 1-9 are on the various sacrificial offerings. There are five basic sacrificial offerings. Let us understand them, what their purpose and function was: (1) the burnt offerings, (2) the grain (or meal) offerings, (3) the peace offerings, (4) the sin offerings and (5) the trespass offerings.

The Burnt Offerings: Leviticus 1:1-10, 14, “Now the Lord called to Moses and spoke to him from the tabernacle of meeting, saying, ‘Speak to the children of Israel, and say to them: “When any one of you brings an offering to the Lord, you shall bring your offering of the livestock—of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the Lord. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the Lord; and the priests, Aaron’s sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. And he shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. Then the priests, Aaron’s sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord. And if his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish...And if the burnt sacrifice of his offering to the Lord is of birds, then he shall bring his offering of turtledoves or young pigeons.””

Verse 3, ““...he shall offer it of his own free will...”” Jewish translation renders it, “that he may be accepted before the Lord”—an offering to guarantee acceptance. That he may be accepted. An introductory offering, it was killed and flayed and washed by the individual and presented. The whole thing was burned. This typified Jesus Christ, that we might have access to God. This was a total sacrifice. This sacrifice looked forward to the sacrifice of Jesus Christ. *It was an offering made to provide access to God.* It had to be a male without blemish—the perfect physical offering. It was a type of the spiritual perfection of Jesus Christ. He was the perfect offering. Jesus Christ presented Himself as our Savior that we might be accepted before God. The whole thing was burned. They had to go through a lot of effort.

The Grain Offering: KJV, “meat” offering, ironic because it was the only one that didn’t consist of meat. Grain was used. It is rendered as “meal” in the Jewish translation and “grain” in the NKJV.

Leviticus 2:1-4, 9, ““When anyone offers a grain offering to the Lord, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the Lord. The rest of the grain offering shall be Aaron’s and his sons’. It is a most holy offering of the offerings to the Lord made by fire. And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil...It is an offering made by fire, a sweet aroma to the Lord.””

Here was an offering that was made from grain, made from fine flour. Christ was a living sacrifice. The other sacrifices were dead. Here was in a sense a living sacrifice. It was food, grain and bread, the staff of life characterized by it being made with fine flour. It could not have coarseness. Christ was a living sacrifice in whom there was no roughness or unevenness, very finely ground up. Christ’s life had a consistency to it. It was to have oil added to the flour. This olive oil was a type of God’s Holy Spirit. He was totally permeated. His whole life was a sweet aroma to God. This is what the frankincense was. We are told several other things about it. It is to be unleavened cakes (vv. 4-11), no leaven; Jesus Christ is again typified. No honey—honey would

speed the fermentation process. There was no corruption in Christ. This offering was to be offered with salt (v. 13).

Salt had significance for people at that time that we don't normally have. We think of it as a flavor enhancer; salt has a preserving effect and is a purifying agent. That was the connotation it had back then. Salt is a purifying agent; it will cleanse. That was the connotation it had for them. Again, the grain offering typified Christ. It was an offering eaten by the priest. Here was Jesus Christ presented as a living sacrifice in whom there was no roughness or unevenness, totally permeated with God's Holy Spirit—the olive oil. There was no leaven, no honey or fermentation. *It looked forward to the sacrifice of Jesus Christ.*

The Peace Offering: Leviticus 3:1-3, 5-6, 16, ““When his offering is a sacrifice of peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the Lord. And he shall lay his hand on the head of his offering and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar. Then he shall offer from the sacrifice of the peace offering an offering made by fire to the Lord. The fat that covers the entrails and all the fat that is on the entrails...and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the Lord. If his offering as a sacrifice of peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish...and the priest shall burn them on the altar as food, an offering made by fire for a sweet aroma; all the fat is the Lord's.””

It was to be a male or female. A peace or freewill offering was offered voluntarily because of unexpected blessings. It was an offering made in which the one offering partook of part of it as a meal. It was entering into a communion with God. It was called a peace offering. It was a sign of peace, communion, fellowship; there's something particularly bonding about that. *This represented entering into fellowship with God.* Part of it was burned on the altar. The priest took a part and you took a part. It was typical of the fellowship of the communion with God that is made possible for us through Jesus Christ. Through Jesus Christ's sacrifice, we have the opportunity of entering into intimate contact and fellowship with God. We find that typified here in chapter 3.

The first three offerings were voluntary. There was not a prescribed time. You brought the burnt offering because you wished to be accepted before God. You presented the grain and peace offerings voluntarily. The last two were required, and without the shedding of blood, there was no remission of sin (Hebrews 9:22).

The Sin Offering: Leviticus 4:1-5, 12, 22-23, 27-28, 35, “Now the Lord spoke to Moses, saying, ‘Speak to the children of Israel, saying: “If a person sins unintentionally against any of the commandments of the Lord in anything which ought not to be done, and does any of them, if the anointed priest sins, bringing guilt on the people, then let him offer to the Lord for his sin, which he has sinned a young bull without blemish as a sin offering. He shall bring the bull to the door of the tabernacle of meeting before the Lord, lay his hand on the bull's head, and kill the bull before the Lord. Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting...the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned...When a ruler has sinned, and done something unintentionally against any of the commandments of the Lord his God in anything which should not be done, and is guilty, ...he shall bring as his offering a kid of the goats, a male without blemish...If anyone of the common people sins unintentionally by doing something against any of the commandments of the Lord in anything which ought not to be done, and is guilty, ...he shall bring as his offering a kid of the goats, a female without blemish...He shall remove all its fat...Then the priest shall burn it on the altar, according to the offerings made by fire to the Lord. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.””

The sin offering was for specific sins for which no restitution was possible. The priest offered a bullock; a ruler offered a he-goat; and the common people offered a she-goat. Jesus Christ was sacrificed outside the city walls of Jerusalem. He was symbolic of the sin offering taken outside the camp. Sacrifices were costly. It was to teach a lesson that sin didn't pay. If you had to offer a bull or goat, it didn't take long to run out if you didn't “keep a lid” on things. The priest had to offer a bull. For the priest who made a mistake, a direct infraction of the letter of the law, God wanted the most serious penalty on the priest. The ruler, people who are in charge, used a he-goat—a Billy goat. I know of nothing

more symbolic than the stubbornness of the Billy goat. For the common people it was the least expensive of the three offerings. God was holding the priest to the highest standard, then the ruler and then the common people. So this was the offering that was required for specific sins for which no restitution was possible.

The Trespass Offering: Leviticus 5:1, ““If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt.”” The voice of adjuration—they were adjured to come forward if they had knowledge of something that was going on, and you were called forward to come forth. God holds you responsible.

Verses 2-6, ““Or if a person touches any unclean thing, whether it is the carcass of an unclean beast...or if he touches human uncleanness...or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce an oath, and it is hidden from him—when he realizes it, then he shall be guilty in any of these matters. And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and he shall bring his trespass offering to the Lord for his sin which he has sinned...so the priest shall make atonement for him concerning his sin.”” It had to do with specifics.

Verses 15-16, ““If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. And he shall make restitution for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.””

Leviticus 6:2, ““If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge or about a robbery, or if he has extorted from his neighbor,””

Verses 4-5, ““then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen or the thing which he has deceitfully obtained, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to

it, and give it to whomever it belongs, on the day of this trespass offering.”” *It has to do with making restitution for transgressions where restitution was possible—six-fifths of the value, the value plus one-fifth.* That is the difference between the sin offering and the trespass offering. In the day you made your trespass offering and were reconciled to God, you also had to get reconciled to your neighbor; you added a fifth part to it.

Christ used this in the New Testament in the Sermon on the Mount in Matthew 5.

Matthew 5:23-24, ““Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother and then come and offer your gift.”” Christ was referring back to Leviticus. That was the law. That was what Leviticus 6 said, and Christ applied it in principle and spirit. In order to be reconciled to God, we must be reconciled to our brother. If I have done hurt or damage to someone, I must seek to make restitution. It is not just to go to God and say you are sorry, but you must go to the person, admit you are wrong and say you are sorry. Real repentance has to do with willingness to take responsibility.

Remember the wicked tax collector? He was in the tree.

Luke 19:8, ““Then Zacchaeus stood and said to the Lord, ‘Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.’” ‘The people I have cheated; I am going to give them back the money, plus.’ He extended the attitude of repentance. He said in effect, ‘I have cheated and stolen all my life; money has been my god. I have cheated people all my life; I don’t want to be that way anymore. I am going to restore money to them.’ Christ was impressed with that attitude. It was what was required in the trespass offering in Leviticus 6.

It had to do with a matter of taking responsibility—certain types of things where restitution can be made. You can’t go back and undo everything you have ever done; that is true. Many times there isn’t any way you can undo it. That was the sin offering, and when you made restitution, there was the trespass offering. There is a principle there: first be reconciled to your brother, and then go to the altar and offer your gift. An important aspect is the willingness to make amends where possible.

Leviticus 1-5 deal with offerings.

Leviticus 6-7 deal with some of these offerings. Leviticus 8 deals with the consecrations of priests.

Leviticus 9 describes the consecration, to be set apart.

In Leviticus 10, Nadab and Abihu evidently had gone into the Holy Place to offer the incense. They had not done what they were supposed to do. They had not been paying attention and serving God the way they were supposed to do. They offered strange fire. They had this giant fire and couldn't get the coal out. So they went out to get other coal, and God burned them up. Their charred remains were on the floor of the tabernacle. They were instructed not to mourn for them (v. 6).

It was a judgment from God. They were in a public capacity. The priests were not to give indication to the people that God had acted unfairly. Instructions about drinking were given right after this (v. 9). They had been drinking and as a result had become careless. So the emphasis was given that when you are performing your duties before God or for God, you make sure you are clearheaded.

Leviticus 11-15 deal with the need to be clean, to be physically holy.

Leviticus 11:2-3, 9, 13, “Speak to the children of Israel, saying, “These are the animals which you may eat among all the beast that are on the earth: among the beast, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat...These you may eat of all that are in the water: whatever in the water has fins and scales whether in the seas or in the rivers—that you may eat...And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard.”” We have the outline of clean and unclean animals, fish and birds. That is why we don't eat what our neighbors eat.

Verses 44-45 deal with holiness, ““For I am the Lord your God. You shall therefore sanctify yourselves, and you shall be holy, for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For I am the Lord who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.””

Leviticus 12 deals with the matter of motherhood, physical cleanliness and purification.

Leviticus 13 deals with laws for contagious diseases, leprosy. The priests had the responsibility of making the diagnosis (v. 3).

In verses 38-42, the priest pronounced him with leprosy, a skin eruption.

Verse 46 shows they were to keep away from other people. They dealt with contagion with quarantine laws.

God gave ancient Israel diet, sanitation, hygiene and quarantine instructions after having come out of Egypt. There are all kinds of things that have come out of Egypt that are not so far different than some of the things done today—practices that paraded under the name of medical in Egypt.

In verses 47-52, certain garments were to be burned because they could not be cleaned.

Leviticus 15:2-7 explain that if someone has some kind of disease with open sores, if you touch it, you were unclean.

We take that for granted, but it has only been in the last 100 years that medical science has discovered it. You would never have had what went on during the Civil War. Ancient Israel did not have that problem. They had to wash.

A very detailed breakdown is given. The people for whom it was written at that time had no practical knowledge of common-sense hygiene. These people weren't familiar with it, so it was very specifically detailed instruction. It continues with a woman with her menstrual cycle. This whole section deals with clean and unclean.

Leviticus 16:2 details how the high priest entered once a year into the Holy of Holies.

Verse 8 introduces the scapegoat; the word in Hebrew is “Azazel.” Scapegoat gives the connotation in modern English of someone who bears the wrong for someone else. But it is the goat for Azazel, the name referring to Satan.

Revelation 20:1-3, “And then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old who is the Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.”

He will be permanently put away. The angel comes down and binds him and puts him away.

Leviticus 17:3-4, ““Whatever man of the house of Israel, kills an ox or lamb or goat in the camp, or who kills it outside the camp, and does not bring it to the door of the tabernacle of meeting, to offer an offering to the Lord before the tabernacle of the Lord, bloodguilt shall be imputed to that man. He has shed blood; and that

man shall be cut off from among his people.”””

This emphasizes that God wants things done a certain way. We have to work it the way God wants it. God wants to be worshipped in sincerity and truth. He wants to be worshipped the way He prescribes worship. If you are going to offer a sacrifice, you bring it to the door of the temple. You don't offer it where you want to offer it.

Verse 11, ““For the life of the flesh is in the blood...””

In Leviticus 19, God inspired Moses to exhort the people that they were to be holy, for God is holy (v. 2). The Creator wants us to share His outlook and to possess His character.

Verses 9-18 contain a series of injunctions that are summed up by the statement, ““You shall love your neighbor as yourself” (v. 18). How do we apply this in a practical way?

In verses 9-10, the first point mentioned is *generosity* to those in need.

When farmers harvested their crops, they were told not to reap the corners of the field or to return to pick up what was dropped. Neither were they to go back afterward to gather the last of the fruit. This was to be left for the poor and the strangers. From the very beginning, God's people were taught the very opposite of a self-centered approach focused on getting for self.

The next point stressed in verses 11-13 is the importance of *honesty* in all of our dealings. Agreements are to be kept and our word is to be our bond. Specifically, the strong are not to take advantage of the weak.

Leviticus 19:13, “““You shall not defraud your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.””” –Holiness in terms of how we deal with our neighbor. Don't rob him. When you hire someone, you pay him. You don't even keep it at night. Wages are to be paid in full and when promised. To do otherwise is to defraud our neighbor and only establishes grievances.

James 5:4, ““Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.”” Don't defraud; you are to pay it. You are not to try and beat them out of it.

Leviticus 19:14 shows that we are to extend *respect* to all, whether they are aware of it or not. A deaf person may not know when someone is cursing him. But such an act of disrespect shows contempt for another human being. To put a stumbling block before the blind is to do harm when you think there is no chance of being

discovered by the one harmed. However, the end of the verse gives us the key.

Leviticus 19:14, “...but [you] shall fear your God: I am the Lord.” We are to live our life in deep awareness of God's presence. It is not a question of whether or not people will know how we have treated others. It is not even a matter of whether those to whom we showed contempt are aware of it. Life is to be lived before God, not simply before man.

Verse 15 instructs us to be *fair to all*. We are not to have a double standard of justice, showing favoritism either to the rich or to the poor. Regardless of social position or wealth, the person with whom we are dealing is our neighbor and is to be treated in an evenhanded way. To tilt the scale—either because we feel sorry for someone's lowly station or because we are awed by someone's high station—leads to a society that is unjust and inequitable. While this happens frequently in today's world, it will not be allowed in a society governed by God's law.

Verses 16-18 reveal how those who truly love their neighbor as themselves will respond to the sins of others. We also see that God's law forbids the most common approaches that people today take toward conflict and disagreement. The law reminds us that we are *not to be talebearers*. We are not to go about as purveyors of scandal, nor are we to talk to all who will listen to get them to agree with us in cases of conflict. Trying to gather allies or simply putting others down is not the way of peace. Talebearing ensures that old sins will not be forgotten and that old conflicts will not truly be resolved. It is often motivated by a desire to gain approval at the expense of another.

Actually, we are not to harbor grudges or seek revenge. Nursing resentments ensures that nothing from the past is ever put to rest. Some people actively display their resentment and hostility toward other people, while others simply hold hate in their heart. Whether it involves telling “our side” to others to get them to agree with us or trying to “get even” with someone who wronged us in the past, these approaches are all equally forbidden by the law of God.

Verse 27, “““You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard.””” This is not talking about shaving or haircuts per se. It was dealing with the way of cutting the hair for the monastic order; the solar disc (haircut) went back to ancient Babylon. The priests of the sun god in Babylon did that, and it came down through the

Middle Ages. They had ways of cutting that was characteristic of a pagan priesthood. God told them not to do this, not to round the corners of their head the way the Egyptian priesthood did. It had certain pagan significance in Egypt. The Israelites were to cut their hair where it resembled the shape of the head. God did not want his priesthood copying the pagan priesthood.

Leviticus 20:13, ““If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.”” Homosexuality—you are looking at something that literally destroys the family. They were to be put to death.

Leviticus 23:32, ““It shall be to you a Sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your Sabbath.”” From sunset to sunset you shall celebrate your Sabbath.

Leviticus 24:22, ““You shall have the same law for the stranger and for one from your own country; for I am the Lord your God.”” There is one standard of law; right is right. You are to deal with people in a fair way, whether or not they speak another tongue.

Leviticus 25:2-7, ““Speak to the children of Israel, and say to them: “When you come into the land which I give you, then the land shall keep a Sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit; but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the Lord. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. And the Sabbath produce of the land shall be food for you: for you and your servant, for your maidservant and your hired servant, for the stranger who sojourns with you, for your livestock and the animals that are in your land—all its produce shall be for food.””

It was a Sabbath of rest unto the land. The land was to lie fallow. They were not to force the land, not to push it to get everything out of it. Every seventh year it was to lie fallow.

Verses 8-10, ““And you shall count seven Sabbaths of years for yourself, seven times seven years; and the time of the seven Sabbaths of years shall be to you forty-nine years. Then you shall cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; on the Day

of Atonement you shall make the trumpet to sound throughout the land. And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his family.””

The 50th year was the Jubilee—characterized by all the same things as the Sabbatical Year, and all the slaves went free. In Israel, farmland could actually only be leased and not sold. It could be leased out, but at the Jubilee, it reverted back. It was an economic principal preventing the disparity of the rich and the poor. Everyone had a chance for a fresh start.

Deuteronomy 15:1, ““At the end of every seven years you shall grant a release of debts.””

The overall theme of the book of Leviticus is holiness so that God could continue to dwell among them. There are many important principles of this book that are very directly related to us today. It should become apparent, as we go through some of these things, there is a great deal in all of these books that pertain to us today, even in the ceremonial aspects. There are different principles that relate to us and enable us to understand many of the principles of the way that God thinks and the way God intended ancient Israel to function. We have departed from it, and we are reaping physical penalties as well as spiritual penalties. As people living together in communities, we have rejected God’s laws, and we have a society that is at the point of civil collapse. We in the Church today are not a civil nation. We are putting those laws into practice in our lives and preparing for the time to share with the whole world what God has imparted.