AGAPE BIBLE COLLEGE
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LEVITICUS

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THE LEGACY BIBLE OUTLINE SERIES

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We suggest you create a notebook for each book of the Bible. Insert the outlines in your notebooks and add your own study notes. Each time you study a book, you can easily append the outlines to continuously expand the materials.

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For precept must be upon precept, precept upon precept; line upon line, line upon line...
(Isaiah 28:10, KJV)

...His word burns in my heart like a fire. It's like a fire in my bones!...
(Jeremiah 20:9, NLT)
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INTRODUCTION TO THE BOOK OF LEVITICUS

AUTHOR: Moses. At least 50 times, the book of Leviticus identifies Moses as the one receiving these words from the Lord. Ezra refers to him as the author in Ezra 6:18, as does Jesus in Matthew 8:24. For a biographical study of the life of Moses, see the Supplemental Studies section of the Exodus Legacy Bible Outline.

TO WHOM: Israel but also written to all generations of believers: Romans 15:4 and 1 Corinthians 10:11.

PURPOSE: To show God's people how to approach Him and live holy in His sight. Jesus is reflected in the book of Leviticus in the feasts and as our eternal High Priest after the Levitical order.

KEY VERSE: And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine. (Leviticus 20:26)

LIFE AND MINISTRY PRINCIPLE: God desires relationship with and requires holiness of His people.

MAIN CHARACTERS: Moses, Aaron.

A BRIEF OUTLINE:

Part One: Chapters 1-16: The way to God: Sacrifice.
Part Two: Chapters 17-21: The walk with God: Separation.

Alternate outline:
- The sacrifices for God's people: 1-7
- The priesthood of God's people: 8-10
- Practical holiness for God's people: 11-22
- The feasts to be observed by God's people: 23-25
- Conditions for blessings upon God's people: 26-27

INTRODUCTION: About ten weeks after their deliverance from Egypt, the Israelites arrived at Mt. Sinai (Exodus 19:1). There, God gave Moses the law and the instructions for building the tabernacle. The tabernacle was finished on the first day of the first month of the second year of Israel's freedom from slavery (Exodus 40:17), meaning that Exodus chapters 16-40 covers about nine months. The book of Numbers opens with a census being taken on the first day of the second month of the second year (Numbers 1:1), so this timeline reveals that what is recorded in Leviticus covers about a month in time.

Leviticus means the "book of laws". It is God's manual on how to approach Him, be forgiven of
sin, and live holy in His sight. "Levi" comes from the name of one of Jacob's sons, Levi, the tribe from which the priests came. The book was named for the Levites because of the portions that provide instructions to enable them to fulfill their responsibilities. Exodus ended with where to worship God. Leviticus begins with how to worship Him. God invites His people into His presence and shows them how to get there.

No other book confirms divine inspiration as much, as "God said to Moses" is stated 38 times in the book of Leviticus. This book is sometimes neglected, however, because readers do not understand the significance of the sacrifices, feasts, laws, etc., and how they apply to believers today. But Leviticus is part of the Canon of Scripture, and we are told that all Scripture is to be taught, studied, and applied: 2 Timothy 3:12-17.

Some of the laws in Leviticus can be confusing if they are not carefully analyzed. For example, how can you continue to ban homosexuality (20:13) when you permit the wearing of blended fabrics like cotton and wool (19:19)? The answer is that the laws in Leviticus are ceremonial laws, civil laws, and moral laws. God's moral laws are still binding on believers, but ceremonial and civil laws were specifically given to govern Old Testament Israel. For example, the prohibition of some foods was because of health issues resulting from no refrigeration; because of sinful nations around them that used certain foods in idol worship; and other culturally relevant issues of the time. The feasts of the Lord mandated in Leviticus are also relevant in terms of symbolic and prophetic meaning.

It is also important to understand that the Old Testament ceremonial sacrifices were not just meaningless rituals. They were instituted to provide forgiveness for sin and access to God's Presence. Later, these ceremonies became obsolete when Jesus made the final sacrifice for sin (Hebrews 8:13; 9:11-10:18). No longer is it necessary to sacrifice animals for sin. Hebrews 10:6-7 indicates that it has never been the sacrifice itself that pleased God, but what it represented.

The sacrifices of Leviticus point to the supreme sacrifice of Jesus Christ, the Lamb of God, who shed His blood once and for all for the sins of all mankind. The priests of Leviticus are symbolic of our Great High Priest, Jesus. The people of God in Leviticus foreshadow New Testament believers. A keynote theme of Leviticus is the repeated call from God to "be holy, for I am holy" (11:44-45; 19:2; 20:7,26). Sin results in broken lives. To be holy means to be whole. God makes us holy--or whole--by the process of atonement for sin and progressive sanctification.

This book clearly shows the way to God through the blood sacrifice; the walk of God enabled by holiness; and God's prophetic agenda as reflected through the feasts. It also confirms how God is concerned with even the minute details of the lives of His people.

Here is a brief theological summary of Leviticus. The book reveals that:

-God is holy: No sin is permitted in His presence.
All people have sinned, so to enter God's presence we must have atonement for sin.
The penalty for sin is death.
God is just: He always punishes sin.
God has provided atonement for sin to enable us to be forgiven, avoid the penalty of death, and enter into His presence to worship Him.
In the Old Testament, forgiveness and access to God's presence was achieved by the sacrificial system which by faith looked forward to Christ's death on the cross.
New Testament believers no longer need the sacrificial system as we look back by faith to Christ's death on the cross for the atonement for our sins.
God requires His people to be holy. This begins at the altar where we receive forgiveness for past sins in initial sanctification, and continues throughout our lifetime through the process of progressive sanctification.

Perhaps the most important key to understanding Leviticus is comprehending the symbolism, the meaning behind certain rituals, laws, etc., as revealed in the New Testament revelation. The book of Hebrews is a great companion book to read while studying Leviticus, as it explains much of the symbolism expressed in the sacrificial system.

All Scripture is given by God, so everything in Leviticus--confusing as it may seem at first, especially to a new believer--has relevant spiritual applications:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16)

Approach each chapter with the goal of answering the question: How is this chapter profitable in my spiritual life?

See also the Introduction To The Law in the Exodus Legacy Bible Outline for further details regarding the importance and relevancy of Old Testament law.

QUESTIONS ON THE INTRODUCTION:
1. Who wrote the book?
2. To whom is the book written?
3. What is the purpose of the book?
4. What is the key verse?
5. What is the life and ministry principle of this book?
6. Who are the main characters?
8. Summarize the timeline for Exodus, Leviticus, and Numbers.
9. What does the word "Leviticus" mean?
10. For whom was Leviticus named?
11. Why is the book of Leviticus sometimes neglected?
12. Why should the book be studied?
13. What categories of laws in Leviticus are specific to Israel in the Old Testament?
14. What categories of laws in Leviticus are applicable to believers?
15. How did Exodus end? How did Leviticus begin?
16. What is the symbolic meaning of the sacrifices of Leviticus?
17. Who do the priests of Leviticus symbolize?
18. What is the repeated call from God in the book of Leviticus?
19. What are some basic theological truths revealed in Leviticus?
20. What is perhaps the most important key to understanding Leviticus?
21. What is a great companion book to study in the New Testament while studying Leviticus?

(It is suggested that you read Genesis through Deuteronomy in sequential order, as each book relates to the previous one. The book of Leviticus includes strategic guidelines for the nation of Israel to enable them to live as God's chosen people. Harvestime provides a study for believers with strategic principles for living in God's Kingdom. "Kingdom Living" is available free at http://www.harvestime.org)
OUTLINE OF THE BOOK OF LEVITICUS

Part One
The Way To God: Sacrifice
Chapters 1-16

INTRODUCTION TO THE SACRIFICIAL SYSTEM

The study of the Old Testament sacrificial system is beneficial spiritually for believers because of their symbolic meanings.

For example, they are symbolic of the progression that should occur in the spiritual walk of the believer:

- In order to be reconciled with God, we must receive forgiveness and atonement for sin through the blood sacrifice of Jesus Christ.
- After receiving His forgiveness, we should continually be thankful to Him and dedicated our lives to the Lord.
- We continue to grow in relationship with God and experience His peace as we fellowship regularly with Him.
- We are continually cleansed from sin by confessing and forsaking it.
- We are set free from guilt and shame through the blood of Jesus and the Word of God.

These sacrifices are also symbolic of what believers, who are called a nation of priests unto God, should minister to others. Believers should:

- Show people how to receive forgiveness and atonement for their sins through the blood sacrifice of Jesus Christ.
- Direct them to live thankful and dedicated lives to the Lord.
- Help them grow in relationship with Him and experience His peace as they learn to fellowship regularly with Him.
- Show them how to be continually cleansed of sin by confessing and forsaking it.
- Help them be set free from guilt and shame through the blood of Jesus and the Word of God.

Most important is the fact that the entire sacrificial system is fulfilled in Jesus Christ. The offerings were acceptable and pleasing to God because the obedience of the worshipper demonstrated his faith as he looked forward to the ultimate sacrifice of Christ for the sins of all mankind. As believers, when we accept the atonement of Jesus for our sins, we are looking back to the cross in faith.
Use the following summary as you study these chapters.

THE SACRIFICES

Chapter 1: The burnt offering.

Purpose: To atone for sin and make it possible for sinful man to approach a righteous God for worship and fellowship.

Elements: A bull, ram, or male bird--according to what one could afford. A blood sacrifice was necessary for atonement for sin.

God's portion: All that was burned--symbolizing the total sacrifice made by Jesus.

The priest's portion: The skin, proving that the sacrifice had been made.

The offerer's portion: Nothing. There is nothing a person can do to atone for sin.

Symbolism: The burnt offering was symbolic of the atonement for sin, the ransom paid by Jesus Christ so that mankind could escape the penalty of death and be restored to right relationship and fellowship with God. He is the Lamb of God who took upon Him the sins of the world (John 1:29). The fire to be used for the burnt offerings was to burn continually, signifying that atonement for sin is always available.

Chapter 2: The grain offering (also called cereal, meat, or meal offering).

Purpose: A voluntary act of worship and dedication to God in recognition of His goodness and provision.

Elements: Grain, fine flour, olive oil, incense, baked bread, salt. No yeast or could be used, as leaven is representative of sin. No honey could be used, as it is representative of self-effort since it is naturally sweet. The fine flour meant to use the best they had to offer. The oil represented the anointing. The salt represents the preserving and incorruptible nature of the Word of God, as well as being symbolic of what believers are to be in the corruption of the world. There was no blood involved in this sacrifice, as it did not deal with sin.

God's portion: A portion of the meal and frankincense, representative of the whole.

The priest's portion: The larger portion of the offering, used for his support.

The offerer's portion: Nothing. God only accepts that which is given wholeheartedly.
Symbolism: The grain offering was given in thanksgiving to God for the atonement and His provisions. It also symbolized the dedication of one's life and resources to God. A portion went to the priests, symbolizing how we should support God's ministers and his work with our resources. We are not to be corrupted by the yeast (evil symbolized by leaven) of the world, nor are we to approach God through self-effort (natural sweetness symbolized by the honey). We are to be like salt in the corruption of the world, changing, preserving, and flavoring it through the Word of God.

Chapter 3: The fellowship or peace offering.

Purpose: To fellowship with God and experience His peace.

Elements: Any animal without defect from the herd. A voluntary act of worship.

God's portion: The inward fat.

The priest's portion: The breast and the shoulder.

The offerer's portion: Whatever was left.

Symbolism: True peace comes only by being reconciled to God. Once reconciled to God, a person can experience His supernatural peace and fellowship in His presence. In the Old Testament, part of the sacrificial animal was eaten by the priest and the offerer as a symbol of this restored fellowship between God. We partake of Communion to symbolize our restored fellowship to God through Christ. We should also come regularly to fellowship with Him and receive the peace of God that only results from being in His presence. In those days, the fat was considered the best portion as meat was rare, so it was reserved for the Lord. This symbolizes how we should always give our best to God.

Chapters 4-5: The sin offering (also called the trespass offering).

Purpose: The sin offering provided a way to secure forgiveness for trespasses including unintentional sins and those for which restitution was possible.

Elements: A young bull for the High Priest and congregation; a male goat for a leader; a female goat or lamb for a common person; and/or a dove or pigeon for the poor. A tenth of an ephah of fine flour would be acceptable for the very poor.

God's portion: Part was burned.

The priest's portion: Part was eaten by the priest.

The offerer's portion: Nothing. There is nothing a person can do to atone for sin.
Symbolism: The sin offering dealt with trespasses committed after initial atonement was secured through the burnt offering. Sin is inevitable, and we need continuous cleansing from it. For the believer this is the truth that is revealed in 1 John 1:8-9. After the initial salvation experience, we continue to receive forgiveness through confessing and repenting of sin.

Chapter 6: The guilt offering.

Purpose: To atone for the guilt resulting from unintentional sin, for sins requiring restitution, and for cleansing from ritual and ceremonial defilement.

Elements: A male lamb plus restitution and an additional 20%.

God's portion: The sacrificial lamb.

The priest's portion: None.

The offerer's portion: None

Symbolism: This offering provided a way to be set free from guilt and its associated shame and confirms how restitution should be made when possible. For believers, the blessing of being set free from guilt and shame comes through the Lord Jesus who bore your guilt and shame to the cross. The principle of making restitution when possible still applies to believers, as is evident in the actions taken by Zacchaeus when he was converted (Luke 19).

QUESTIONS ON THE INTRODUCTION TO THE SACRIFICIAL SYSTEM.

1. Summarize the progression that the sacrifices symbolize in regards to the spiritual walk of believers.
2. Summarize the symbolism of the sacrifices in regards to how believers should minister to others.
3. What is the most important revelation given through the sacrificial system?
4. List the names of the various sacrifices that are discussed in chapters 1-6.
Leviticus 1

1 And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.
3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.
4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.
6 And he shall flay the burnt offering, and cut it into his pieces.
7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:
8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
11 And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.
12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:
13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
14 And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.
15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:
16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:
17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.
Outline 1:
(The instructions regarding sacrifices were given by God to Moses. They were the way God established by which a sinful people could be reconciled to Him, come into His presence, and worship Him prior to His death and resurrection. Chapter one details general regulations for the burnt offering. Use this summary as you study the chapter:

The burnt offering:

Purpose: To atone for sin and make it possible for sinful man to approach a righteous God for worship and fellowship.

Elements: A bull, ram, or male bird--according to what one could afford. A blood sacrifice was necessary for atonement for sin.

God's portion: All that was burned--symbolizing the total sacrifice made by Jesus.

The priest's portion: The skin, proving that the sacrifice had been made.

The offerer's portion: Nothing. There is nothing a person can do to atone for sin.

Symbolism: The burnt offering was symbolic of the atonement for sin, the ransom paid by Jesus Christ so that mankind could escape the penalty of death and be restored to right relationship and fellowship with God. He is the Lamb of God who took upon Him the sins of the world (John 1:29). The fire to be used for the burnt offerings was to burn continually, signifying that atonement for sin is always available.)

I. Introduction. (1-2)
   A. The commission.
      The Lord called to Moses and spoke to him from the Tent of Meeting and said:
      Speak to the Israelites. (The Tent of Meeting was where God manifested His presence. He dwelt between the Mercy Seat and the Cherubim.)
   B. The subject: When any of you brings an offering to the Lord, bring as your offering an animal from either the herd or the flock.

II. The offering from the herd. (3-9)
If the offering is a burnt offering from the herd (domestic animals: Either cattle or sheep):
   A. The giver must offer a male without defect. (Sacrifices must be perfect because they were symbolic of the perfect sacrifice for sin to come, Jesus Christ.)
   B. He must present it at the entrance to the Tent of Meeting so that it will be acceptable to the Lord.
   C. He is to lay his hand on the head of the burnt offering, and it will be accepted on
his behalf to make atonement for him. *(Laying a hand on the head of the innocent sacrifice indicated personal identification with the sacrifice, acknowledgement of one's sin, that they were seeking atonement, and the transfer of one's sin to the animal. Our sin is transferred to the Lord Jesus Christ. This is the doctrine of substitution and identification—that we identify with Jesus who was the substitute sacrifice for our sin. Atonement means "at-one-ment" and is two parties coming together to become one with each other. The atonement provided by animals was a type of the atoning sacrifice to be offered through the death of Jesus Christ.)*

D. He is to slaughter the young bull before the Lord.

*(From the time of the first sin in the Garden of Eden by Adam and Eve, it was established that death is the penalty for sin: Genesis 2:1; All have sinned: Romans 8:23; and that the wages of sin is death, but the gift of God in Jesus is eternal life: Romans 6:23. Forgiveness and eternal life is secured by admitting and confessing sin and accepting Christ's atonement. God used the sacrificial system to prepare us for the sacrifice of Jesus: Galatians 3:24. Previous references to burnt offerings include those offered by Abel: Genesis 4:4; Noah: Genesis 8:20; Abraham: Genesis 22:9; Jacob: Genesis 46:1; and advocated by Moses: Exodus 10:25.)*

E. Then Aaron's sons, the priests, shall bring the blood and sprinkle it against the altar on all sides at the entrance to the Tent of Meeting.

F. Aaron is to skin the burnt offering and cut it into pieces.

1. The sons of Aaron, the High Priest are to put fire on the altar and arrange wood on the fire.

2. Then Aaron's sons, the priests, shall arrange the pieces, including the head and the fat, on the burning wood that is on the altar.

*(Fire is symbolic of the judgment of God which Jesus took upon Himself in behalf of sinners.)*

G. He is to wash the inner parts and the legs with water, and the priest is to burn all of it on the altar.

H. It is a burnt offering, an offering made by fire, an aroma pleasing to the Lord.

*(Ephesians 5:2 indicates this was symbolic of the pleasing spiritual aroma that resulted through the death of Jesus Christ.)*

III. The offering from the flock: (10-13)

If the offering is a burnt offering from the flock, from either the sheep or the goats:

A. He is to offer a male without defect. *(Symbolic of the Lord Jesus.)*

B. He is to slaughter it at the north side of the altar before the Lord, and Aaron's sons, the priests, shall sprinkle its blood against the altar on all sides.

C. He is to cut it into pieces, and the priest shall arrange them, including the head and the fat, on the burning wood that is on the altar.

D. He is to wash the inner parts and the legs with water.

E. The priest is to bring all of it and burn it on the altar.

1. It is a burnt offering, an offering made by fire.
It is a aroma pleasing to the Lord.

IV. The offering of fowls. (14-17)
If the offering is a burnt offering of birds.
A. The giver shall offer a dove or a young pigeon.
(This was made when one could not afford cattle or sheep. This indicates that God wants everyone to have access to His provisions: Rich and poor, young and old, etc.)
B. The priest shall bring it to the altar, wring off the head, and burn it on the altar.
C. Its blood shall be drained out on the side of the altar.
D. He is to remove the crop with its contents and throw it to the east side of the altar, where the ashes are.
E. He shall tear it open by the wings, not severing it completely.
F. Then the priest shall burn it on the wood that is on the fire on the altar.
  1. It is a burnt offering.
  2. It is an offering made by fire.
  3. It is an aroma pleasing to the Lord.

(Theses sacrifices by fire were sweet to God because the worshiper gave his best. Because blood is the essence of life, it was precious to God. Ephesians 5:2 indicates it was symbolic of the pleasing aroma that resulted through the death of Jesus Christ.)

(The Meaning of Blood Sacrifice: The practice of sacrifice by the shedding of the blood of animals, goes back to the book of Genesis when God offered the first blood sacrifice for the sins of Adam and Eve: Genesis 4:4. The blood sacrifice pervades the entire Bible. In the Old Testament, the blood sacrifice provided cleansing for sin by its symbolism which looked forward by faith to the blood sacrifice Jesus would make on the cross. In the New Testament, the blood sacrifice provides the terms by which the death of Jesus Christ is explained: Hebrews 9:11. We are now saved by looking back to the blood sacrifice on the cross where Jesus died. In the Old Testament, animal sacrifice symbolized the principle of salvation through the shedding of blood, but the full manifestation of this revelation took place through the death of the Lord Jesus Christ. The sacrifice of animals for sin is no longer necessary, nor is it effective. See "Power In The Blood" in the Supplemental Studies of this manual.)

Study questions on chapter 1:
1. What is the subject of the instructions God gives Moses in this chapter? (1-2)
2. What was important about the Tent of Meeting? (outline point I A)
3. What were the types of animals used for the burnt offerings? (2,5,10,14)
4. Why was it necessary for the offering to be a male without defect? (outline point II A)
5. What was symbolized when a person laid their hand on the head of the animal to be sacrificed? (outline point II C)
6. What does the word "atonement" mean? (outline point II C)
7. Why did the Old Testament sacrificial system require death and blood to atone for sin? (outline point II D)
8. Of what was fire symbolic? (outline point II F)
9. When was an offering of fowls permitted? (outline point IV)
10. Why were these burnt offerings called a sweet aroma and pleasing to God? (outline point IV F)
11. Summarize the teaching at the conclusion of the outline on the meaning of the blood sacrifice.
12. Complete the following regarding the burnt offering.
   - Purpose:
   - Elements:
   - God's portion:
   - The priest's portion:
   - The offerer's portion:
   - Symbolism:
13. What did you learn in this chapter to apply to your life and ministry?
Leviticus 2

1 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:
2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:
3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.
4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.
6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.
7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.
8 And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.
9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord.
10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.
11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.
12 As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.
13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.
14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.
15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.
16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.
Outline 2:
(The offerings: General regulations for the grain offering. This is also called a meat, meal, or cereal offering in various versions. Its purpose was for the people to express thanks to God and dedicate the work of their hands to Him. Note the careful attention given to this offering, which is symbolic of the care we should give in the offerings we present to God. Use this summary as you study this chapter.

The grain offering (also called cereal, meat, or meal offering).

Purpose: A voluntary act of worship and dedication to God in recognition of His goodness and provision.

Elements: Grain, fine flour, olive oil, incense, baked bread, salt. No yeast or could be used, as leaven is representative of sin. No honey could be used, as it is representative of self-effort since it is naturally sweet. The fine flour represented the best they had to offer. The oil represented the anointing. The salt represents the preserving and incorruptible nature of the Word of God, as well as being symbolic of what believers are to be in the corruption of the world. There was no blood involved in this sacrifice, as it did not deal with sin.

God's portion: A portion of the meal and frankincense, representative of the whole.

The priest's portion: The larger portion of the offering, used for his support

The offerer's portion: Nothing. God only accepts that which is given wholeheartedly.

Symbolism: The grain offering was given in thanksgiving to God for the atonement and His provisions. It also symbolized the dedication of one's life and resources to God. A portion went to the priests, symbolizing how we should support God's ministers and his work with our resources. We are not to be corrupted by the yeast (evil symbolized by leaven) of the world, nor are we to approach God through self-effort (natural sweetness symbolized by the honey). We are to be like salt in the corruption of this world, changing, preserving, and flavoring it through the Word of God.)

I. When someone brings a grain offering to the Lord. (1-3)
   A. His offering is to be of fine flour.
      1. He is to pour oil on it.
      2. He is to put incense on it.
      3. He is to take it to Aaron's sons, the priests.

(Fine flour was the best flour and was hard to get when these regulations were given, as Israel was still traveling through the wilderness. This is illustrative of us}
giving our best to God in terms of thankfulness and dedication of our lives, the work of
our hands, and our material resources. The grain given to God as offerings most likely
was taken from the seed they were taking to plant when they arrived in their promised
land. Giving that grain was an act of faith expressing that they were trusting God to
provide enough for planting when they arrived at their destination. Have you ever
depleted your reserves of time, talent, strength, or offerings so that you had to trust God
to provide more? Dedication to God always requires your best. The oil poured on the
offering indicates the anointing of the Holy Spirit. The incense was frankincense which
was expensive, illustrating that offerings to God should cost something.)

B. The priest:
1. Shall take a handful of the fine flour and oil, together with all the incense,
   and burn this as a memorial portion on the altar, an offering made by fire,
   an aroma pleasing to the Lord.
2. Shall keep the rest of the offering: The rest of the grain offering belongs to
   Aaron and his sons; it is a most holy part of the offerings made to the
   Lord by fire.

II. When someone brings a grain offering baked in an oven: (4-10)
A. It is to consist of fine flour: Cakes must be made without yeast and mixed with
   oil, or wafers made without yeast and spread with oil.  (Yeast or leaven as it is
called in the KJV, is often symbolic of evil. Oil is symbolic of the Holy Spirit.
Hence, the cakes contained no leaven, but did contain oil. Your offerings of time,
talents, and resources are not acceptable if they are mixed with the "leaven" of
sin. Your offering is not acceptable if the way you are living is unacceptable in
the eyes of the Lord. )
   1. If your grain offering is prepared on a griddle, it is to be made of fine flour
      mixed with oil, and without yeast. Crumble it and pour oil on it, as it is a
      grain offering.
   2. If your grain offering is cooked in a pan, it is to be made of fine flour and
      oil.
B. Bring the grain offering made of these things to the Lord and present it to the
   priest who shall take it to the altar.
   1. He shall take out the memorial portion from the grain offering and burn it
      on the altar as an offering made by fire, an aroma pleasing to the Lord.
   2. The rest of the grain offering belongs to Aaron and his sons; it is a most
      holy part of the offerings made to the Lord by fire.
(All of the tribes of Israel were given land in the Promised Land except for the Levites,
the priestly tribe. They were to be supported in ministry by the offerings of the people.
See Numbers 18:8-20 and Deuteronomy 18:1-5. For this reason, a portion of the
offerings were given to them. Ministers who labor full-time should also be supported by
offerings: 1 Corinthians 9:14; Matthew 10:10; 1 Timothy 5:18.)

III. Additional regulations for the grain offerings. (11-16)
A. Every grain offering you bring to the Lord must be made without yeast, for you
   are not to burn any yeast or honey in an offering made to the Lord by fire.
(Yeast, or leaven, is a symbol of evil. Honey is symbolic of natural goodness. We can’t be acceptable to God with existing sin in our lives, nor through our own natural efforts or good works.)

B. You may bring them to the Lord as an offering of the first-fruits, but they are not to be offered on the altar as a pleasing aroma.

C. Season all your grain offerings with salt.
   1. Do not leave the salt of the covenant of your God out of your grain offerings.
   2. Add salt to all your offerings.
   (Salt was used to season and preserve foods and at that time was a symbol of covenant relationship with God. As believers, we are to offer the sacrifice of our lives and serve as spiritual "salt" in the world, affecting the world just as salt affects food products. The "salt of the covenant" refers to the enduring nature of the Covenant--God's Word. It is unchangeable and indestructible and will preserve and keep you. See Mark 9:49-50.)

D. If you bring a grain offering of first-fruits to the Lord:
   1. Offer crushed heads of new grain roasted in the fire.
   2. Put oil and incense on it, as it is a grain offering.
   3. The priest shall burn the memorial portion of the crushed grain and the oil, together with all the incense, as an offering made to the Lord by fire.

(Grain represents the fruit of man's labors, so this offering was a way Israelis could dedicate to God what He had enabled them to produce. The meal offering could be presented as fine flour, baked cakes in the oven, cakes baked in a pan, cakes baked in a frying pan or on a griddle, or as crushed roasted heads of new grain.)

Study questions on chapter 2:
1. What is the subject of the instructions in this chapter? (1)
2. What ingredient must be included in all grain offerings, why was only "fine" flour to be used in the offering, and what symbolic meaning does this have in the life of a believer? (I A)
3. What did the oil symbolize? How does this symbol relate to the believer? (II A)
4. How were the priests supported and how does this relate to believers and their offerings? (II B)
5. Why was there to be no yeast in this offering? What did yeast symbolize and how does this relate to believers? (III A)
6. Why was there to be no honey in this offering? What did honey symbolize and how does this relate to believers? (III A)
7. Why was salt used in the offerings and how does this relate symbolically to believers? (III C)
8. What did the grain offering represent? (III D)
9. How did the grain offering differ from the burnt offering detailed in chapter 1? In what ways was it alike?
10. Summarize what you learned about the grain offering (also called the cereal or meal offering):
   -Purpose:
   -Elements:
   -God's portion:
   -The priest's portion:
   -The offerer's portion:
   -Symbolism:

11. What did you learn in this chapter to apply to your life and ministry?
Leviticus 3

1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord.
2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,
4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.
6 And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish.
7 If he offer a lamb for his offering, then shall he offer it before the Lord.
8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.
9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,
10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.
12 And if his offering be a goat, then he shall offer it before the Lord.
13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
14 And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,
15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's.
17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.
Outline 3:
(The offerings: General regulations for the peace offering. See also Leviticus 7:11-38. Use this summary as you study the chapter.

The fellowship or peace offering.

**Purpose:** To fellowship with God and experience His peace.

**Elements:** Any animal without defect from the herd. A voluntary act of worship.

**God's portion:** The inward fat.

**The priest's portion:** The breast and the shoulder.

**The offerer's portion:** Whatever was left.

**Symbolism:** True peace comes only by being reconciled to God. Once reconciled to God, a person can experience His supernatural peace and fellowship in His presence. In the Old Testament, part of the sacrificial animal was eaten by the priest and the offerer as a symbol of this restored fellowship between God. We partake of Communion in a similar manner. We should regularly come to the Lord to fellowship with Him and receive the peace of God that only results from being in His presence. In those days, the fat was considered the best portion as meat was rare, so it was reserved for the Lord. This symbolizes how we should always give our best to God.

I. If someone's offering is a peace offering, and he offers an animal from the herd (cattle), whether male or female. (1-5)
   A. He is to present before the Lord an animal without defect.
   B. He is to lay his hand on the head of his offering and slaughter it at the entrance to the Tent of Meeting. Then Aaron's sons the priests shall sprinkle the blood against the altar on all sides.
   C. From the peace offering he is to bring a sacrifice made to the Lord by fire. This must include:
      1. All the fat that covers the inner parts or is connected to them.
      2. Both kidneys with the fat on them near the loins.
      3. And the covering of the liver, which he will remove with the kidneys.
   D. Then Aaron's sons are to burn it on the altar on top of the burnt offering that is on the burning wood, as an offering made by fire, an aroma pleasing to the Lord.

II. If he offers an animal from the flock (a lamb or goat) as a peace offering to the Lord, he is to offer a male or female without defect. (6-16)
   A. If he offers a lamb:
(The lamb is symbolic of Jesus Christ, the lamb of God who would be offered for the sins of the world: John 1:29;36; Isaiah 53:7; Revelation 5:6.)

1. He is to present it before the Lord.
2. He is to lay his hand on the head of his offering and slaughter it in front of the Tent of Meeting.
3. Then Aaron's sons shall sprinkle its blood against the altar on all sides.
4. From the peace offering he is to bring a sacrifice made to the Lord by fire including its fat:
   a. The entire fat tail cut off close to the backbone.
   b. All the fat that covers the inner parts or is connected to them.
   c. Both kidneys with the fat on them near the loins.
   d. The covering of the liver, which he will remove with the kidneys.
5. The priest shall burn them on the altar as food, an offering made to the Lord by fire.

B. If he offers a goat:
(The goat is symbolic of bearing judgment for sin, as Jesus did for us at the cross.)

1. He is to present it before the Lord.
2. He is to lay his hand on its head and slaughter it in front of the Tent of Meeting.
3. Then Aaron's sons shall sprinkle its blood against the altar on all sides.
4. From what he offers he is to make this offering to the Lord by fire:
   a. All the fat that covers the inner parts or is connected to them.
   b. Both kidneys with the fat on them near the loins.
   c. The covering of the liver, which he will remove with the kidneys.
5. The priest shall burn them on the altar as food, an offering made by fire, a pleasing aroma.

III. All the fat is the Lord's. (17)

A. This is a lasting ordinance for the generations to come and wherever you live.
B. You must not eat any fat or any blood.
(Most people do not like fat, consider it unhealthy, and do not eat it, but in those days fat was rare because meat was an uncommon part of their diet. Fat was considered a delicacy, so it was included as part of the "best" to be given to God and could not be eaten. The blood is the essence of life and representative of the blood sacrifice to be made by Jesus. Hence, it also could not be eaten.)

(The bull or cow is an animal of service, symbolizing Christ the Servant. The lamb is a symbol of Christ the Lamb of God that takes away the sins of the world. The goat symbolizes bearing God's judgment, as Christ did on the cross.)
Study questions on chapter 3:
1. What animals could be used for the peace offering? (1,7,12)
2. What had to be the condition of these animals and what did this symbolize? (1,6 and outline point I A)
3. Why was eating the fat or blood prohibited? (outline point III B. See also Deuteronomy 12:23-25.)
4. Of what is the bull or cow symbolic? (outline note III B)
5. Of what is the lamb symbolic? (outline note III B)
6. Of what is the goat symbolic? (outline note III B)
7. Complete the following summary on the fellowship or peace offering.
   -Purpose:
   -Elements:
   -God's portion:
   -The priest's portion:
   -The offerer's portion:
   -Symbolism:
8. What did you learn in this chapter to apply to your life and ministry?
Leviticus 4

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:
3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.
4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.
5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:
6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.
7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation: and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.
8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,
9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,
10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.
11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,
12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.
13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;
14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.
15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.
16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:
17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times
before the Lord, even before the vail.

18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and is guilty:

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the
sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Outline 4:
(The offerings: General regulations for the sin offering. Use this summary as you study the sin offering, also called the trespass offering, that is detailed in this chapter and chapter 5.

The sin offering (also called the trespass offering).

*Purpose:* The sin offering provided a way to secure forgiveness for trespasses including unintentional sins and those for which restitution was possible.

*Elements:* A young bull for the High Priest and congregation; a male goat for a leader; a female goat or lamb for a common person; and/or a dove or pigeon for the poor. A tenth of an ephah of fine flour would be acceptable for the very poor.

*God's portion:* Part was burned.

*The priest's portion:* Part was eaten by the priest.

*The offerer's portion:* Nothing. There is nothing a person can do to atone for sin.

*Symbolism:* The sin offering dealt with trespasses committed after initial atonement was secured through the burnt offering. Sin is inevitable, and we need continuous cleansing from it. For the believer this is confirmed in 1 John 1:8-9. After the initial salvation experience, we continue to receive forgiveness through confessing and repenting of sin.

Introduction to Chapter 4: And the Lord spoke unto Moses, saying: Speak unto the children of Israel saying: If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them--these are the requirements.

(Ignorance of the law was no excuse. A sacrifice for sin was still required. Sin is disobeying God's commands either by commission--committing an act known to be sin--or omission, which means failing to do His Word either intentionally or unintentionally. All have sinned and need atonement: Romans 3:23.)

I. Sins by the anointed priest. (1-12)

A. If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering for the sin he has committed.

B. He is to present the bull at the entrance to the Tent of Meeting before the Lord. He is to lay his hand on its head and slaughter it before the Lord.
C. Then the anointed priest shall take some of the bull's blood and carry it into the Tent of Meeting.
   1. He is to dip his finger into the blood and sprinkle some of it seven times before the Lord, in front of the curtain of the sanctuary. *(Seven is a number indicating perfection dating back to the creation of the world when after six days of creating, God declared it was good.)*
   2. The priest shall then put some of the blood on the horns of the altar of fragrant incense that is before the Lord in the Tent of Meeting.
   3. The rest of the bull's blood he shall pour out at the base of the altar of burnt offering at the entrance to the Tent of Meeting.

D. He shall remove all the fat from the bull of the sin offering.
   1. The fat that covers the inner parts or is connected to them.
   2. Both kidneys with the fat on them near the loins.
   3. The covering of the liver, which he will remove with the kidneys—just as the fat is removed from the ox sacrificed as a peace offering.
   4. Then the priest shall burn them on the altar of burnt offering.

E. But the hide of the bull and all its flesh, as well as the head and legs, the inner parts and offal—that is, all the rest of the bull—he must take outside the camp to a place ceremonially clean, where the ashes are thrown, and burn it in a wood fire on the ash heap. *(Taking the ashes outside the camp was symbolic of sins being removed. The ashes symbolize sin being consumed.)*

II. Corporate sin. (13-21)

A. If the whole Israelite community sins unintentionally and does what is forbidden in any of the Lord's commands, even though the community is unaware of the matter, they are guilty. *(When you join a church or ministry, you assume corporate responsibility. Psalm 91:2 is a good prayer to pray: Cleanse me from secret sins of which I am unaware. Unintentional sins refers to a sin of error committed by either ignorance or negligence—much like a sheep wandering away into trouble: Isaiah 53:6.)*

B. When they become aware of the sin they committed, the assembly must bring a young bull as a sin offering and present it before the Tent of Meeting. The elders (leaders) of the community are to lay their hands on the bull's head before the Lord, and the bull shall be slaughtered before the Lord.

C. Then the anointed priest is to take some of the bull's blood into the Tent of Meeting.
   1. He shall dip his finger into the blood and sprinkle it before the Lord seven times in front of the curtain.
   2. He is to put some of the blood on the horns of the altar that is before the Lord in the Tent of Meeting.
   3. The rest of the blood he shall pour out at the base of the altar of burnt offering at the entrance to the Tent of Meeting.

D. He shall remove all the fat from it and burn it on the altar, and do with this bull just as he did with the bull for the sin offering.
E. In this way the priest will make atonement for them (doing what was necessary to restore a right relationship with God), and they will be forgiven.

F. Then he shall take the bull outside the camp and burn it as he burned the first bull.

G. This is the sin offering for the community.

III. Leadership sins. (22-26)

A. When a leader sins unintentionally and does what is forbidden in any of the commands of the Lord his God, he is guilty.

B. When he is made aware of the sin he committed, he must bring as his offering a male goat without defect.
   1. He is to lay his hand on the goat’s head and slaughter it at the place where the burnt offering is slaughtered before the Lord.
   2. It is a sin offering.

C. Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar.

D. He shall burn all the fat on the altar as he burned the fat of the fellowship offering.

E. In this way the priest will make atonement for the man’s sin, and he will be forgiven.

IV. Individual sins. (27-35)

If a member of the community sins unintentionally and does what is forbidden in any of the Lord's commands, he is guilty and when he is made aware of the sin he committed, he must bring an offering for the sin:

A. A female goat as a sin offering.
   1. He is to lay his hand on the head of the sin offering and slaughter it at the place of the burnt offering.
   2. Then the priest is to take some of the blood with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar.
   3. He shall remove all the fat, just as the fat is removed from the fellowship offering, and the priest shall burn it on the altar as an aroma pleasing to the Lord.
   4. In this way the priest will make atonement for him, and he will be forgiven.

B. A lamb as a sin offering.
   1. If he brings a lamb as his sin offering, he is to bring a female without defect.
   2. He is to lay his hand on its head and slaughter it for a sin offering at the place where the burnt offering is slaughtered.
   3. Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of the blood at the base of the altar.
   4. He shall remove all the fat, just as the fat is removed from the lamb of the fellowship offering, and the priest shall burn it on the altar on top of the
offerings made to the Lord by fire.

5. In this way the priest will make atonement for him for the sin he has committed, and he will be forgiven.

(This chapter confirms that whether sin is committed by a spiritual leader, a corporate group, a leader, or an individual it must be addressed and dealt with. Sins of those serving in leadership positions affect more people, hence leaders are held strictly accountable.)

Study questions on chapter 4:
1. What is meant by unintentional sin or a sin of ignorance. Is an unintentional act that is wrong still sin? (outline introductory notes)
2. What is sin? (outline introductory notes)
3. Instructions are given in this chapter regarding atoning for the sins of what specific groups or individuals? (1-12; 13-21; 22-26; 27-35)
4. Where were these sacrifices for sin taken and what did this symbolize? (verse 12; outline point I E; and Hebrews 13:11-13)
5. What statement is repeated in verses 20, 26, 31, and 35 and what does it mean?
6. Summarize what you learned about the sin offering (also called the trespass offering).
   - Purpose:
   - Elements:
   - God's portion:
   - The priest's portion:
   - The offerer's portion:
   - Symbolism:
7. What did you learn in this chapter to apply to your life and ministry?
Leviticus 5

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.
2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.
3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.
4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.
5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:
6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.
7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.
8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder:
9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.
10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.
11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.
12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.
13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.
14 And the Lord spake unto Moses, saying,
15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass
offering:
16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.
18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.
19 It is a trespass offering: he hath certainly trespassed against the Lord.

Outline 5:
(The offerings: General regulations for the sin offering continued--special applications.)
I. Special applications. (1-4)
   A. Civil injustice: Example: Does not speak up when he hears a public charge to testify regarding something he has seen or learned about, he will be held responsible. (Not only were Israelis held responsible for their false testimonies, but they were also held responsible for witnessing a sin or injustice and not speaking up about it.)
   B. Ceremonial taboo. Example: Touches anything ceremonially unclean—whether the carcasses of unclean wild animals or of unclean livestock or of unclean creatures that move along the ground—even though he is unaware of it, he has become unclean and is guilty.
   C. Social taboo. Example: Touches human uncleanness—anything that would make him unclean—even though he is unaware of it, when he learns of it he will be guilty.
   D. Verbal sin: Example. He thoughtlessly takes an oath to do anything, whether good or evil—in any matter one might carelessly swear about—even though he is unaware of (the ramifications of) it, in any case when he learns of it he will be guilty. (Deuteronomy 23:21-23.)
(These are examples of sins that require a sin offering, not a complete listing of them. They are representative of social and civil injustices, religious defilement, personal defilement, and verbal.)

II. When anyone is guilty in any of these ways, he must confess in what way he has sinned. (5)

III. As a penalty for the sin he has committed: (6-13)
   A. He must bring to the Lord a female lamb or goat from the flock as a sin offering and the priest shall make atonement for him for his sin.
   B. If he cannot afford a lamb, he is to bring two doves or two young pigeons to the Lord as a penalty for his sin—one for a sin offering and the other for a burnt offering.
      1. He is to bring them to the priest, who shall first offer the one bird for the
sin offering.

2. He is to wring its head from its neck, not severing it completely, and is to sprinkle some of the blood of the sin offering against the side of the altar; the rest of the blood must be drained out at the base of the altar. It is a sin offering.

3. The priest shall then offer the other bird as a burnt offering in the prescribed way and make atonement for him for the sin he has committed, and he will be forgiven.

C. If, however, he cannot afford two doves or two young pigeons, he is to bring as an offering a tenth of an ephah of fine flour for a sin offering.

1. He must not put oil or incense on it, because it is a sin offering.

2. He is to bring it to the priest, who shall take a handful of it as a memorial portion and burn it on the altar on top of the offerings made to the Lord by fire.

3. It is a sin offering.

D. In this way the priest will make atonement for him for any of these sins he has committed, and he will be forgiven. The rest of the offering will belong to the priest, as in the case of the grain offering.

IV. The Lord said to Moses: When a person commits a violation and sins unintentionally in regard to any of the Lord's holy things: (14-16)

A. He is to bring to the Lord as a penalty a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel.

B. It is a guilt offering.

C. He must make restitution for what he has failed to do in regard to the holy things.

D. He must add a fifth of the value to that and give it all to the priest.

E. The priest will make atonement for him with the ram as a guilt offering, and he will be forgiven.

V. If a person sins and does what is forbidden in any of the Lord's commands, even though he does not know it, he is guilty and will be held responsible. (17-19)

(Ignorance of the Word of God is no excuse. You are responsible for your sin.)

A. He is to bring to the priest as a guilt offering a ram from the flock, one without defect and of the proper value.

B. In this way the priest will make atonement for him for the wrong he has committed unintentionally, and he will be forgiven.

C. It is a guilt offering because he has been guilty of wrongdoing against the Lord.
Study questions on chapter 5:
1. What was considered a civil injustice? (outline point I A and verse 1)
2. What was a person to do if he witnessed a civil injustice? (outline point I A and verse 1)
3. What was considered a ceremonial taboo? (outline point I B and verse 2)
4. What was considered a social taboo? (outline point I C and verse 3)
5. What example is given of a verbal sin? (outline point I D and verse 4)
6. If a person sinned in any of these ways, what was he required to do? (5-13)
7. For what type of sins must a person make restitution? (14-16)
8. If a person sinned out of ignorance, was he still guilty of the sin? What was he required to do? How does this apply to New Testament believers? (17-19)
9. What phrase is repeated in verses 6, 10, 13, 16, and 18? Compare this to 1 Timothy 2:5.
10. What did you learn in this chapter to apply to your life and ministry?
Leviticus 6

1 And the Lord spake unto Moses, saying,
2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:
4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,
5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.
6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:
7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.
8 And the Lord spake unto Moses, saying,
9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.
10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.
11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.
12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.
13 The fire shall ever be burning upon the altar; it shall never go out.
14 And this is the law of the meat offering: the sons of Aaron shall offer it before the Lord, before the altar.
15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.
16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.
17 It shall not be baken with leaven. I have given it unto them for their portion of my
offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.
18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.
19 And the Lord spake unto Moses, saying,
20 This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.
21 In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord.
22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the Lord, it shall be wholly burnt.
23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.
24 And the Lord spake unto Moses, saying,
25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy.
26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.
27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.
29 All the males among the priests shall eat thereof: it is most holy.
30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

Outline 6:
(The offerings: Regulations for the priests for the guilt, burnt, meal, and sin offerings. Use this summary as you study this chapter.

The guilt offering.

Purpose: To atone for the guilt resulting from unintentional sin, for sins requiring restitution, and for cleansing from ritual and ceremonial defilement.

Elements: A male lamb plus restitution and an additional 20%.

God's portion: The sacrificial lamb.

The priests portion: None.
**The offerer's portion:** None.

**Symbolism:** This offering provided a way to be set free from guilt and its associated shame and confirms how restitution should be made when possible. For believers, the blessing of being set free from guilt and shame comes through the Lord Jesus who bore your guilt and shame to the cross. The principle of making restitution when possible still applies to believers, as is evident in the actions taken by Zacchaeus when he was converted: Luke 19.)

I. Instructions to the priests for the guilt offering. (1-7)
   A. The Lord said to Moses: If anyone sins and is unfaithful to the Lord:
      1. By deceiving his neighbor about something entrusted to him or left in his care or stolen.
      2. By cheating him.
      3. By finding lost property and lying about it.
      5. By committing any such sin that people may do.
      (These are examples of sins that are representative of sins committed against others. Note that when you sin against others, you are considered unfaithful to God.)
   B. Whenever he sins in these ways and is guilty:
      1. He must return what he has stolen, or taken by extortion, or what was entrusted to him.
      2. He must return the lost property he found.
      3. He must make restitution regarding whatever it was he swore falsely about.
   C. He must make restitution in full, add a fifth of the value to it, and give it all to the owner on the day he presents his guilt offering.
   D. As a penalty, he must bring to the priest, that is, to the Lord, his guilt offering, a ram from the flock, one without defect and of the proper value.
   E. In this way the priest will make atonement for him before the Lord, and he will be forgiven for any of these things he did that made him guilty.

(Guilt, as used in this passage, means being guilty before God because of a transgression you have committed. One does not necessarily have to feel guilty. A person is guilty if they have sinned whether or not they ever feel badly about it. Godly grief, however, is an emotion that results in repentance and changed behavior: 2 Corinthians 7:9-10. Jesus took your sin, guilt, and shame to the cross. Through repentance and forgiveness, you can be set free from sin, guilt, and shame.)

(The remainder of this chapter contains additional instructions for the priest in regards to the offerings previously discussed in chapters 1-5.)
II. Instructions to the priests for the burnt offerings. (8-13)
The Lord said to Moses: Give Aaron and his sons this command: These are the regulations for the burnt offering:
A. The burnt offering is to remain on the altar hearth throughout the night, till morning, and the fire must be kept burning on the altar.
B. The priest shall then put on his linen clothes, with linen undergarments next to his body, and shall remove the ashes of the burnt offering that the fire has consumed on the altar and place them beside the altar.
C. Then he is to take off these clothes and put on others, and carry the ashes outside the camp to a place that is ceremonially clean.
D. The fire on the altar must be kept burning; it must not go out.
1. Every morning the priest is to add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it.
2. The fire must be kept burning on the altar continuously; it must not go out.
(The fire was symbolic of continual consecration to the Lord and the fact that the way is always open to be forgiven.)

III. Instructions to the priests for the grain/meal offerings. (14-23)
These are the regulations for the grain offering.
A. Aaron's sons are to bring it before the Lord, in front of the altar.
1. The priest is to take a handful of fine flour and oil, together with all the incense on the grain offering, and burn the memorial portion on the altar as an aroma pleasing to the Lord.
2. Aaron and his sons shall eat the rest of it:
   a. It is to be eaten without yeast in a holy place.
   b. They are to eat it in the courtyard of the Tent of Meeting.
   c. It must not be baked with yeast.
   d. I have given it as their share of the offerings made to me by fire.
   e. Like the sin offering and the guilt offering, it is most holy.
   f. Any male descendant of Aaron may eat it. It is his regular share of the offerings made to the Lord by fire for the generations to come.
   g. Whatever touches them will become holy.
B. The Lord also said to Moses: This is the offering Aaron and his sons are to bring to the Lord on the day he is anointed:
1. A tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.
2. Prepare it with oil on a griddle; bring it well-mixed and present the grain offering broken in pieces as an aroma pleasing to the Lord.
3. The son who is to succeed him as anointed priest shall prepare it.
4. It is the Lord's regular share and is to be burned completely.
5. Every grain offering of a priest shall be burned completely; it must not be eaten.

IV. Instructions to the priests for the sin offerings. (24-30)
The Lord said to Moses: Say to Aaron and his sons: These are the regulations for the sin
offering:
A. The sin offering is to be slaughtered before the Lord in the place the burnt offering is slaughtered; it is most holy.
B. The priest who offers it shall eat it; it is to be eaten in a holy place, in the courtyard of the Tent of Meeting.
C. Whatever touches any of the flesh will become holy, and if any of the blood is spattered on a garment, you must wash it in a holy place.
D. The clay pot the meat is cooked in must be broken; but if it is cooked in a bronze pot, the pot is to be scoured and rinsed with water. (Clay was porous material and would absorb uncleanness. Bronze would not.)
E. Any male in a priest's family may eat it; it is most holy. (Only males in the family could eat it, as they were either priests or future priests.)
F. But any sin offering whose blood is brought into the Tent of Meeting to make atonement in the Holy Place must not be eaten; it must be burned.

Study questions on chapter 6:
1. What subjects does this chapter concern? (introductory outline note and major points I-IV)
2. What specific sins are mentioned in verses 2-3?
3. Using verses 4-7, answer the following questions.
   - What was a person to do who was guilty of these sins or similar sins?
   - What did the injured party receive?
   - What was taken to the priest for a trespass offering?
4. Using the discussion following outline point I E, answer the following questions.
   - What is the meaning of guilt as used in this passage?
   - Is a person still guilty if they don't feel or acknowledge their guilt?
   - What is grief?
   - What is the result of godly grief?
   - How are believers set free from guilt and shame?
5. Why was the fire to be kept burning continually on the altar? What did this symbolize? (II D)
6. Summarize what you learned regarding the guilt offering.
   - Purpose:
   - Elements:
   - God's portion:
   - The priest's portion:
   - The offerer's portion:
   - Symbolism:
7. What did you learn in this chapter to apply to your life and ministry?
Leviticus 7

1 Likewise this is the law of the trespass offering: it is most holy.
2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.
3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,
4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:
5 And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.
7 As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.
8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.
9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.
10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.
11 And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.
12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
13 Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
14 And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkleth the blood of the peace offerings.
15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.
16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
19 And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.
21 Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.
22 And the Lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.
25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.
26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.
27 Whosoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.
28 And the Lord spake unto Moses, saying,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.
30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.
31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
32 And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.
33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.
34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.
35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office;
36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.
37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;
38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.
Outline 7:
(The offerings: Regulations for the priests for the guilt and fellowship/peace offerings which were first presented in Leviticus 5:14-5:17.)

I. Instructions for the guilt offerings. (1-10)

(The sin offering and the guilt/trespass offering were governed by the same laws. The sin offering dealt with the sin nature, while the trespass offering dealt with sinful acts resulting from that nature. The guilt offering emphasized the offender's guilt before God. The trespass offering emphasized the damage done to others by the offender.)
These are the regulations for the guilt offering, which is most holy:
A. The guilt offering is to be slaughtered in the place where the burnt offering is slaughtered, and its blood is to be sprinkled against the altar on all sides.
B. All its fat shall be offered:
   1. The fat tail and the fat that covers the inner parts.
   2. Both kidneys with the fat on them near the loins.
   3. The covering of the liver, which is to be removed with the kidneys.
C. The priest shall burn them on the altar as an offering made to the Lord by fire. It is a guilt offering.
D. Any male in a priest's family may eat it, but it must be eaten in a holy place; it is most holy.
E. The same law applies to both the sin offering and the guilt offering:
   1. They belong to the priest who makes atonement with them.
   2. The priest who offers a burnt offering for anyone may keep its hide for himself (proving the sacrifice was made).
F. Every grain offering baked in an oven or cooked in a pan or on a griddle belongs to the priest who offers it, and every grain offering, whether mixed with oil or dry, belongs equally to all the sons of Aaron.

II. Instructions for the peace offerings. (11-31)

These are the regulations for the fellowship offering (also known as the peace offering) a person may present to the Lord:
A. If he offers it as an expression of thankfulness:
   1. Along with this thank offering he is to offer cakes of bread made without yeast and mixed with oil, wafers made without yeast and spread with oil, and cakes of fine flour well-kneaded and mixed with oil.
   2. Along with his fellowship offering of thanksgiving he is to present an offering with cakes of bread made with yeast.

(In verse 12, the cakes offered are without leaven—a symbol of evil—and represent the sinless Christ who is our peace offering. In verse 13, the offering contains leaven. It represents the man who, though his sins have been forgiven and he has peace with God, still has "leaven” present in his life. This illustrates that peace with God does not depend
3. He is to bring one of each kind as an offering, a contribution to the Lord; it belongs to the priest who sprinkles the blood of the fellowship offerings.

B. The meat of his fellowship offering of thanksgiving must be eaten on the day it is offered; he must leave none of it till morning.
1. If, however, his offering is the result of a vow or is a freewill offering, the sacrifice shall be eaten on the day he offers it, but anything left over may be eaten on the next day.
2. Any meat of the sacrifice left over till the third day must be burned up.
3. If any meat of the fellowship offering is eaten on the third day, it will not be accepted.
   a. It will not be credited to the one who offered it, for it is impure.
   b. The person who eats any of it will be held responsible.
4. Meat that touches anything ceremonially unclean must not be eaten; it must be burned up.
5. As for other meat, anyone ceremonially clean may eat it.
6. But if anyone who is unclean eats any meat of the fellowship offering belonging to the Lord, that person must be cut off from his people.
7. If anyone touches something unclean—whether human uncleanness or an unclean animal or any unclean, detestable thing—and then eats any of the meat of the fellowship offering belonging to the Lord, that person must be cut off from his people (He was separated because of uncleanness through disobedience. Continued disobedience to God results in separation from Him and the people of God who are walking in obedience to His commands.)

C. The Lord said to Moses: Say to the Israelites:
1. Do not eat any of the fat of cattle, sheep, or goats.
2. The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it.
3. Anyone who eats the fat of an animal from which an offering by fire may be made to the Lord must be cut off from his people.
4. And wherever you live, you must not eat the blood of any bird or animal. If anyone eats blood, that person must be cut off from his people.

(The fat, because it was considered a delicacy, belonged to the Lord. The blood was sacred because of the blood sacrifices for sin.)

D. The Lord said to Moses: Say to the Israelites:
1. Anyone who brings a fellowship offering to the Lord is to bring part of it as his sacrifice to the Lord.
2. With his own hands he is to bring the offering made to the Lord by fire; he
is to bring the fat, together with the breast, and wave the breast before the
Lord as a wave offering.

3. The priest shall burn the fat on the altar, but the breast belongs to Aaron
and his sons.

III. The priest's allotment. (32-36)
A. You are to give the right thigh of your fellowship offerings to the priest as
a contribution. The son of Aaron who offers the blood and the fat of the
fellowship offering shall have the right thigh as his share.
B. From the fellowship offerings of the Israelites, I have taken the breast that
is waved and the thigh that is presented and have given them to Aaron the
priest and his sons as their regular share from the Israelites.
C. This is the portion of the offerings made to the Lord by fire that were allotted to
Aaron and his sons on the day they were presented to serve the Lord as priests.
D. On the day they were anointed, the Lord commanded that the Israelites give this to
them as their regular share for the generations to come.

IV. A summary of the divine origin of these laws. (37-38)
These, then, are the regulations for the burnt offering, the grain offering, the sin offering,
the guilt offering, the ordination offering, and the peace offering which the Lord gave
Moses on Mount Sinai on the day he commanded the Israelites to bring their offerings to
the Lord, in the Desert of Sinai.

Study questions on chapter 7:
1. What is the subject of this chapter? (introduction to outline)
2. What did the guilt offering emphasize? (outline point 1)
3. What did the sin offering emphasize? (outline point 1)
4. What did the trespass offering emphasize? (outline point 1)
5. Why could leaven be used in one offering and not in another? (verses 12-13 and outline
point II A)
6. Could leavened bread be used for a thanksgiving offering? Why or why not? (outline
point II A and verses 12-13)
7. In what ways do peace/fellowship offerings differ from those for sin and guilt?
8. What does it mean to be "cut off from his people"? How is this applicable to believers?
(outline point II B 7)
9. What were the people prohibited from eating and why? (outline point II C)
10. Using verses 37-38, answer the following questions:
   - Who gave these commands regarding sacrifices?
   - To whom were they given?
   - For whom were the intended?
   - Where were these commands given?
   - List the offerings mentioned in these verses.
11. What did you learn in this chapter to apply to your life and ministry?
Leviticus 8

1 And the Lord spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, This is the thing which the Lord commanded to be done.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.
8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.
12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.
14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.
15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
16 And he took all the fat that was upon the inwards, and caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.
17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.
18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
19 And he killed it; and Moses sprinkled the blood upon the altar round about.
20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.
21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord; as the Lord commanded Moses.
22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.
25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:
26 And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:
27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord.
28 And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord.
29 And Moses took the breast, and waved it for a wave offering before the Lord: for of the ram of consecration it was Moses' part; as the Lord commanded Moses.
30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.
31 And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.
32 And that which remaineth of the flesh and of the bread shall ye burn with fire.
33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.
34 As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.
35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded.
36 So Aaron and his sons did all things which the Lord commanded by the hand of Moses.
Outline 8:
(This chapter describes the ordination of the priests. Ordination means to be called, set apart, and consecrated to the service of God. Since New Testament believers are a kingdom of priests unto God, then the symbolism of this process applies to us all—not just those ordained by denominations as pastors or leaders. As you study this passage, observe the following applicable principles:

-God is the one who called and ordained the priests: Verse 1. God is the one who calls and ordains New Testament believers for service. We are all a kingdom of priests to God, called and ordained to serve Him: 1 Peter 2:9 Not all will be pastors or leaders, but all are called to serve.

-The priests were called and ordained through Moses, the mediator between Israel and God: Verses 1-5. New Testament believers are called and ordained through Jesus, our mediator: 1 Timothy 2:5. Jesus said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit...": John 15:16.

-The priests were cleansed by washing in water by the mediator, Moses: Verse 6. Believers are cleansed spiritually by Jesus Christ and through the Word of God, both symbolic of water.

-The priests put on special clothing which reflected their position: Verses 7-9. Believers are to be clothed in the righteousness of Jesus Christ: Romans 13:14.

-The priests were anointed with oil and blood, symbols of the Holy Spirit and the blood of Jesus: Verses 10-13. Believers must also be cleansed by the blood and anointed and empowered by the Spirit in order to fulfill their ministries: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth": Acts 1:8.

-Before ministering to the people, the priests had to confess and receive forgiveness of their own sins: Verses 14-21. In order to minister to others, we must first experience forgiveness from sin: 1 John 1:8-9.

-Through the ordination sacrifice mentioned in verses 22-32, the priests dedicated all that they had and all that they were to God's service. Believers are to "...present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service": Romans 12:1.)

I. Introduction. (1-5)
   A. The Lord said to Moses: Bring Aaron and his sons, their garments, the anointing oil, the bull for the sin offering, the two rams, and the basket containing bread made without yeast and gather the entire assembly at the entrance to the Tent of
B. Moses did as the Lord commanded him, and the assembly gathered at the entrance to the Tent of Meeting.

C. Moses said to the assembly, "This is what the Lord has commanded to be done."

II. Cleansing of Aaron and his sons. (6)

Then Moses brought Aaron and his sons forward and washed them with water. (As priests unto God, believers must be washed by the blood of Christ and the Word of God. See Titus 3:5; Hebrews 10:22; Ephesians 5:26; and 1 John 1:9. Before you can lead others to spiritual cleansing, you must be cleansed.)

III. Clothing Aaron and his sons. (7-9)

(See additional details regarding their clothing in The Legacy Outline on Exodus 28.)

A. Moses put the tunic on Aaron, tied the sash around him, clothed him with the robe, and put the ephod on him. (The garments speak of being clothed in the righteousness of Christ. As priests unto God, believers must be clothed in His righteousness: Romans 13:14; Isaiah 64:6.)

B. He also tied the ephod to him by its skillfully woven waistband; so it was fastened on him. (A sacred vestment representing his office.)

C. He placed the breastpiece on him and put the Urim and Thummim in the breastplate. (The priest placed his hands upon this when seeking the will of God.)

D. Then he placed the turban on Aaron's head and set the gold plate, the sacred diadem, on the front of it, as the Lord commanded Moses. (The clothing worn by Aaron and the priests were unique and identified their position of service, much as a military uniform identifies the wearer's role. God has a unique place of service for each believer: 1 Corinthians 12:4-30.)

IV. Anointing the tabernacle, the altar, and Aaron. (10-12)

A. Then Moses took the anointing oil and anointed the tabernacle and everything in it, and so consecrated them.

B. He sprinkled some of the oil on the altar seven times, anointing the altar and all its utensils and the basin with its stand, to consecrate them.

C. He poured some of the anointing oil on Aaron's head and anointed him to consecrate him. (The oil is symbolic of the anointing of the Holy Spirit. As priests unto God, believers must be anointed by the Holy Spirit: 2 Corinthians 1:21; 1 John 2:20; Luke 4:18. Oil not only symbolizes God's blessing, but also spiritual power and position.)

V. Investiture of Aaron's sons. (13)

Then he brought Aaron's sons forward, put tunics on them, tied sashes around them, and put headbands on them as the Lord had commanded.

VI. The sin offering. (14-17)

A. Moses then presented the bull for the sin offering, and Aaron and his sons laid their hands on its head.

B. Moses slaughtered the bull and took some of the blood, and with his finger he put it on all the horns of the altar to purify the altar.
C. He poured out the rest of the blood at the base of the altar. So he consecrated it to make atonement for it.

D. Moses also took all the fat around the inner parts, the covering of the liver, and both kidneys and their fat, and burned it on the altar.

E. But the bull with its hide and its flesh and its offal he burned up outside the camp, as the Lord commanded.

VII. The consecration offering. (18-32)

A. The ram for the burnt offering. Moses then presented the ram for the burnt offering, and Aaron and his sons laid their hands on its head.
   1. Then Moses slaughtered the ram and sprinkled the blood against the altar on all sides.
   2. He cut the ram into pieces and burned the head, the pieces, and the fat.
   3. He washed the inner parts and the legs with water and burned the whole ram on the altar as a burnt offering, a pleasing aroma, an offering made to the Lord by fire, as the Lord commanded Moses.

B. The ram for ordination. Moses then presented the other ram, the ram for the ordination, and Aaron and his sons laid their hands on its head.
   1. Moses slaughtered the ram and took some of its blood and put it on the lobe of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.
   2. Moses also brought Aaron's sons forward and put some of the blood on the lobes of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. (*This was symbolic of hearing God, serving God, and walking with God. Dedicate your ears to hear, your hands to serve, and your feet to walk in His ways.*)
   3. Then he sprinkled blood against the altar on all sides.
   4. He took the fat, the fat tail, all the fat around the inner parts, the covering of the liver, both kidneys and their fat, and the right thigh.
   5. Then from the basket of bread made without yeast, which was before the Lord, he took a cake of bread, one made with oil, and a wafer; he put these on the fat portions and on the right thigh.
   6. He put all these in the hands of Aaron and his sons and waved them before the Lord as a wave offering.
   7. Then Moses took them from their hands and burned them on the altar on top of the burnt offering as an ordination offering, a pleasing aroma, an offering made to the Lord by fire.
   8. He also took the breast--Moses' share of the ordination ram--and waved it before the Lord as a wave offering, as the Lord commanded Moses.

C. The anointing.
   1. Then Moses took some of the anointing oil and some of the blood from the altar and sprinkled them on Aaron and his garments and on his sons and their garments.
2. So he consecrated Aaron and his garments and his sons and their garments.

D. Eating the sacrifice. Moses then said to Aaron and his sons:
1. Cook the meat at the entrance to the Tent of Meeting.
2. Eat it there with the bread from the basket of ordination offerings, as I commanded, saying, "Aaron and his sons are to eat it."
3. Then burn up the rest of the meat and the bread.

VIII. Remaining in the Tabernacle. (33-35)
A. Do not leave the entrance to the Tent of Meeting for seven days, until the days of your ordination are completed, for your ordination will last seven days.
B. What has been done today was commanded by the Lord to make atonement for you.
C. You must stay at the entrance to the Tent of Meeting day and night for seven days and do what the Lord requires, so you will not die; for that is what I have been commanded.
   (New Testament believers were admonished to wait until endued with the power of the Holy Spirit before going forth to assume their ministries: Acts 1:8 and Acts chapter 2.)

IX. So Aaron and his sons did everything the Lord commanded through Moses. (36)
   (Ordination and consecration must be done God's way.)

(God's original plan was for the entire nation to serve Him a kingdom of priests: Exodus 19:6. Their idolatry involving the golden calf changed this. New Testament believers do not need a priest to intercede between them and God. Jesus is our High Priest, and we are a kingdom of priests unto God--our access being made possible through the blood of Jesus shed on Calvary: 1 Peter 2:9.)

Study questions on chapter 8:
1. What is the subject of this chapter? (opening outline note)
2. Using the outline notes and verses 1-32, answer the following questions regarding the applicable principles in this chapter:
   - What does the word "ordination" mean?
   - Who calls and ordains spiritual leaders?
   - Who was the mediator in this chapter? Who is our mediator?
   - How were the priests cleansed? (outline point II)
   - How are believers cleansed? (outline point II).
   - What did the priests wear that reflected their position? (outline point III)
   - How are believers to be clothed? (outline point III)
   - With what were the priests anointed and what did it symbolize? (outline point IV C)
   - With what are believers anointed? (outline point IV C)
-What did the priests have to do prior to ministering to others? Apply this to believers.
-What did the priests dedicate to God's service?
-What are believers to dedicate to God's service?

3. What were the priests commanded to do after the consecration service? (verses 33-35 and outline point VIII)

4. For what were New Testament believers to wait? (see also Acts 1-2)

5. What was the symbolism of anointing the ear, thumb, and toe? (verse 23 and outline point VII B 2)

6. Using point IX and verse 36, summarize what is revealed in this closing verse and how it applies to believers.

7. Using the closing note in the outline, answer the following questions:
   - Explain God's original plan for the nation of Israel. What changed this?
   - In what capacity are New Testament believers called to serve?
   - Who is our High Priest?
   - How do we secure access to the presence of God?

8. What did you learn in this chapter to apply to your life and ministry?
Leviticus 9

1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;
2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.
3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;
4 Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for to day the Lord will appear unto you.
5 And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.
6 And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.
7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the Lord commanded.
8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for him himself.
9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:
10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the Lord commanded Moses.
11 And the flesh and the hide he burnt with fire without the camp.
12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.
13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.
14 And he did wash the inards and the legs, and burnt them upon the burnt offering on the altar.
15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.
16 And he brought the burnt offering, and offered it according to the manner.
17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.
18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,
19 And the fat of the bullock and of the ram, the rump, and that which covereth the
inwards, and the kidneys, and the caul above the liver:
20 And they put the fat upon the breasts, and he burnt the fat upon the altar:
21 And the breasts and the right shoulder Aaron waved for a wave offering before the Lord; as Moses commanded.
22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people.
24 And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

Outline 9:
(The subject of this chapter is the presentation of the offerings as the priests assume their ministry and the resulting manifested presence of God. This time of worship was the first experienced by the people in the Tabernacle. Preparations had included erecting the Tabernacle--recorded in Exodus--and calling, ordaining, and consecrating the priests.

How do you prepare for worship on Sundays? Do you get up late, rush in your preparations, listen to the news on the radio on the way to church, argue about who made you late, etc.? And then you wonder why you don't experience God's presence in the worship service! Have you worshipped God during the week? Private worship prepares you for public worship. God is seeking those who will worship Him in spirit and truth: John 4:23. We are not called to observe meaningless rituals, nor are we called to be mere spectators. We are called to be participants in worship. If you want to learn how to worship God's way, check out the Psalms. Micah 6:6-8 indicates that your lifestyle should be one of worship as well. It is not quantity that pleases God in worship, but quality.

Note the following: The people are challenged to prepare to meet with God: Verses 1-6. Aaron sought God first for himself: Verses 7-14. Then he made a proclamation to the people to seek God: Verses 15-21. A blessing is pronounced upon the people, and the Lord's presence is manifested: Verses 22-24.

As you study this passage, reflect on the following spiritual applications:

-In order to minister effectively to others, we must first be prepared--cleansed from sin, anointed, and walking in holiness. Many leaders have gone astray when they got too busy to spend time with God.

-God wants to manifest His presence in the midst of His people: Verses 9 and 26.

-God gave specific instructions to Aaron and the people to prepare them for His manifested presence. God has given specific instructions on how we are to worship Him. If we want to experience His manifested presence in our midst, we must come His way.
Israel had to approach God through the High Priest. Believers must do the same--through the High Priest Jesus Christ: 1 Timothy 2:5.

I. Instructions concerning the offerings. (1-4)
On the eighth day Moses summoned Aaron and his sons and the elders of Israel and said to Aaron:
A. Take a bull calf for your sin offering and a ram for your burnt offering, both without defect, and present them before the Lord.
B. Then say to the Israelites:
   1. Take a male goat for a sin offering, a calf and a lamb--both a year old and without defect--for a burnt offering.
   2. Take an ox and a ram for a fellowship offering to sacrifice before the Lord, together with a grain offering mixed with oil.
   3. For today the Lord will appear to you.

(This was done on the eighth day because Aaron and the priests had remained in the Tent of Meeting for seven days.)

II. Presentation of the offerings. (5-7)
They took the things Moses commanded to the front of the Tent of Meeting, and the entire assembly came near and stood before the Lord.
A. Then Moses said to the people: This is what the Lord has commanded you to do, so that the glory of the Lord may appear to you.
B. Then Moses said to Aaron:
   1. Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people.
   2. Sacrifice the offering that is for the people and make atonement for them, as the Lord has commanded.

III. The sin offering. (8-11)
A. So Aaron came to the altar and slaughtered the calf as a sin offering for himself.
B. His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar.
C. The rest of the blood he poured out at the base of the altar.
D. On the altar he burned the fat, the kidneys, and the covering of the liver from the sin offering, as the Lord commanded Moses.
E. The flesh and the hide he burned up outside the camp.

IV. The burnt offering. (12-14)
A. Then Aaron slaughtered the burnt offering.
B. His sons handed him the blood, and he sprinkled it against the altar on all sides.
C. They handed him the burnt offering piece-by-piece, including the head, and he burned them on the altar.
D. He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.
(Aaron and the priests must be cleansed from sin before they could minister atonement for the people through the burnt offering. You must experience God’s forgiveness before you can effectively share the Gospel with others.)

V. The offering for the people: The burnt offering. (15-16)
A. Aaron then brought the offering that was for the people.
B. He took the goat for the people’s sin offering, slaughtered it, and offered it for a sin offering as he did with the first one.
C. He brought the burnt offering and offered it in the prescribed way.

VI. The offering for the people: The grain offering. (17)
He also brought the grain offering, took a handful of it, and burned it on the altar in addition to the morning’s burnt offering.

VII. The offering for the people: The fellowship offering. (18-21)
A. He slaughtered the ox and the ram as the fellowship offering for the people.
B. His sons handed him the blood, and he sprinkled it against the altar on all sides.
C. But the fat portions of the ox and the ram—the fat tail, the layer of fat, the kidneys, and the covering of the liver—these they laid on the breasts, and then Aaron burned the fat on the altar.
D. Aaron waved the breasts and the right thigh before the Lord as a wave offering, as Moses commanded. (The wave offering signified thankfulness for the redemption that would come from above.)

VIII. Blessing the people/fire from heaven. (22-24)
A. Then Aaron lifted his hands toward the people and blessed them.
B. And having sacrificed the sin offering, the burnt offering, and the fellowship offering, he stepped down (from the altar).
C. Then Moses and Aaron then went into the Tent of Meeting.
D. When they came out, they blessed the people.
1. The glory of the Lord appeared to all the people.
2. Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar.
3. And when all the people saw it, they shouted for joy and fell facedown.

(The presence of God was manifested, the people shouted for joy, and they fell on their faces in reverence. Much discussion occurs over whether worship should be meditative or celebratory. We see both in this passage. There was loud, joyful shouting and then awesome reverence as the people fell on their faces before God. God instructs us to praise Him in song and with the Word, but in this instance there was no music. There was no preaching. God’s manifested presence was not the result of man’s effort. Worship is not fast songs or slow songs. It is not skill or lack thereof. True worship is from the heart, done in spirit and truth, and is lived out daily through a worshipful lifestyle.)

Study questions on chapter 9:
1. Using the outline notes in this chapter, answer the following questions:
   - What is the subject of this chapter?
What preparations were made prior to the events in this chapter? (see also verses 1-4)

- How can these preparations be applied spiritually to believers?
- What occurred in verses 1-6; 7-14; 15-21; 22-24?
- In order to minister effectively to others, what must believers do first? (see the outline note following point IV D)
- Where does God want to manifest His presence? (see verses 9 and 26)
- If we want to experience God's manifested presence, what must we do when we come to worship?
  - How did Israel approach God?
  - How do believers now approach God?

2. What offerings were presented by the priests for themselves? (8-14)
3. What offerings were presented by the priests for the people? (15-21)
4. What did the wave offering symbolize? (see the outline note following point VII D)
5. Summarize what happened when the Lord manifested His presence. (22-24)
6. According to Micah 6:6-8, what type of worship pleases God?
7. Summarize what you learn about worship in the closing comment on this chapter.
8. What did you learn in this chapter to apply to your life and ministry?
Leviticus 10

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.
2 And there went out fire from the Lord, and devoured them, and they died before the Lord.
3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.
5 So they went near, and carried them in their coats out of the camp; as Moses had said.
6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.
7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the Lord is upon you. And they did according to the word of Moses.
8 And the Lord spake unto Aaron, saying,
9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:
10 And that ye may put difference between holy and unholy, and between unclean and clean;
11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.
12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beside the altar: for it is thy due, and thy sons' with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.
13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the Lord made by fire: for so I am commanded.
14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.
15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave offering before the Lord; and it shall be thine, and thy sons' with thee, by a statute for ever; as the Lord hath commanded.
16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? 18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. 19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and if I had eaten the sin offering to day, should it have been accepted in the sight of the Lord? 20 And when Moses heard that, he was content.

Outline 10:
(Consequences of sin in the priesthood: The sin and punishment of Nadab and Abihu. Note the spiritual applications in outline points II and VI.)

I. Their sin. (1)
Aaron's sons Nadab and Abihu (who were priests) took their censers, put fire in them, added incense, and offered unauthorized fire before the Lord, contrary to His command. (Unauthorized fire means it came from somewhere other than the brazen altar. Strange or unauthorized fire today would be any belief contrary to the Word of God, false doctrines, false prophets and teachers, etc.)

II. Their judgment. (2)
So fire came out from the presence of the Lord and consumed them, and they died before the Lord. (In Leviticus 9:24, fire consumed the sacrifice on the altar. Here, since God's instructions were ignored, the fire consumed the sinner. We must approach God in the designated way for New Testament believers, that is through Jesus Christ by repenting and accepting His sacrifice for sin.)

(Their sin summarized: They were the wrong people to be doing this as only the High Priest was to do it. It was the wrong time: This was to be done only on the day of Atonement. It was the wrong place: They did not have approval to enter the Holy of Holies. They had the wrong motives: According to verse 3 they did not do it to glorify God. They used the wrong methods: Their own censors and strange, unauthorized fire. They were under the wrong authority: They were acting in self-imposed authority instead of under the authority of God. They were under the wrong influence: Verse 8 indicates they may have been intoxicated, under the influence of wine instead of the Holy Spirit. In summary: The act was wrong because it was sin--contrary to God's commands. It is also possible that they even entered the Holy of Holies, where only the High Priest was to enter the presence of God. You may think the judgment for their sin was harsh, but God had to stop a pattern of sin that would have continued and increased. The sin was doing it their way instead of God's way. If God had permitted these men to worship the way they wanted, then all Israel would have followed their pattern of doing things their way. Most likely, they would have entered Canaan with their own plans; divided the land however they saw fit; and lived however they desired. Dealing with these men in judgment was actually an act of
mercy in behalf of God's people. For additional references concerning these men see Exodus 24:1,9; 28:1; Numbers 3:2-4; 26:60-61; 1 Chronicles 6:3; 24:1-2. See also the sudden judgments of Achan: Joshua 7; Uzziah: 2 Samuel 6:1-7; and Ananias and Saaphira: Acts 5:1-11. Consider: Where does the fire in your life or ministry come from? What are your motives?)

III. The warning. Moses then said to Aaron: (3)
A. This is what the Lord spoke of when He said:
   1. Among those who approach me I will show myself holy.
   2. In the sight of all the people I will be honored.
B. And Aaron remained silent.

IV. Disposal of the bodies of Nadab and Abihu. (4-5)
A. Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary."
B. So they came and carried them, still in their tunics, outside the camp, as Moses ordered. (Outside the camp: Symbolizing that they had died in sin.)

V. Admonition regarding mourning. (6-7)
Then Moses said to Aaron and his sons Eleazar and Ithamar:
A. Do not let your hair become unkempt and do not tear your clothes or you will die and the Lord will be angry with the whole community.
B. But your relatives, all the house of Israel, may mourn for those the Lord has destroyed by fire.
C. Do not leave the entrance to the Tent of Meeting or else you will die, because the Lord's anointing oil is on you.
D. So they did as Moses said. (Aaron and his remaining sons were not to mourn outwardly because the anointing was upon them. Some things that are normal for others to do, those with a special anointing from God cannot do. In this case, to mourn for them would have been contradicting God's judgment.)

VI. Instructions to Aaron and his sons. (8-11)
Then the Lord said to Aaron:
A. You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. (This verse implies that the sin of Nadab and Abihu occurred while they were drunk.)
B. You must distinguish between the holy and the common, between the unclean and the clean (as so should we).
C. Then you must teach the Israelites all the decrees the Lord has given them through Moses.

(There are some important spiritual keys revealed in this passage that will enable you to keep on track in ministry and avoid chastisement from the Lord.

-First, remain totally dedicated to the Lord and your spiritual calling: Verses 6-7. Others
could mourn their losses, but Aaron and the priests were admonished not to do so. What others may do, you might not be permitted to do because of the anointing that is upon you.

-Second, do not partake of substances that would hinder your ministry for the Lord: Verse 10. Wine and strong drink are specifically mentioned, but this would also include addictions like drugs, the intoxicating effects of pornography, etc.

-Third, learn to distinguish between right and wrong, what is holy and unholy, and what God has said to do and not to do: Verse 11.

-Fourth, immerse yourself in the Word of God so you will not transgress against His commands and you will be able to fulfill your ministry by teaching the Word to others: Verse 12. If you are going to teach others the statutes of the Lord, then obviously you must learn them yourself.)

VII. Instructions regarding the disposal of the offerings. (12-15)

Moses said to Aaron and his remaining sons, Eleazar and Ithamar:

A. Take the grain offering left over from the offerings made to the Lord by fire and eat it prepared without yeast beside the altar, for it is most holy.
B. Eat it in a holy place, because it is your share and your sons' share of the offerings made to the Lord by fire; for so I have been commanded.
C. But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented.
D. Eat them in a ceremonially clean place.
E. They have been given to you and your children as your share of the Israelites' fellowship offerings.
F. The thigh that was presented and the breast that was waved must be brought with the fat portions of the offerings made by fire, to be waved before the Lord as a wave offering.
G. This will be the regular share for you and your children, as the Lord has commanded.

VIII. Disregard for instructions. (16-20)

A. When Moses inquired about the goat of the sin offering and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked:
   1. Why didn't you eat the sin offering in the sanctuary area?
   2. It is most holy: It was given to you to take away the guilt of the community by making atonement for them before the Lord.
   3. Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded.

B. Aaron replied to Moses:
   1. Today they (obediently) sacrificed their sin offering and their burnt offering before the Lord.
   2. But (considering) such things as this that has happened to me, would the Lord have been pleased if I had eaten the sin offering today?
(They did not eat in defiance of God's commands. Rather, considering the terrible sin committed by Aaron's sons, perhaps they felt unworthy or were simply physically unable to eat it.)

C. When Moses heard this, he was satisfied.

Study questions on chapter 10:

1. Who were Nadad and Abihu? (1)
2. What did Nadad and Abihu do at the altar in the presence of God? (1)
3. What is meant by "strange or unauthorized fire"? (outline point I)
4. What was the judgment that came upon Nadab and Abihu? (2)
5. Use the notes following outline point II, "Their sin summarized", to answer these questions:
   - Summarize the errors committed by these men.
   - Why did God judge their sin so harshly?
   - How was this judgment actually an act of mercy?
   - How might their sin have affected the people had they not been judged by God?
6. How were the bodies of these two men disposed and what does this symbolize” (verses 4-5 and outline point IV)
7. What is the warning given to Aaron in verses 6-7. Why was this required? (outline point V)
8. Summarize the instructions given to Aaron and the priests in verses 8-11. According to outline point VI, what does this indicate may have contributed to the sin committed by Nadad and Abihu?
9. List four important spiritual keys revealed in this passage and summarized in outline point VI.
10. What instructions are given in verses 12-15 and for whom did this provide?
11. Using verses 16-20, answer the following questions:
   - About what was Moses concerned?
   - What was Aaron's explanation?
   - How was Moses' concern alleviated?
12. What did you learn in this chapter to apply to your life and ministry?
Leviticus 11

1 And the Lord spake unto Moses and to Aaron, saying unto them,
2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.
3 Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.
4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.
8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.
9 These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:
11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
12 Whosoever hath no fins nor scales in the waters, that shall be an abomination unto you.
13 And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray,
14 And the vulture, and the kite after his kind;
15 Every raven after his kind;
16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
17 And the little owl, and the cormorant, and the great owl,
18 And the swan, and the pelican, and the gier eagle,
19 And the stork, the heron after her kind, and the lapwing, and the bat.
20 All fowls that creep, going upon all four, shall be an abomination unto you.
21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;
22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
23 But all other flying creeping things, which have four feet, shall be an abomination unto you.
24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
25 And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even.
26 The carcases of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.
27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.
28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.
29 These also shall be unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,
30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
31 These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.
33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.
34 Of all meat which may be eaten, that on which such water cometh shall be unclean: and all drink that may be drunk in every such vessel shall be unclean.
35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.
36 Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.
37 And if any part of their carcase fall upon any sowing seed which is to be sown, it shall be clean.
38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.
39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.
40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.
41 And every creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.
42 Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat;
for they are an abomination.
43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
44 For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
45 For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

(Chapters 11-22 detail regulations regarding practical holiness. Some of the reasons for these laws are obvious, but there are no purposes given for many of these laws. We can only speculate as to the reasons. Actually, there need be no other reason to obey other than that "God said").

Outline 11:
Regulations regarding diet. "Clean" and "unclean" are words that God used to refer to a person's relationship with Him in terms of their obedience to the laws of that time. Note in Acts 15 and 10:14-15 the temporal nature of these dietary laws. Note also that they were given to Israel--not other nations--at a specific time in history. Their diet was part of their identity.

Why were some of these foods prohibited and later permitted? Some foods were related to idol worship and/or carried diseases. Also, there was no refrigeration at that time, so meat posed a serious health threat. Some rules were for health benefits, as Daniel 1 details how a strict diet helped strengthen God's men in a difficult time. Regardless of whether we understand the reasons why these laws were given, the fact that God mandated them was sufficient reason for Israel to obey them.

The laws are symbolic of believers learning to discern between what is clean and unclean spiritually. According to the New Testament we are no longer legally bound by food regulations, but an important principle we can derive from these instructions is that we should keep our bodies physically and spiritually clean. As believers, it might be wise to consider if what we eat is strengthening us for the work of the Lord and if we are treating our bodies as the temple of the Holy Spirit. We are told to avoid gluttony. We should not live to eat, rather we should eat to live. We also should not ingest harmful substances, i.e., liquor, drugs, etc. Consider these basic principles regarding diet:

-Our focus should be on higher priorities than food. Matthew 6:31-33 indicates we should not worry about what we eat or drink, rather we should focus on the Kingdom of God.
-Whatever we eat or drink, it should be done for God's glory: 1 Corinthians 10:31.
Eating disorders such as gluttony, bulimia, and anorexia do not glorify God.
- We should be sensitive to the beliefs of others. If what we are consuming creates spiritual difficulties for others, we should refrain from eating it so they will not be offended: 1 Corinthians chapters 8 and 10 and Romans 14:15.

- Jesus made it clear that all foods were clean: Mark 7:1.
- What we eat or do not eat does not bring us nearer to God: 1 Corinthians 8:8.
- It is wrong to judge or criticize others on the basis of their diet: Colossians 2:16-23. As long as a person believes that what they are eating is permitted, they have a right to eat it: 1 Timothy 4:1-6.
- We should use mealtimes to enjoy fellowship with others believers. Jesus often dined with his friends Mary, Martha, and Lazarus.
- We can use mealtimes to reach unbelievers. Jesus ate with sinful Pharisees and dined at the home of Zacchaeus.

As you read this chapter, note how many times the word "abomination" is used in the KJV or is translated "detestable" in other versions. This is how God views sin--as abominable and detestable. Do not try to minimize sin by using lesser terms: Abortion is murder, not a woman's choice. Adultery is not an "affair"--it is sin. Isaiah 5:20 says "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness..." All sin is an abomination to God, as it should be to us. The laws given in this and subsequent chapters were summed up by Jesus in Matthew 22:37-40: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

I. Introduction. (1-2)
The Lord said to Moses and Aaron: Say to the Israelites: Of all the animals that live on land, these are the ones you may eat.

II. Quadrupeds. (3-8)
A. You may eat any animal that has a split hoof completely divided and that chews the cud.
B. There are some that only chew the cud or only have a split hoof, but you must not eat them.
   1. The camel, though it chews the cud, does not have a split hoof; it is ceremonially unclean for you.
   2. The coney (similar to rabbit or badger), though it chews the cud, does not have a split hoof; it is unclean for you.
   3. The rabbit, though it chews the cud, does not have a split hoof; it is unclean for you.
   4. And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you.
C. You must not eat their meat or touch their carcasses; they are unclean for you.

III. Seafood. (9-12)
A. Of all the creatures living in the water of the seas and the streams, you may eat any that have fins and scales.

B. But all creatures in the seas or streams that do not have fins and scales—whether among all the swarming things or among all the other living creatures in the water—you are to detest.

C. And since you are to detest them, you must not eat their meat and you must detest their carcasses.

D. Anything living in the water that does not have fins and scales is to be detestable to you.

IV. Birds. (13-19)

These are the birds you are to detest and not eat because they are detestable:
The eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe, and the bat. *(The raven fed Elijah at God’s command. God can even use what is classified as unclean or evil for good to accomplish His purposes.)*

V. Insects. (20-25)

A. All flying insects that walk on all fours are to be detestable to you.

B. There are, however, some winged creatures that walk on all fours that you may eat:
   1. Those that have jointed legs for hopping on the ground.
   2. Of these you may eat any kind of locust, katydid, cricket or grasshopper.
   3. But all other winged creatures that have four legs you are to detest.

C. You will make yourselves unclean by these:
   1. Whoever touches their carcasses will be unclean till evening. *(Meaning he cannot participate in sacrifices.)*
   2. Whoever picks up one of their carcasses must wash his clothes, and he will be unclean till evening.

VI. Split-hooved animals and those with paws. (26-28)

A. Every animal that has a split hoof not completely divided or that does not chew the cud is unclean for you; whoever touches the carcass of any of them will be unclean.

B. Of all the animals that walk on all fours, those that walk on their paws are unclean for you; whoever touches their carcasses will be unclean till evening.

C. Anyone who picks up their carcasses must wash his clothes, and he will be unclean till evening.

D. They are unclean for you.

VII. Creatures that move on the ground. (29-31)

A. Of the animals that move about on the ground, these are unclean for you: The
weasel, the rat, any kind of great lizard, the gecko, the monitor lizard, the wall lizard, the skink and the chameleon.

B. Of all those that move along the ground, these are unclean for you. Whoever touches them when they are dead will be unclean till evening.

VIII. Regulations regarding the carcasses of animals. (32-40)
A. When one of them dies and falls on something, that article, whatever its use, will be unclean, whether it is made of wood, cloth, hide or sackcloth. Put it in water; it will be unclean till evening, and then it will be clean.
B. If one of them falls into a clay pot, everything in it will be unclean, and you must break the pot. Any food that could be eaten but has water on it from such a pot is unclean, and any liquid that could be drunk from it is unclean.
C. Anything that one of their carcasses falls on becomes unclean; an oven or cooking pot must be broken up. They are unclean, and you are to regard them as unclean.
D. A spring, however, or a cistern for collecting water remains clean, but anyone who touches one of these carcasses is unclean.
E. If a carcass falls on any seeds that are to be planted, they remain clean. But if water has been put on the seed and a carcass falls on it, it is unclean for you.
F. If an animal that you are allowed to eat dies:
   1. Anyone who touches the carcass will be unclean till evening.
   2. Anyone who eats some of the carcass must wash his clothes, and he will be unclean till evening.
   3. Anyone who picks up the carcass must wash his clothes, and he will be unclean till evening.

IX. Other creatures that move on the ground. (41-42)
A. Every creature that moves about on the ground is detestable; it is not to be eaten.
B. You are not to eat any creature that moves about on the ground, whether it moves on its belly or walks on all fours or on many feet; it is detestable.

X. Holiness required for the people of God. (43-47)
A. Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them.
B. I am the Lord your God: Consecrate yourselves and be holy, because I am holy.
C. Do not make yourselves unclean by any creature that moves about on the ground.
D. I am the Lord who brought you up out of Egypt to be your God: Therefore be holy, because I am holy.
E. These are the regulations concerning animals, birds, every living thing that moves in the water and every creature that moves about on the ground: You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.

(The motivations for holiness: God commands it; He is the Lord; He is holy; He brought us out of the land of sin and slavery to be our God. Believers are commanded to be holy, but some of the practical ways in which we live this out--i.e., in terms of diet--differs from that of the Israeli
community in Old Testament times. Again, we must distinguish between God's moral laws which do not change and the civil or ceremonial laws which were unique to Israel.)

**Study questions on chapter 11:**

1. Using the introductory note for this chapter and the chapter itself, answer questions 1-12:
   - What do Leviticus chapters 11-22 concern?
   - Why did God give these laws?
   - What is the reason for obeying even if we do not understand a command given by God?
   - How are the terms "clean" and "unclean" used in these chapters?
   - What New Testament passages confirm the temporal nature of these laws?
   - To whom were these laws given?
   - What should be a believer's attitude towards those who differ regarding diet choices?
   - Why were some of the foods prohibited and later permitted?
   - Of what are these dietary laws symbolic?
   - Summarize the major spiritual principles discussed in the introductory notes that are applicable to believers in terms of diet.

2. What word is used repeatedly to describe sin in this chapter? (10-11,13,20,23,41-43)

3. How does God view sin? (introductory note)

4. Using outline point X and verses 43-47, answer the following questions.
   - What should be our motivations for holy living?
   - Between what must we distinguish when we consider Old Testament laws?

5. What did you learn in this chapter to apply to your life and ministry?
Leviticus 12

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.
3 And in the eighth day the flesh of his foreskin shall be circumcised.
4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.
6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:
7 Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.
8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Outline 12:
(Laws regarding purification after childbirth. These laws do not mean that having sex or childbirth are sinful. God was the one who commanded reproduction: Genesis 1:28. Rather, this chapter addresses ceremonial uncleanness. The pain and blood involved in childbirth are reminders of original sin, as anguish in childbirth was one of the curses: Genesis 3:16. No blood was permitted in the Tabernacle other than the sacrificial blood, hence the normal bleeding of the menstrual cycle and following a birth made a woman unclean ceremonially. A male child was permitted to go to the Tabernacle on the eighth day because of the requirement for circumcision, not because God places more value on a boy than a girl. The practical aspects of the ceremonial separation was that the new mother had time to bond with the baby and she was protected from the advances of an inconsiderate husband.)

The Lord said to Moses: Say to the Israelites:
I. Ceremonial uncleanness after childbirth. (1-5)
   A. Birth of a son.
      1. A woman who becomes pregnant and gives birth to a son will be
ceremonially unclean for seven days, just as she is unclean during her monthly period.

2. On the eighth day the boy is to be circumcised.

3. Then the woman must wait thirty-three days to be purified from her bleeding.

4. She must not touch anything sacred or go to the court of the sanctuary until the days of her purification are over.

B. Birth of a daughter.

1. If she gives birth to a daughter, for two weeks the woman will be unclean, as during her period.

2. Then she must wait sixty-six days to be purified from her bleeding.

II. Offerings for ceremonial cleansing. (6-8)

A. When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the Tent of Meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering.

B. He shall offer them before the Lord to make atonement for her, and then she will be ceremonially clean from her flow of blood.

C. These are the regulations for the woman who gives birth to a boy or a girl.

D. If she cannot afford a lamb, she is to bring two doves or two young pigeons.

1. One will be for a burnt offering and the other for a sin offering.

2. In this way the priest will make atonement for her, and she will be clean. (See Luke 2:24.)

(So how is this passage profitable in the life of a believer?)

-It emphasizes that God is involved in the details of life.
-It reveals that atonement is available to all, whether rich or poor.
-It confirms that only the blood of Jesus can cleanse from sin.
-It illustrates that even when we may not understand God's reasons for certain regulations, He has divine purposes and the fact that He commanded is the only reason that is needed to obey.)

Study questions on chapter 12:

1. Using the introductory outline notes for this chapter and verses 1-5, answer the following questions:

-Do these laws indicate the having sex or childbirth are sinful? Why or why not?
-Why was a woman ceremonially unclean for a period of time following the birth of a baby?
-Why was a newborn son permitted to go to the Tabernacle on the eight day after birth?
-What might be some practical aspects of the ceremonial separation for the new mother?

2. According to verses 6-8:

-What offering was the woman to bring after the days of purification were
complete?
-If she could not afford this offering, what was an alternative offering that was acceptable.

3. Use the closing outline note to apply this passage to the lives of believers.

4. What did you learn in this chapter to apply to your life and ministry?

Leviticus 13

1 And the Lord spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18 The flesh also, in which, even in the skin thereof, was a boil, and is healed,
19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil.
21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:
22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.
23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.
24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;
25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.
26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days:
27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.
28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.
29 If a man or woman have a plague upon the head or the beard;
30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.
31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days:
32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin;
33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:
34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
35 But if the scall spread much in the skin after his cleansing;
36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.
37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the
scall is healed, he is clean: and the priest shall pronounce him clean.
38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;
39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin; he is clean.
40 And the man whose hair is fallen off his head, he is bald; yet is he clean.
41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet is he clean.
42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.
43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh; 44 He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.
45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.
46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.
47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
48 Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;
49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:
50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:
51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy; it is unclean.
52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;
54 Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:
55 And the priest shall look on the plague, after that it is washed: and, behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without.
56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.
58 And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Outline 13:
(This chapter details the laws concerning leprosy. Chapter 14 deals with the cleansing of the disease. Why such a long section concerning leprosy? Not just because of the seriousness of the disease, but because of the tremendous spiritual analogies that between leprosy and sin. Study the notes regarding these analogies as you progress through these outlines.)
I. Examination required. (1-44)
   The Lord said to Moses and Aaron, When anyone has a swelling or a rash or a bright spot on his skin that may become an infectious skin disease, he must be brought to Aaron the priest or to one of his sons who is a priest. (The priest was to make the examination. The analogy here is that believers should come to our High Priest for examination, to confess, and to be cleansed of sin. Things that appear to be sin should be properly investigated, just as the priest examined possible leprosy cases. 1 Corinthians 11:28 directs believers to examine themselves.)
   A. Sores and rashes.
      1. The priest is to examine the sore on his skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is an infectious skin disease.
         a. When the priest examines him, he shall pronounce him ceremonially unclean.
         b. If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days.
      2. On the seventh day the priest is to examine him, and if he sees that the sore is unchanged and has not spread in the skin, he is to keep him in isolation another seven days.
      3. On the seventh day the priest is to examine him again, and if the sore has faded and has not spread in the skin, the priest shall pronounce him clean; it is only a rash. The man must wash his clothes, and he will be clean.
      4. But if the rash does spread in his skin after he has shown himself to the priest to be pronounced clean, he must appear before the priest again.
         a. The priest is to examine him, and if the rash has spread in the skin, he shall pronounce him unclean.
         b. It is an infectious disease.
   B. Infectious skin diseases.
      1. When anyone has an infectious skin disease, he must be brought to the
priest and the priest is to examine him:

a. If there is a white swelling in the skin that has turned the hair white and if there is raw flesh in the swelling, it is a chronic skin disease.

b. The priest shall pronounce him unclean.

c. He is not to put him in isolation, because he is already unclean.

3. If the disease breaks out all over his skin and, so far as the priest can see, it covers all the skin of the infected person from head to foot, the priest is to examine him:

a. If the disease has covered his whole body, he shall pronounce that person clean. Since it has all turned white, he is clean.

b. But whenever raw flesh appears on him, he will be unclean. When the priest sees the raw flesh, he shall pronounce him unclean. The raw flesh is unclean; he has an infectious disease.

c. Should the raw flesh change and turn white, he must go to the priest. The priest is to examine him, and if the sores have turned white, the priest shall pronounce the infected person clean; then he will be clean.

(Raw flesh was unclean. Spiritually, fleshly conduct and attitudes are sin.)

C. Boils.

1. When someone has a boil on his skin and it heals, and in the place where the boil was a white swelling or reddish-white spot appears, he must present himself to the priest.

2. The priest is to examine it and if it appears to be more than skin deep and the hair in it has turned white, the priest shall pronounce him unclean. It is an infectious skin disease that has broken out where the boil was.

3. But if, when the priest examines it, there is no white hair in it and it is not more than skin deep and has faded, then the priest is to put him in isolation for seven days.

4. If it is spreading in the skin, the priest shall pronounce him unclean; it is infectious.

5. But if the spot is unchanged and has not spread, it is only a scar from the boil and the priest shall pronounce him clean.

D. Burns.

1. When someone has a burn on his skin and a reddish-white or white spot appears in the raw flesh of the burn, the priest is to examine the spot.

a. If the hair in it has turned white and it appears to be more than skin deep, it is an infectious disease that has broken out in the burn.

b. The priest shall pronounce him unclean; it is an infectious skin disease.

2. But if the priest examines it and there is no white hair in the spot and if it is not more than skin deep and has faded, then the priest is to put him in isolation for seven days.
a. On the seventh day the priest is to examine him and if it is spreading in the skin, the priest shall pronounce him unclean; it is an infectious skin disease.

b. If, however, the spot is unchanged and has not spread in the skin but has faded, it is a swelling from the burn and the priest shall pronounce him clean; it is only a scar from the burn.

E. Head and chin sores.
1. If a man or woman has a sore on the head or on the chin, the priest is to examine the sore, and if it appears to be more than skin deep and the hair in it is yellow and thin, the priest shall pronounce that person unclean; it is an itch, an infectious disease of the head or chin.

2. But if, when the priest examines this kind of sore, it does not seem to be more than skin deep and there is no black hair in it, then the priest is to put the infected person in isolation for seven days.

3. On the seventh day the priest is to examine the sore, and if the itch has not spread and there is no yellow hair in it and it does not appear to be more than skin deep, he must be shaved except for the diseased area, and the priest is to keep him in isolation another seven days.

4. On the seventh day the priest is to examine the itch, and if it has not spread in the skin and appears to be no more than skin deep, the priest shall pronounce him clean. He must wash his clothes, and he will be clean.

5. But if the itch does spread in the skin after he is pronounced clean, the priest is to examine him, and if the itch has spread in the skin, the priest does not need to look for yellow hair; the person is unclean.

6. If, however, in his judgment it is unchanged and black hair has grown in it, the itch is healed. He is clean, and the priest shall pronounce him clean.

F. White spots on the skin.
When a man or woman has white spots on the skin, the priest is to examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; that person is clean.

G. Baldness.
1. When a man has lost his hair and is bald, he is clean.

2. If he has lost his hair from the front of his scalp and has a bald forehead, he is clean.

3. But if he has a reddish-white sore on his bald head or forehead, it is an infectious disease breaking out on his head or forehead.
   a. The priest is to examine him, and if the swollen sore on his head or forehead is reddish-white like an infectious skin disease, the man is diseased and is unclean.
   b. The priest shall pronounce him unclean because of the sore on his head.

II. Regulations for those infected. (45-46)
A. The person with such an infectious disease must wear torn clothes, let his hair be unkempt, cover the lower part of his face, and cry out, 'Unclean! Unclean!'

B. As long as he has the infection he remains unclean. He must live alone. He must live outside the camp.  
   (Like leprosy, sin is a serious matter. It results in uncleanliness and separation from friends, family, etc. A person pronounced unclean because of leprosy was excluded from the community because the disease was infectious: Leviticus 13:44-46. See also Numbers 5:1-2 and 2 Kings 7:3; 15:5.)

III. Contaminated clothing. (47-59)
A. If any clothing is contaminated with mildew--any woolen or linen clothing, any woven or knitted material of linen or wool, any leather or anything made of leather--and if the contamination in the clothing, or leather, or woven or knitted material, or any leather article is greenish or reddish, it is a spreading mildew and must be shown to the priest.

B. The priest is to examine the mildew and isolate the affected article for seven days.

C. On the seventh day he is to examine it, and if the mildew has spread in the clothing, or the woven or knitted material, or the leather--whatever its use--it is a destructive mildew; the article is unclean. He must burn up the clothing, or the woven or knitted material of wool or linen, or any leather article that has the contamination in it, because the mildew is destructive; the article must be burned up.

D. But if, when the priest examines it, the mildew has not spread in the clothing, or the woven or knitted material, or the leather article, he shall order that the contaminated article be washed. Then he is to isolate it for another seven days.

E. After the affected article has been washed, the priest is to examine it, and if the mildew has not changed its appearance, even though it has not spread, it is unclean. Burn it with fire, whether the mildew has affected one side or the other.

F. If, when the priest examines it, the mildew has faded after the article has been washed, he is to tear the contaminated part out of the clothing, or the leather, or the woven or knitted material.

G. But if it reappears in the clothing, or in the woven or knitted material, or in the leather article, it is spreading and whatever has the mildew must be burned with fire.

H. The clothing, or the woven or knitted material, or any leather article that has been washed and is rid of the mildew, must be washed again, and it will be clean.

I. These are the regulations concerning contamination by mildew in woolen or linen clothing, woven or knitted material, or any leather article, for pronouncing them clean or unclean.
   (Throughout Scripture, clean clothing is a symbol of the righteousness of Jesus Christ. Unclean clothing is a symbol of self-righteousness which is like dirty rags in the sight of God. Our sinful "garments" must experience spiritual washing by the water of the Word: Acts 22:16.)
(In scriptures, leprosy is symbolic of sin as seen in the following comparisons:
- It begins in a small way but progresses and gets worse if it is not dealt with.
- It breaks out in unlikely spots--often hidden from sight.
- It creates fear.
- It separates one from all that is good.
- It affects the nervous system so that a person becomes desensitized to pain--symbolic of a hardened heart and conscience.
- It contaminates.
- It is contagious.
- It penetrates--it is more than skin deep.
- It easily spreads to others.
- It results in hopelessness.
- It affects the whole person: His health, relationships, socio-economic status, and emotions.
- It creates areas of raw flesh, just as sin creates carnal flesh spiritually.
- It results in death.

Leprosy must be dealt with or it continues to spread. Sin must also be dealt with or it continues to spread. The next chapter provides spiritual analogies drawn from the regulations for dealing with the disease of leprosy. There was a specific process a leper must follow in order for him to be pronounced clean. We, too, have a specific spiritual process: Confess and repent of the "leprosy" of our sin and be cleansed by the blood of Jesus Christ.)

Study questions on chapter 13:
1. What is the subject of chapters 13 and 14? (introductory note)
2. Why is so much attention given to this subject? (introductory note)
3. What do verses 1-44 concern?
4. Who was required to examine a person for the presence of leprosy? What is the spiritual analogy? (verse 1 and outline point I)
5. According to verses 45-46, what were the regulations for those infected by leprosy? Apply this spiritually to sin. (outline point II B)
6. According to verses 47-59, what was to happen to clothing contaminated by infectious skin diseases? Using the outline note at the end of point III, apply this spiritually.
7. Using the note following outline point III, answer the following questions:
   - Of what is clothing a symbol in scripture?
   - Of what is unclean clothing symbolic in Scripture?
   - Of what is clean clothing symbolic of in scripture?
   - How are our spiritual garments made clean? (Acts 22:16)
8. Using the final outline notes in this chapter, answer the following:
   - What are some analogies that may be drawn between leprosy and sin?
   - Why must the disease of leprosy be dealt with?
   - Why must sin be dealt with?
What is the specific spiritual process for a believer to deal with sin?

9. What did you learn in this chapter to apply to your life and ministry?

Leviticus 14

1 And the Lord spake unto Moses, saying,
2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;
4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:
5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:
7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.
9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.
10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil.
11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord, at the door of the tabernacle of the congregation:
12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the Lord:
13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy:
14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand:
16 And the priest shall dip his right finger in the oil that is in his left hand, and shall
sprinkle of the oil with his finger seven times before the Lord:
17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:
18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord.
19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:
20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.
21 And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;
22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.
23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.
24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the Lord:
25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
26 And the priest shall pour of the oil into the palm of his own left hand:
27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord:
28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:
29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord.
30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get; even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the Lord.
31 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.
32 And the Lord spake unto Moses and unto Aaron, saying,
33 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;
34 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:
35 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest
shall go in to see the house:
37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;
38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house;
40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city:
41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.
43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;
44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.
45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.
46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.
49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:
50 And he shall kill the one of the birds in an earthen vessel over running water:
51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:
52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:
53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.
54 This is the law for all manner of plague of leprosy, and scall,
55 And for the leprosy of a garment, and of a house,
56 And for a rising, and for a scab, and for a bright spot:
57 To teach when it is unclean, and when it is clean: this is the law of leprosy.
Outline 14:
(Laws concerning leprosy continued. The last chapter detailed the spiritual parallels between leprosy and sin. This chapter concerns the spiritual applications of the purification of the leper.)

I. Outside the camp: Cleansing and restoration of a leper. (1-8a)
(Being outside the camp is symbolic of being separated from God's people because of sin.)

The Lord said to Moses: These are the regulations for the diseased person at the time of his ceremonial cleansing, when he is brought to the priest:

A. The priest is to go outside the camp and examine him. (Just as the priest came to the leper outside the camp, so Jesus comes to us, just as we are, in our sinful condition.)

B. If the person has been healed of his infectious skin disease, the priest shall order that two live clean birds, some cedar wood, scarlet yarn, and hyssop be brought for the one to be cleansed.

1. Then the priest shall order that one of the birds be killed over fresh water in a clay pot.
2. He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn, and the hyssop, into the blood of the bird that was killed over the fresh water.
3. Seven times he shall sprinkle the one to be cleansed of the infectious disease and pronounce him clean.
4. Then he is to release the live bird in the open fields.

(The two birds represent two aspects of what Christ has done for sinful mankind. Together, they provide the complete picture of salvation.

The first bird that was slain represents Christ dying as our substitute and shedding His blood for our sins. Notice that this bird was sacrificed in an earthen vessel. Christ took on our human nature and was manifested in the flesh--in an earthen vessel: 2 Corinthians 4:7. He shed His blood and died for our sins.

The second bird that was set free represents Christ bearing our sins away. He was the Lamb of God which takes away the sin of the world: John 1:29. This bird represents the complete removal of our sins forever which was fulfilled when Jesus died on the cross: Hebrews 10:3-4, 8-10; Romans 5:11.

Other elements used in the ceremony are also symbolic. The water speaks of the Word of God. The cedar is indestructible--speaking of incorruptible eternal life. The hyssop speaks of cleansing: Psalms 51:7. The scarlet cord represents the blood of Jesus.)
C. The person to be cleansed must wash his clothes, shave off all his hair and bathe with water; then he will be ceremonially clean. **(Shaving his hair and bathing are symbolic of the lifestyle changes that should occur after a person is healed from the "leprosy" of a sinful lifestyle. Exterior changes will confirm the internal cleansing.)**

II. Inside the camp. (8b-32)

*(The cleansing that occurred inside the camp is a symbol of being fully reconciled through the blood of Christ.)*

A. After this he may come into the camp, but he must stay outside his tent for seven days. *(The cleansing by blood speaks of the blood sacrifice of Jesus Christ that is necessary for cleansing from sin. The sinner could come into the camp after this sacrifice, but must remain outside of his tent for seven days until evidences of the cleansing were manifested. Likewise, there should be external evidences of spiritual change.)*

B. On the seventh day he must:
   1. Shave off all his hair.
   2. Shave his head, his beard, his eyebrows, and the rest of his hair.
   3. Wash his clothes and bathe himself with water, and he will be clean.

C. On the eighth day he must bring two male lambs and one ewe lamb a year old, each without defect, along with three-tenths of an ephah of fine flour mixed with oil for a grain offering, and one log of oil.
   1. The priest who pronounces him clean shall present both the one to be cleansed and his offerings before the Lord at the entrance to the Tent of Meeting.
   2. Then the priest is to take one of the male lambs and offer it as a guilt offering, along with the log of oil; he shall wave them before the Lord as a wave offering.
   3. He is to slaughter the lamb in the holy place where the sin offering and the burnt offering are slaughtered.
   4. Like the sin offering, the guilt offering belongs to the priest; it is most holy.
   5. The priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. *(This is symbolic of listening to God, working for God, and walking in God's way--all of which should be manifested in the life of a person who has been cleansed from sin through the blood of Christ.)*
   6. The priest shall then take some of the log of oil, pour it in the palm of his
own left hand, dip his right forefinger into the oil in his palm, and with his finger sprinkle some of it before the Lord seven times.

7. The priest is to put some of the oil remaining in his palm on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on top of the blood of the guilt offering. 

(The blood was first applied to these same areas. This is symbolic of the fact that after being cleansed from the "leprosy" of sin through the blood of Jesus, we need the anointing of the Holy Spirit to be able to hear the voice of God; work the works of God; and walk the Christian walk.)

8. The rest of the oil in his palm the priest shall put on the head of the one to be cleansed and make atonement for him before the Lord. (The oil on the head is symbolic of a renewed mind after conversion from sin.)

D. Then the priest is to sacrifice the sin offering and make atonement for the one to be cleansed from his uncleanness. After that, the priest shall slaughter the burnt offering and offer it on the altar, together with the grain offering, and make atonement for him, and he will be clean.

E. If, however, he is poor and cannot afford these, he must take one male lamb as a guilt offering to be waved to make atonement for him, together with a tenth of an ephah of fine flour mixed with oil for a grain offering, a log of oil, and two doves or two young pigeons, which he can afford, one for a sin offering and the other for a burnt offering.

1. On the eighth day he must bring them for his cleansing to the priest at the entrance to the Tent of Meeting, before the Lord.

2. The priest is to take the lamb for the guilt offering, together with the log of oil, and wave them before the Lord as a wave offering.

3. He shall slaughter the lamb for the guilt offering and take some of its blood and put it on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot.

4. The priest is to pour some of the oil into the palm of his own left hand, and with his right forefinger sprinkle some of the oil from his palm seven times before the Lord.

5. He is to put some of the oil in his palm and put it on the same places he put the blood of the guilt offering--on the lobe of the right ear of the one to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. (The blood was first applied to these same areas. This is symbolic of the fact that after being cleansed from the leprosy of sin through the blood of Jesus, we need the anointing of the Holy Spirit to be able to hear the voice of God; work the works of God; and walk the Christian walk.)

6. The rest of the oil in his palm the priest shall put on the head of the one to be cleansed, to make atonement for him before the Lord. (The oil on the head is symbolic of a renewed mind after conversion from sin.)

7. Then he shall sacrifice the doves or the young pigeons, which the person
can afford, one as a sin offering and the other as a burnt offering, together with the grain offering. In this way the priest will make atonement before the Lord on behalf of the one to be cleansed.

F. These are the regulations for anyone who has an infectious skin disease and who cannot afford the regular offerings for his cleansing.

III. Regulations regarding leprosy in a house. (33-53)

A. The Lord said to Moses and Aaron: When you enter the land of Canaan, which I am giving you as your possession, and I put a spreading mildew in a house in that land, the owner of the house must go and tell the priest, "I have seen something that looks like mildew in my house." (Why would God put a spreading mildew in a house? Perhaps for judgment: See Amos 4:9.)

B. The priest is to order the house to be emptied before he goes in to examine the mildew, so that nothing in the house will be pronounced unclean. After this the priest is to go in and inspect the house.
1. He is to examine the mildew on the walls, and if it has greenish or reddish depressions that appear to be deeper than the surface of the wall, the priest shall go out the doorway of the house and close it up for seven days.
2. On the seventh day the priest shall return to inspect the house. If the mildew has spread on the walls, he is to order that the contaminated stones be torn out and thrown into an unclean place outside the town.
3. He must have all the inside walls of the house scraped and the material that is scraped off dumped into an unclean place outside the town.
4. Then they are to take other stones to replace these and take new clay and plaster the house.

C. If the mildew reappears in the house after the stones have been torn out and the house scraped and plastered, the priest is to go and examine it and, if the mildew has spread in the house, it is a destructive mildew; the house is unclean. It must be torn down--its stones, timbers, and all the plaster--and taken out of the town to an unclean place.
1. Anyone who goes into the house while it is closed up will be unclean till evening.
2. Anyone who sleeps or eats in the house must wash his clothes.

D. But if the priest comes to examine it and the mildew has not spread after the house has been plastered, he shall pronounce the house clean, because the mildew is gone. (The same process is used as in verses 1-8 with the same symbolic meanings.)
1. To purify the house he is to take two birds, some cedar wood, scarlet yarn, and hyssop.
2. He shall kill one of the birds over fresh water in a clay pot. Then he is to take the cedar wood, the hyssop, the scarlet yarn and the live bird, dip them into the blood of the dead bird and the fresh water, and sprinkle the house seven times.
3. He shall purify the house with the bird's blood, the fresh water, the live
bird, the cedar wood, the hyssop and the scarlet yarn.

4. Then he is to release the live bird in the open fields outside the town. In this way he will make atonement for the house, and it will be clean.

(This section regarding the purification of the leper's house is symbolic of the spiritual cleansing of the sinner's environment. Practically speaking, after being cleansed from sin there are lifestyle changes that should occur in the new believer's life: New friends, new attitudes, and new conduct, different music and media, etc. The cleansing by the blood sacrifice speaks of the blood of Jesus Christ that is necessary for the continual cleansing from contamination by sin after salvation. A periodic examination of one's home and personal environment is a wise practice.)

IV. Summary. (54-57)
A. These are the regulations for:
   1. Any infectious skin disease.
   2. For an itch.
   3. For mildew in clothing or in a house.
   4. For a swelling, a rash or a bright spot.
B. These are the regulations to determine when something is clean or unclean.
C. These are the regulations for infectious skin diseases and mildew.

(In closing this chapter, read Psalm 38. David did not have leprosy, but in this Psalm he deals with sin as a spiritual parallel of leprosy. The word for "heal" in this Psalm is the same used for cleansing of leprosy used in Leviticus 14.)

Study questions on chapter 14:
1. What is the subject of this chapter? (introductory note)
2. Where was a leper cleansed and restored? Of what is this symbolic? (1-8 and outline point I)
4. Who went outside the camp to examine the leper? Of what is this symbolic? (verse 2 and outline point I A)
5. Using verses 4-7 and the notes following outline point I B, explain the spiritual analogies of the following elements used in the cleansing of the leper:
   -The bird that was slain.
   -The bird that was released.
   -The water.
   -The cedar.
   -The hyssop.
   -The scarlet cord.
6. According to verse 8 and outline point I C, what is the symbolism of the leper shaving and bathing after being cleansed?
7. According to outline point II A and verses 8-9, what did the leper do after being cleansed? Where did he go and for how long? Of what is this spiritually symbolic?)
8. According to verse 14, where was the blood applied on the leper and what does this symbolize spiritually? (see also outline point II C 5)

9. According to verses 15-17, where was the oil applied on the leper and what does this symbolize spiritually? (see also outline point II C 7)

10. Where was the oil applied next and of what is this symbolic? (outline point II C 8)

11. Using outline note following point III D, explain the spiritual parallels of the purification of the leper's house as detailed in verses 33-53.

12. Study Psalm 38 and apply it spiritually to the "leprosy" of sin.

13. What did you learn in this chapter to apply to your life and ministry?
Leviticus 15

1 And the Lord spake unto Moses and to Aaron, saying,
2 Speak unto the children of Israel, and say unto them, When any man hath a running
issue out of his flesh, because of his issue he is unclean.
3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his
flesh be stopped from his issue, it is his uncleanness.
4 Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he
sitteth, shall be unclean.
5 And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and
be unclean until the even.
6 And he that sitteth on any thing whereon he sat that hath the issue shall wash his clothes,
and bathe himself in water, and be unclean until the even.
7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe
himself in water, and be unclean until the even.
8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes,
and bathe himself in water, and be unclean until the even.
9 And what saddle soever he rideth upon that hath the issue shall be broken: and
every vessel of wood shall be rinsed in water.
10 And when he that hath an issue is cleansed of his issue; then he shall number to himself
seven days for his cleansing, and wash his clothes, and bathe his flesh in running water,
and shall be clean.
11 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and
come before the Lord unto the door of the tabernacle of the congregation, and give them
unto the priest:
12 And the priest shall offer them, the one for a sin offering, and the other for a burnt
offering; and the priest shall make an atonement for him before the Lord for his issue.
13 And if any man's seed of copulation go out from him, then he shall wash all his flesh in
water, and be unclean until the even.
14 And every garment, and every skin, whereon is the seed of copulation, shall be washed
with water, and be unclean until the even.
15 The woman also with whom man shall lie with seed of copulation, they shall both bathe
themselves in water, and be unclean until the even.
19 And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.
20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.
21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.
22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.
23 And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.
24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.
25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.
26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.
27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.
28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.
31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.
32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;
33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Outline 15:
(Regulations regarding sexual impurities—most likely communicable sexually transmitted diseases. The spiritual application to the lives of believers is to avoid sexual defilement in any form. There are many New Testament admonitions to avoid adultery, fornication, and sexual perversion. God's moral laws are given to save us from the penalties of sexual sin; protect us from sexually transmitted diseases; and keep us spiritually holy and separate from the sinful practices of the world.)
I. Purification of men. (1-18)
The Lord said to Moses and Aaron: Speak to the Israelites and say to them:

A. When any man has a bodily discharge, the discharge is unclean. Whether it continues flowing from his body or is blocked, it will make him unclean.

B. This is how his discharge will bring about uncleanness:
   1. Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean.
      a. Anyone who touches his bed must wash his clothes and bathe with water, and he will be unclean till evening.
      b. Whoever sits on anything that the man with a discharge sat on must wash his clothes and bathe with water, and he will be unclean till evening.
   2. Whoever touches the man who has a discharge must wash his clothes and bathe with water, and he will be unclean till evening.
   3. If the man with the discharge spits on someone who is clean, that person must wash his clothes and bathe with water, and he will be unclean till evening.
   4. Everything the man sits on when riding will be unclean, and whoever touches any of the things that were under him will be unclean till evening; whoever picks up those things must wash his clothes and bathe with water, and he will be unclean till evening.
   5. Anyone the man with a discharge touches without rinsing his hands with water must wash his clothes and bathe with water, and he will be unclean till evening.
   6. A clay pot that the man touches must be broken, and any wooden article is to be rinsed with water.

C. When a man is cleansed from his discharge, he is to count off seven days for his ceremonial cleansing; he must wash his clothes and bathe himself with fresh water, and he will be clean.

D. On the eighth day he must take two doves or two young pigeons and come before the Lord to the entrance to the Tent of Meeting and give them to the priest. The priest is to sacrifice them, the one for a sin offering and the other for a burnt offering. In this way he will make atonement before the Lord for the man because of his discharge.

E. When a man has an emission of semen, he must bathe his whole body with water, and he will be unclean till evening.

F. Any clothing or leather that has semen on it must be washed with water, and it will be unclean till evening.

G. When a man lies with a woman and there is an emission of semen, both must bathe with water, and they will be unclean till evening. (This does not mean that sexual relations with one's spouse is sin. This is speaking of ceremonial uncleanness.)

II. Purification of women. (19-30)

A. When a woman has her regular flow of blood, the impurity of her monthly period
will last seven days, and anyone who touches her will be unclean till evening. *(This does not mean a woman was considered sinful or defiled during her normal period. She was ceremonially unclean because no blood other than the blood sacrifice was allowed in the Tabernacle. Anyone who came in contact with her blood was ceremonially unclean as well.)*

B. Anything she lies on during her period will be unclean, and anything she sits on will be unclean.
   1. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean till evening.
   2. Whoever touches anything she sits on must wash his clothes and bathe with water, and he will be unclean till evening.
   3. Whether it is the bed or anything she was sitting on, when anyone touches it, he will be unclean till evening.

C. If a man lies with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean.

D. When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period.
   1. Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period.
   2. Whoever touches them will be unclean; he must wash his clothes and bathe with water, and he will be unclean till evening. *(This passage provides understanding as to what the woman with the issue of blood experienced: See Luke 8:3-48.)*

E. When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean.

F. On the eighth day she must take two doves or two young pigeons and bring them to the priest at the entrance to the Tent of Meeting.

G. The priest is to sacrifice one for a sin offering and the other for a burnt offering. In this way he will make atonement for her before the Lord for the uncleanness of her discharge.

III. Conclusion. (31-33)

A. You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place, which is among them.

B. These are the regulations:
   1. For a man with a discharge.
   2. For anyone made unclean by an emission of semen.
   3. For a woman in her monthly period.
   4. For a man or a woman with a discharge.
   5. For a man who lies with a woman who is ceremonially unclean.
(Note that water and blood were involved in the ceremonial cleansing of sexual diseases. Spiritually, it is the water of the Word and the blood of Jesus Christ that cleanses and keeps believers free from sexual and all sin.)

Study questions on chapter 15:

1. What is the subject of this chapter? (verse 1 and outline introduction)
2. What is the spiritual application that may be made from the regulations in this chapter? (outline introduction)
3. What are the purposes of God's moral laws? (outline introduction)
4. What do verses 1-18 concern? (outline point I)
5. What do verses 19-30 concern? (outline point II)
6. Explain why a woman was considered ceremonially unclean during her normal monthly period. (outline note II A)
7. How does this passage provide better understanding of the problems of the woman with the issue of the blood mentioned in Luke 8:3-48?
8. What were the two substances used in cleansing sexual diseases? Apply this spiritually. (outline note following point III B)
9. What did you learn in this chapter to apply to your life and ministry?
Leviticus 16

1 And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died;
2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.
3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.
4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.
5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.
6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.
7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.
8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.
9 And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering.
10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.
11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:
12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail:
13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:
14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.
15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle
it upon the mercy seat, and before the mercy seat:
16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.
17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.
18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.
19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.
20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:
21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:
22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.
23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:
24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.
25 And the fat of the sin offering shall he burn upon the altar.
26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.
27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.
28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:
30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.
31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.
32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen
clothes, even the holy garments:
33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.
34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

Outline 16:  
(The Day Of Atonement--also known as Yom Kippur. Atonement means "at-one-ment", the bringing together of two parties who have been at enmity into a positive relationship--in this case, restoring relationship between sinful man and a righteous God. It also means "to cover", as sins were covered by the blood sacrifice.)

I.  Entering the Holy Place.  (1-4)
(Instructions are specific: Israel must come God's way, as we must come by way of the cross, the blood sacrifice of Jesus, to attain atonement for our sins. Only the high priest could enter the Holy of Holies in God's presence to make atonement for Israel's sin. Only our High Priest, Jesus, can make atonement for our sin.)
The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. The Lord said to Moses:
A.  Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.
B.  This is how Aaron is to enter the sanctuary area:
   1.  He must enter with a young bull for a sin offering and a ram for a burnt offering.
   2.  He is to:
      a.  Put on the sacred linen tunic, with linen undergarments next to his body.
      b.  He is to tie the linen sash around him.
      c.  He is to put on the linen turban.
   3.  These are sacred garments; so he must bathe himself with water before he puts them on.
(The clean clothes and washing in water symbolize putting on the righteousness of Christ and being washed by the Word.)

II.  Preparation for the offerings.  (5-10 )
A.  From the Israelite community, Aaron is to take two male goats for a sin offering and a ram for a burnt offering.
B.  Aaron is to offer the bull for his own sin offering to make atonement for himself and his household.  (Aaron's sin must be forgiven in order for him to minister atonement to others. Likewise for believers.)
C.  Then he is to take the two goats and present them before the Lord at the entrance to the Tent of Meeting.
   1.  He is to cast lots for the two goats--one lot for the Lord and the other for
the scapegoat.

2. He shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering.

3. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the desert as a scapegoat. (See verses 20-22.) *(The goat that was sacrificed symbolizes Christ's death for our sins. The scapegoat—the goat that departs—is an analogy of Christ bearing and removing our sins.)*

III. The sin offering for the priests. (11-14)

A. Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.

B. He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.

C. He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

IV. The sin offering for the people. (15-19)

*(The priests must experience atonement before leading others to experience it. Only one freed from sin could make atonement for others. As believers, we must first experience what we seek to lead others to experience.)*

A. Aaron shall then slaughter the goat for the sin offering for the people, take its blood behind the curtain, and do with it as he did with the bull's blood:

1. He shall sprinkle it on the atonement cover and in front of it.

2. In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been.

B. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.

C. No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household, and the whole community of Israel.

D. Then he shall come out to the altar that is before the Lord and make atonement for it.

1. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.

2. He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

*(The holy place, the bronze altar, and the tent of meeting must be cleansed because sin defiles the environment. The people came there all year with their sins and offered sacrifices. These must be cleansed by the blood.)*

V. The scapegoat. (20-22)
When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat.

He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites— all their sins—and put them on the goat's head.

He shall send the goat away into the desert in the care of a man appointed for the task.

The goat will carry on itself all their sins to a solitary place and the man shall release it in the desert. (Jesus bore our sins and carried them away: Isaiah 53:6; 2 Corinthians 5:21; Psalm 103:12. Our sins are removed as far as the east is from the west: Psalm 103:12.)

Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there.

He shall bathe himself with water in a holy place and put on his regular garments.

Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people. He shall also burn the fat of the sin offering on the altar.

The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. (This, due to his contact with and contamination by the goat that was symbolically bearing sin.)

The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp:

1. Their hides, flesh, and offal are to be burned up.
2. The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp. (This, due to his contact with and contamination by the bull and goat that were sacrificed for sin.)

(For believers, the symbolism of the Day of Atonement is significant for the following reasons:

- As only the High Priest entered the Most Holy Place, only our mediator, Jesus, could enter into God's presence on our behalf to make atonement for our sins.
- Like the scapegoat, Jesus bore our sins outside the camp and carried them away forever.
- Like the goat that was sacrificed, Jesus died for our sins.
- The tearing of the temple curtain from top to bottom symbolizes that the way into God's presence is now open to all who come through the Mediator, Jesus Christ.)

This is to be a lasting ordinance for you on the tenth day of the seventh month:

You must deny yourselves and not do any work—whether native-born or an alien living among you.

1. On this day atonement will be made for you, to cleanse you and then,
before the Lord, you will be clean from all your sins.

2. It is a Sabbath of rest, and you must deny yourselves. (They were to rest as they did on the Sabbath. This was symbolic of the fact there is no work that man can do to secure atonement from sin.)

3. It is a lasting ordinance.

B. The priest who is anointed and ordained to succeed his father as High Priest is to make atonement.

1. He is to put on the sacred linen garments and make atonement for the Most Holy Place, for the Tent of Meeting and the altar, and for the priests and all the people of the community.

2. This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites. (The day of atonement ceremony was to continue until the final atonement was made by Jesus Christ on the cross. Now, all believers have the privilege to enter into the presence of God at any time: Hebrews 10:19.)

C. And it was done, as the Lord commanded Moses.

(They were commanded to refrain from work symbolizing that atonement is the work of God alone, not by works of the flesh.)

(Note that in order to experience atonement, there must be a correct approach to God: 1-2. There must be proper preparation: 3-10. There must be a righteous High Priest: 11-14; there must be an atoning sacrifice: 15-22; and there must be acknowledgement that atonement is necessary for reconciliation with God: 23-28. These factors are still required to receive atonement. We must come God's way--through Jesus Christ. He is the only righteous mediator between God and man. He made the final atoning sacrifice, once and for all. As sinful people, we must acknowledge our sin and our need for reconciliation with God. Read Hebrews 9-10 in connection with this chapter.)

Study questions on chapter 16:
1. What is the subject of this chapter? (introductory note)
2. What does atonement mean? (introductory note)
3. What instructions did God give to Aaron regarding how to enter the sanctuary? (1-4) Apply this spiritually. (outline note I)
5. Summarize the preparation for the offerings as detailed in verses 5-10.
6. What did the goat that was sacrificed represent? (outline point II C)
7. What did the scapegoat represent? (outline point II C, verses 20-22, and outline point V D)
8. For whom is the sin offering made in verses 11-14?
9. For whom or what is the offering made in verses 15-19?
10. Why must the priests first experience atonement before leading others to it? (outline point IV)
11. What elements of the tabernacle must be cleansed and why? (verses 15-19 and outline point IV D)
12. According to Psalm 103:12, what does God do with a believer's sin?
13. Using verses 23-28, summarize how the Day of Atonement was to conclude.
15. Using the outline note following point VI, list four significant symbolic truths that are relevant for believers.
16. Summarize what verses 29-34 teach about the sacredness and permanence of this day for Israel.
17. For what was atonement made or is to be made in the following verses?
   6, 11,16,17,18,24,27,30,32,33,34
18. Summarize the closing comments in the outline of this chapter regarding what is necessary in order for us to experience atonement.
19. What did you learn in this chapter to apply to your life and ministry?
Part Two
The Walk With God: Separation.
Chapters 17-27

Leviticus 17

1 And the Lord spake unto Moses, saying,
2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the Lord hath commanded, saying,
3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,
4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:
5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the Lord.
6 And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.
7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.
8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice,
9 And bringeth it not unto the door of the tabernacle of the Lord; even that man shall be cut off from among his people.
10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.
11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.
14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the
children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Outline 17:
(Regulations regarding idolatry, sacrifices, the blood, and eating animals that were not properly killed. Through these principles we discover that God commands that we worship only Him in the way He prescribes. We must come through the blood sacrifice of our mediator, Jesus Christ. We must avoid idolatry and live by His Word.)

The Lord said to Moses: Speak to Aaron and his sons and to all the Israelites and say to them: This is what the Lord has commanded:

I. We worship only the true God in the way He prescribes: Idolatry and sacrifices. (1-9)
   A. Any Israelite who sacrifices an ox, a lamb or a goat in the camp or outside of it instead of bringing it to the entrance to the Tent of Meeting to present it as an offering to the Lord in front of the tabernacle of the Lord--that man shall be considered guilty of bloodshed; he has shed blood and must be cut off from his people. (Because idolaters offered meat to their gods, the regulation was that Israelis must only sacrifice the lives of animals at the entrance to the Tent of Meeting. This avoided the temptation of offering meat to idols and assured that the priests and the Lord would receive their portion of every animal slain. To be "cut off" means to be separated from family and the community of God.)
   B. This is so the Israelites will bring to the Lord the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the Lord, at the entrance to the Tent of Meeting and sacrifice them as fellowship offerings. (There was only one place the Israelites could come to receive forgiveness of sin: At the entrance of the Tent of Meeting. For believers, there is only one place for us to come to receive forgiveness: At the cross of Calvary.)
   C. The priest is to sprinkle the blood against the altar of the Lord at the entrance to the Tent of Meeting and burn the fat as an aroma pleasing to the Lord.
   D. They must no longer offer any of their sacrifices to the goat idols to whom they prostitute themselves. (The Egyptians worshipped Pan, the goat god. When you worship anything other than the true God, it is idolatry. To what/whom do you sacrifice your time, efforts, abilities? Are you worshipping worldly sports and entertainment personalities? Do you value possessions, pleasures, or people more than God? What keeps you from church attendance and/or from a daily time with the Lord? Is there anything or anyone standing between you and God? If so, these are idols.)
   E. This is to be a lasting ordinance for them and for the generations to come.
   F. Say to them: Any Israelite or any alien living among them who offers a burnt
offering or sacrifice and does not bring it to the entrance to the Tent of Meeting to sacrifice it to the Lord—that man must be cut off from his people.

(We, too, must come the way God has prescribed. We must come to the cross of Jesus to receive salvation. Any other way--by good works, rituals, religion, etc.--will result in being cut off--eternal separation from God.)

II. We worship through the blood. (10-16)
A. Any Israelite or any alien living among them who eats any blood--I will set my face against that person who eats blood and will cut him off from his people.

B. For the life of a creature is in the blood:
   1. I have given it to you to make atonement for yourselves on the altar.
   2. It is the blood that makes atonement for one's life.

   (Long before modern science discovered DNA, the Bible revealed that the life of every creature is in the blood. Not only is blood necessary to survive but every trait of life is found in the genetic code of the blood. Blood is the source of life and is the only way to approach God--hence it is very sacred. We worship God through the blood--that is, by accepting the blood sacrifice made by Jesus for our sins.)

C. Therefore I say to the Israelites:
   1. None of you may eat blood, nor may an alien living among you eat blood.
   2. Any Israelite or any alien living among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, because the life of every creature is its blood.

D. That is why I have said to the Israelites:
   1. You must not eat the blood of any creature, because the life of every creature is its blood.
   2. Anyone who eats it must be cut off.

E. Prohibition against eating dead animals not properly killed.
   1. Anyone, whether native-born or alien, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water, and he will be ceremonially unclean till evening; then he will be clean.
   2. But if he does not wash his clothes and bathe himself, he will be held responsible.

Study questions on chapter 17:
1. According to the introductory note, what are the subjects of this chapter?
2. According to verses 1-9, where were Israelis required to offer their sacrifices?
3. What problems were avoided by requiring sacrifices to be made in the specified area? (1-9 and outline note I A)
4. What was the one place that Israelis could receive forgiveness? What is the one place we
can receive forgiveness? (outline note I B)

5. Using outline note I D, define idolatry.

6. What happened to those who did not follow God's instructions regarding where sacrifices were to be made? (4,9,10,14-16)

7. Using verses 10-16 and outline comments in point II B 2, explain why God prohibited the eating of blood.

8. According to verses 10-16, what requirements were also made for the alien--stranger, foreigner--who lived among the Israelis?

9. Using the major points I and II of this outline, what are two major truths regarding how believers are to worship?

10. What did you learn in this chapter to apply to your life and ministry?
Leviticus 18

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, I am the Lord your God.
3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.
4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.
5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.
6 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.
7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.
8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.
9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.
11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.
12 Thou shalt not uncover the nakedness of thy brother's wife: she is thine own nakedness.
13 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
14 Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.
15 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.
16 Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.
17 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.
19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.
20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.
22 Thou shalt not lie with mankind, as with womankind: it is abomination.
23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.
24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:
27(For all these abominations have the men of the land done, which were before you, and the land is defiled;)  
28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.
29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.
30 Therefore shall ye keep mine ordinance, that ye commit not any of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God.

Outline 18:
(Social prohibitions. Israel was surrounded by nations where sexual perversion was rampant. God warned them not to live like the Egyptians--their previous neighbors--and the Canaanites--their future neighbors. Instead of conformity, they were to follow God's standards, just as believers are to follow the standards of sexual morality established in God's Word. Adultery is engaging in sexual intercourse with someone other than your spouse. Spiritual adultery is a spiritual relationship and/or worship of someone or something other than God. People often follow standards of culture, tradition, the majority, public opinion, and the law in regards to sexual morality instead of the Word of God. As believers, we must follow God's mandates.)

I. Introduction (1-5)
   A. The Lord said to Moses: Speak to the Israelites and say to them:
      1. I am the Lord your God. (This opening statement is the only reason needed for sexual purity.)
      2. You must not do as they do in Egypt, where you used to live. (Do not look back to the old life, the way you previously lived.)
      3. You must not do as they do in the land of Canaan, where I am bringing you. (Do not look around and do what others in the world are doing.)
4. Do not follow their practices.

B. You must obey my laws and be careful to follow my decrees.
   1. I am the Lord your God.
   2. Keep my decrees and laws, for the man who obeys them will live by them.
   3. I am the Lord.

II. Prohibited relationships. (6-23)

A. Prohibited relationships with relatives.
   (The phrase "uncover nakedness" is used in the KJV and some other versions)
   This means to have sexual relations.)
   No one is to approach any close relative to have sexual relations. I am the Lord.
   1. Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.
   2. Do not have sexual relations with your father's wife; that would dishonor your father. (Your step-mom.)
   3. Do not have sexual relations with your sister, either your father's daughter or your mother's daughter, whether she was born in the same home or elsewhere. (Your siblings or step-siblings.)
   4. Do not have sexual relations with your son's daughter or your daughter's daughter; that would dishonor you. (Your grandchildren.)
   5. Do not have sexual relations with the daughter of your father's wife, born to your father; she is your sister. (Step-siblings.)
   6. Do not have sexual relations with your father's sister; she is your father's close relative. (Your aunt.)
   7. Do not have sexual relations with your mother's sister, because she is your mother's close relative. (Your aunt.)
   8. Do not dishonor your father's brother by approaching his wife to have sexual relations; she is your aunt.
   9. Do not have sexual relations with your daughter-in-law. She is your son's wife; do not have relations with her.
   10. Do not have sexual relations with your brother's wife; that would dishonor your brother.
   11. Do not have sexual relations with both a woman and her daughter.
       a. Do not have sexual relations with either her son's daughter or her daughter's daughter.
       b. They are her close relatives.
       c. That is wickedness.

B. Adultery/sexual uncleanness.
   1. Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living. (Example of problems with rival wives: The dissention that occurred when Jacob married both Leah and Rachel.)
   2. Do not approach a woman to have sexual relations during the uncleanness of her monthly period.
3. Do not have sexual relations with your neighbor’s wife and defile yourself with her.

C. Infant sacrifice.
   1. Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God.
   2. I am the Lord.
   
   (Molech was a pagan image, a false god, to which children were sacrificed. The image was heated red hot and infants were placed in its arms. Before we judge Israel too harshly, think about the issue of abortion in our modern societies. Abortion is sacrificing—murdering—babies.)

D. Homosexuality.
   Do not lie with a man as one lies with a woman: That is detestable.

E. Bestiality.
   1. Do not have sexual relations with an animal and defile yourself with it.
   2. A woman must not present herself to an animal to have sexual relations with it: That is a perversion.
   
   (Note God’s description of these sins: They are wicked, defiling, dishonoring, detestable, and perverted.)

III. A concluding warning. (24-30)

A. Do not defile yourselves in any of these ways because:
   1. This is how the nations that I am going to drive out before you became defiled.
   2. Even the land was defiled, so I punished it for its sin, and the land vomited out its inhabitants. (Even the land—the environment—is affected by the sins of mankind.)
   3. But you must keep my decrees and my laws.

B. The native-born and the aliens living among you must not do any of these detestable things:
   1. For all these things were done by the people who lived in the land before you, and the land became defiled.
   2. And if you defile the land, it will vomit you out as it vomited out the nations that were before you. (The land is defiled through sinful conduct.)
   3. Everyone who does any of these detestable things—such persons must be cut off from their people.

C. Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them.

D. The reason? Because I am the Lord your God.

(If God vomited out the Gentile nations that committed these sins, how much more will He expel His people for doing them. Do not look to the world, popular opinion, tradition, or your culture for standards of sexual morality. Look to God’s Word. Regulations regarding sexual purity are repeated in the New Testament, so they are not just confined to Israel. These are moral laws of God. As believers, we should minister to those hurt by
sexual sins; support laws that define biblical morality; share God's Word regarding such sins; and show love and compassion to those struggling with sexual issues.)

Study questions on chapter 18:
1. Using the introductory comment on the outline, answer the following questions:
   - What were the moral standards of the nations that surrounded Israel?
   - What standards were the nation of Israel mandated to follow.
   - What is adultery?
   - What is spiritual adultery?
   - What do people often follow instead of following God's commands?
2. Summarize the opening commands in verses 1-5.
3. What sins are prohibited in verses 6-23 and listed in outline points II A-E?
4. What does "uncovering nakedness" mean, as used in the KJV? (outline note II A)
5. Using verse 21 and outline point II C, answer the following questions:
   - What specific sin is forbidden in this verse?
   - Who was Molech?
   - What was routinely sacrificed to Molech.
   - What similar sin do many societies permit today?
6. According to the note after point II E, what words are used in this passage by God to describe sin?
7. What instructions were given regarding these commands as it pertained to aliens/strangers living among the Israelites? (26)
8. What will happen to any Israeli who does any of the detestable things mentioned in this chapter? (29)
9. According to verse 30, what was the motivation for obeying the commands in this passage?
10. Using the closing outline comment on this chapter and verses 24-30, answer the following questions:
    - What did God do to the Gentiles who committed sins such as those listed in this chapter?
    - To where/to whom should believers not look for standards of sexual morality?
    - To where/to whom should believers look for their standards of sexual morality?
    - What are some ways that believers can support sexual morality in society?
11. What did you learn in this chapter to apply to your life and ministry?
Leviticus 19

1 And the Lord spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.
3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God.
4 Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.
5 And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will.
6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.
7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.
8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people.
9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.
11 Thou shalt not steal, neither deal falsely; neither lie one to another.
12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.
13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.
14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.
15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.
16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.
17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.
19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and
woollen come upon thee.
20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an 
husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall 
not be put to death, because she was not free.
21 And he shall bring his trespass offering unto the Lord, unto the door of the tabernacle of 
the congregation, even a ram for a trespass offering.
22 And the priest shall make an atonement for him with the ram of the trespass offering 
before the Lord for his sin which he hath done: and the sin which he hath done shall be 
forgiven him.
23 And when ye shall come into the land, and shall have planted all manner of trees for 
food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as 
uncircumcised unto you: it shall not be eaten of.
24 But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.
25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the 
increase thereof: I am the Lord your God.
26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe 
times.
27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy 
beard.
28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon 
you: I am the Lord.
29 Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to 
whoredom, and the land become full of wickedness.
30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.
31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by 
them: I am the Lord your God.
32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear 
thy God: I am the Lord.
33 And if a stranger sojourn with thee in your land, ye shall not vex him.
34 But the stranger that dwelleth with you shall be unto you as one born among you, and 
thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord 
your God.
35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.
36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord 
your God, which brought you out of the land of Egypt.
37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the 
Lord.

Outline 19:
(Holiness in conduct. This chapter is closely related to the ten commandments in Exodus 
chapters 21-23. The laws focus on love, respect, and generosity in relationship with others. 
"I am the Lord" occurs repeatedly in this chapter as the reason for holy conduct. No other 
reason is needed.)
I. Introduction: The Lord said to Moses: Speak to the entire assembly of Israel and say to them: Be holy because I, the Lord your God, am holy. (1-2)

II. Man's duty to God. (3-8)
   A. Respect God's established order in the family: Each of you must respect his mother and father.
   B. Observe the Sabbaths. I am the Lord your God. (The Sabbath was instituted as a covenant sign between God and Israel. Sometimes people call Sunday the Christian Sabbath, but this term is not used in scripture. The Sabbath is the seventh day and speaks of rest after works. Sunday is the Lord's day, the first day of the week when the resurrection occurred, and it speaks of rest before works. The Sabbath belongs to the old creation, the Lord's day to the new creation in Christ.)
   C. Reject idolatry.
      1. Do not turn to idols.
      2. Do not make gods of cast metal for yourselves.
      3. I am the Lord your God.
   D. Approach God in the approved way.
      1. When you sacrifice a fellowship offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf.
      2. It shall be eaten on the day you sacrifice it or on the next day.
      3. Anything left over until the third day must be burned up.
         a. If any of it is eaten on the third day, it is impure and will not be accepted.
         b. Whoever eats it will be held responsible because he has desecrated what is holy to the Lord: That person must be cut off from his people.
            (The approved way for believers to approach God is through the blood sacrifice of Jesus Christ.)

III. Man's duty to his neighbor. (9-18)
   A. Regulations regarding the poor.
      1. Leave gleanings when you harvest.
      2. When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.
      3. Do not go over your vineyard a second time or pick up the grapes that have fallen.
      4. Leave them for the poor and the alien.
      5. I am the Lord your God.
   B. Regulations governing relationships with others.
      1. Do not steal.
      2. Do not lie.
      3. Do not deceive one another.
      4. Do not swear falsely by my name and so profane the name of your God. I am the Lord.
5. Do not defraud your neighbor or rob him.
6. Do not hold back the wages of a hired man overnight.
7. Do not mistreat the handicapped.
   Do not curse the deaf or put a stumbling block in front of the blind, but
   fear your God. I am the Lord.
8. Do not pervert justice: Do not show partiality to the poor or favoritism to
   the great, but judge your neighbor fairly.
9. Do not go about spreading slander among your people.
10. Do not do anything that endangers your neighbor's life. I am the Lord.
11. Do not hate your brother in your heart.
12. Rebuke your neighbor frankly so you will not share in his guilt.
13. Do not seek revenge or bear a grudge against one of your people, but love
    your neighbor as yourself. I am the Lord.

IV. Man's duty in varying situations. (19-36)
   A. Keep my decrees regarding separation (symbolic of spiritual separation from the
      world).
      1. Do not mate different kinds of animals.
      2. Do not plant your field with two kinds of seed. (Cross pollination could
         ruin the crops.)
      3. Do not wear clothing woven of two kinds of material.
   B. Do not abuse a slave.
      1. If a man sleeps with a woman who is a slave girl promised to another man
         but who has not been ransomed or given her freedom, there must be due
         punishment.
      2. Yet they are not to be put to death, because she had not been freed.
      3. The man, however, must bring a ram to the entrance to the Tent of
         Meeting for a guilt offering to the Lord.
      4. With the ram of the guilt offering the priest is to make atonement for him
         before the Lord for the sin he has committed, and his sin will be forgiven.
   C. Dedicate the first-fruits to God. (When you give God His portion, you will be
      blessed.) When you enter the land and plant any kind of fruit tree, regard its fruit
      as forbidden.
      1. For three years you are to consider it forbidden: It must not be eaten.
      2. In the fourth year all its fruit will be holy, an offering of praise to the Lord.
      3. But in the fifth year you may eat its fruit.
      4. In this way your harvest will be increased.
      5. I am the Lord your God.
   D. Reject heathen practices.
      1. Do not eat any meat with the blood still in it.
      2. Do not practice divination or sorcery.
      3. Do not cut the hair at the sides of your head or clip off the edges of your
         beard. (The heathen nations did this.)
      4. Do not cut your bodies for the dead or put tattoo marks on yourselves. I
am the Lord. (The heathen nations did this.)

E. Avoid sexual immorality. An example: Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness.

F. Honor God's Sabbath and sanctuary: Observe my Sabbaths and have reverence for my sanctuary. I am the Lord.

G. Avoid familiar spirits and witches: Do not turn to mediums or seek out spiritists, for you will be defiled by them. I am the Lord your God.

H. Respect the elderly: Rise in the presence of the aged, show respect for the elderly, and revere your God. I am the Lord.

I. Treat aliens kindly:
1. When an alien lives with you in your land, do not mistreat him.
2. The alien living with you must be treated as one of your native-born.
3. Love him as yourself, for you were aliens in Egypt.
4. I am the Lord your God.

J. Be honest in business dealings.
1. Do not use dishonest standards when measuring length, weight, or quantity.
2. Use honest scales and honest weights, an honest ephah, and an honest hin.

V. The concluding mandate. (37)
A. I am the Lord your God, who brought you out of Egypt.
B. Keep all my decrees and all my laws and follow them.
C. I am the Lord.

(This chapter and chapter 21 concern issues regarding holy living. Romans 6:14 indicates that, as believers, sin will not rule over us. First Peter 1:16 admonishes us to be holy because God is holy, yet Ephesians 2:3 states that by nature we are sinners. So, what is holiness and how can we achieve it? Holiness is a condition of our hearts that results through the born-again experience. It is sometimes called initial sanctification. It occurs when our sins are forgiven and we are born-again spiritually: John 3. Then, as we allow God to work in our lives through His Word and the Holy Spirit, we continue to experience progressive sanctification as we learn to live by scriptural directives. Someday, when Jesus returns or we die, we will experience ultimate sanctification as we enter the presence of God. We express our holiness as we live by the commands of God and make a distinction between what is clean and unclean spiritually. We demonstrate holiness in our relationships with other including generosity, honesty, sympathy, fairness, and mercy. We love God and we express His love to others. In Matthew 15:29-20, Jesus emphasized that it was the condition of our hearts that was most important in terms of holiness.)

Study questions on chapter 19:
1. According to the introductory note, what is the subject of this chapter?
2. What command is given in verse 2?
3. Using verses 3-8, summarize four major commands regarding man's duty to God.
4. According to verses 9-10, what provisions are to be made for the poor?
5. List the specific commands for governing relationships with others that are given in the following verses:
   -11
   -12
   -13
   -14
   -15
   -16
   -17
   -18

6. Using verses 19-36, summarize what is taught concerning the following duties in various situations.
   - Separation.
   - Slaves.
   - First-fruits
   - Heathen practices
   - Sexual immorality
   - God's Sabbath and sanctuary.
   - Familiar spirits and witches.
   - The elderly.
   - Aliens.
   - Business dealing.

7. Summarize the concluding mandate in verse 37.

8. Using the final outline note in this chapter, answer the following questions:
   - What does Romans 6:24 state regarding holiness?
   - What does 1 Peter 1:16 state regarding holiness?
   - What does Ephesians 2:3 state regarding man's nature?
   - Define holiness.
   - What is initial sanctification?
   - What is progressive sanctification?
   - What is ultimate sanctification?
   - How do we demonstrate holiness in our lifestyles?
   - What did Jesus emphasize regarding holiness?

9. What did you learn in this chapter to apply to your life and ministry?
Leviticus 20

1 And the Lord spake unto Moses, saying,
2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.
3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:
5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.
7 Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.
8 And ye shall keep my statutes, and do them: I am the Lord which sanctify you.
9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.
10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.
12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.
13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.
14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.
17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and
see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Outline 20:
(Judgment for unholliness.)

I. Molech worship. (1-5)
(This pagan religion involved the sacrifice of children to a Canaanite god named Molech. Sadly, it was encouraged by Solomon: 1 Kings 11:7; Manasseh: 2 Kings 21:6; and the kings in the last days of Judah: Jeremiah 32:35. It was prohibited in the Levitical law and denounced by Amos in 5:26; Jeremiah in 7:29-34 and 19:1-13; and Ezekiel in 16:20-21; 20:26, 31; 23:37-39.)

The Lord said to Moses: Say to the Israelites:

A. Civil judgment: Any Israelite or any alien living in Israel who gives any of his children to Molech must be put to death. The people of the community are to stone him. (In the Old Testament, the death penalty was considered a judicial act, not murder. It was a civil judgment.)

B. Divine judgment: I will set my face (in divine judgment) against that man and I will cut him off from his people. For by giving his children to Molech, he has
defiled my sanctuary and profaned my holy name. (*Children were sacrificed to the false god, Molech. Today, people sacrifice children through abortion and sex trafficking.*)

C. Communal judgment: If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death, I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech. (*To remain silent and ignore this sin would result in being cut off from the people of God. Believers must not ignore sin.*)

II. The occult. (6-8)
A. I will set my face (in judgment) against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people. (*Turning to the occult is spiritual prostitution.*)
B. Consecrate yourselves and be holy, because I am the Lord your God.

C. Keep my decrees and follow them. I am the Lord, who makes you holy.

III. Treatment of parents. (9)
A. If anyone curses his father or mother, he must be put to death.
B. He has cursed his father or his mother, and his blood will be on his own head. (*This is not speaking of an occasional disrespectful word spoken in anger. It is addressing deep-seated anger, hatred, and hostility--a hard and harsh spirit against a parent. The repeated use of the phrase "his blood will be on his own head" reveals that penalties for sin are the fault of the one who commits it. You cannot blame others.*)

IV. Sexual sins. (10-21)
A. If a man commits adultery with another man's wife (*for example, with the wife of his neighbor*) both the adulterer and the adulteress must be put to death. (*The death penalty for adultery was eliminated in the New Testament, but adultery remains a sin that will result in spiritual death if not repented of.*)
B. If a man sleeps with his father's wife, he has dishonored his father. Both the man and the woman must be put to death; their blood will be on their own heads.
C. If a man sleeps with his daughter-in-law, both of them must be put to death. What they have done is a perversion; their blood will be on their own heads.
D. If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.
E. If a man marries both a woman and her mother, it is wicked. Both he and they must be burned in the fire, so that no wickedness will be among you.
F. If a man has sexual relations with an animal, he must be put to death, and you must kill the animal.
G. If a woman approaches an animal to have sexual relations with it, kill both the woman and the animal. They must be put to death; their blood will be on their own heads.
H. If a man marries his sister, the daughter of either his father or his mother, and they have sexual relations, it is a disgrace.
1. They must be cut off before the eyes of their people.
2. He has dishonored his sister and will be held responsible.

I. If a man lies with a woman during her monthly period and has sexual relations with her, he has exposed the source of her flow, and she has also uncovered it. Both of them must be cut off from their people.

J. Do not have sexual relations with the sister of either your mother or your father, for that would dishonor a close relative; both of you would be held responsible.

K. If a man sleeps with his aunt, he has dishonored his uncle. They will be held responsible; they will die childless. *(This refers to a childless legacy, i.e., that their name will not be passed on legally to the next generation. This was a great reproach in Old Testament times.)*

L. If a man marries his brother's wife *(while he is still living)*:
   1. It is an act of impurity.
   2. He has dishonored his brother.
   3. They will be childless.
   *(Provision was made for a man to marry his brother's wife and care for her if his brother died: Deuteronomy 25:5-9.)*

V. Exhortation to faithfulness. *(22-26)*
A. Keep all my decrees and laws and follow them, so that the land where I am bringing you to live may not vomit you out.
B. You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them. *(God abhorred the Gentile nations of Canaan that did these things. He still abhors sin.)*
C. But I said to you:
   1. You will possess their land.
   2. I will give it to you as an inheritance, a land flowing with milk and honey.
D. I am the Lord your God, who has set you apart from the nations.
E. You must therefore make a distinction between clean and unclean animals and between unclean and clean birds. Do not defile yourselves by any animal or bird or anything that moves along the ground--those which I have set apart as unclean for you.
F. You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own.
   *(As Israel, New Testament believers are set apart from the world to worship and serve the true and living God. It is not just a separation from something, but a separation to Someone. There should be evident differences between us and the world because we live in the Kingdom of God.)*

VI. Warning against the occult. *(27)*
A. A man or woman who is a medium or spiritist among you must be put to death.
B. You are to stone them.
C. Their blood will be on their own heads.

Study questions on chapter 20:
1. What subject is addressed in verses 1-5?
2. What did Molech worship involve? (outline note I)
3. Summarize the civil judgment for Molech worship. (2)
4. Summarize the divine judgment for Molech worship. (3)
5. Summarize the communal judgment for Molech worship. (4)

6. Using verses 6-8, summarize what is taught concerning the occult. What is turning to the occult called spiritually? What is God's response to the occult?
7. Using verse 9, summarize the commands regarding treatment of parents. What was the punishment for someone who cursed his father or mother?
8. Using verses 10-21, summarize what God says about the punishment for:
   - Adultery.
   - Incest.
   - Homosexuality.
   - Beastiality (sex with animals).
   - Polygamy.
   - Marrying a brother's wife while he is still living.
9. If the people did not heed God's laws, what would happen to them in the land where they were going? (22-23)
10. According to verse 23, what was forbidden for Israel to embrace? (23)
11. What promises are given in verse 24 to those who obey God's commands?
12. What distinction does God say His people must make in verse 25?
13. Why are God's people to be holy? (26)
14. What final admonition is given regarding the occult in verse 27?
15. What did you learn in this chapter to apply to your life and ministry?
Leviticus 21

1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:
2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,
3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.
4 But he shall not defile himself, being a chief man among his people, to profane himself.
5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.
6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy.
7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.
8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.
9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.
10 And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;
11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;
12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord.
13 And he shall take a wife in her virginity.
14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.
15 Neither shall he profane his seed among his people: for I the Lord do sanctify him.
16 And the Lord spake unto Moses, saying,
17 Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.
18 For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,
19 Or a man that is brokenfooted, or brokenhanded,
20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;
21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.
22 He shall eat the bread of his God, both of the most holy, and of the holy.
23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them.
24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

Outline 21:
(Requirements for the priests. New Testament believers are called a kingdom of priests and as such, we must be different from the world. We are held to a higher standard.)
I. Avoidance of contact with a dead body. (1-4)
   The Lord said to Moses: Speak to the priests, the sons of Aaron, and say to them:
   A. A priest must not make himself ceremonially unclean for any of his people who die.
   B. Exceptions: A close relative, such as his mother or father, his son or daughter, his brother, or an unmarried sister who is dependent on him since she has no husband—for her he may make himself unclean (by touching the body to prepare it for burial).
   C. He must not make himself unclean for people related to him by marriage, and so defile himself.
      (Touching a dead body made a priest ceremonially unclean, meaning that he could not conduct his duties.)
II. Abstention from heathen practices. (5-6)
   A. Priests must not shave their heads, shave off the edges of their beards, or cut their bodies. (This was done by idolatrous people of that time.)
   B. They must be holy to their God and must not profane the name of their God.
   C. Because they present the offerings made to the Lord by fire, the food of their God, they are to be holy.
III. Regulations regarding marriage. (7-8)
   A. They must not marry women defiled by prostitution or divorced from their husbands, because priests are holy to their God.
   B. Regard them as holy, because they offer up the food of your God.
   C. Consider them holy, because I the Lord am holy—I who makes you holy.
      (The New Testament regulation for a believer concerning marriage is that they not be unequally yoked to unbelievers.)
IV. The family of priests. (9)
   If a priest’s daughter defiles herself by becoming a prostitute:
   A. She disgraces her father.
   B. She must be burned in the fire.
      (The New Testament requirement is that leaders should be able to rule their own
households properly and have disciplined children: 1 Timothy 3:4-5.)

V. The High Priest. (10-15)
A. The High Priest, the one among his brothers who has had the anointing oil poured on his head and who has been ordained to wear the priestly garments, must not let his hair become unkempt or tear his clothes. (How a believer mourns their dead reflects on their faith. If we really believe that our loved one who has died goes into the presence of the Lord, we should not be inconsolable or consumed with grief. We should not sorrow as those who have no hope: 1 Thessalonians 4:13. For the believer, dying is gain: 1 Corinthians 15:53-54.)
B. He must not enter a place where there is a dead body. He must not make himself unclean, even for his father or mother, nor leave the sanctuary of his God or desecrate it, because he has been dedicated by the anointing oil of his God. I am the Lord.
C. The woman he marries must be a virgin.
   1. He must not marry a widow, a divorced woman, or a woman defiled by prostitution, but only a virgin from his own people.
   2. This is so he will not defile his offspring among his people (because his sons would someday be priests).
   3. I am the Lord, who makes him holy.

VI. Priests with physical blemishes. (16-23)
The Lord said to Moses: Say to Aaron:
A. For the generations to come none of your descendants who has a defect may come near to offer the food of his God.
B. No man who has any defect may come near as a priest: No man who is blind or lame, disfigured or deformed; no man with a crippled foot or hand, or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles.
C. No descendant of Aaron the priest who has any defect is to come near to present the offerings made to the Lord by fire.
   1. He has a defect, so he must not come near to offer the food of his God.
   2. He may eat the most holy food of his God, as well as the holy food.
   3. He must not go near the curtain or approach the altar--because of his defect--and so desecrate my sanctuary.
D. I am the Lord, who makes them holy.
   (This does not mean that physically handicapped believers cannot serve the Lord or function as ministers. These regulations were specific to the priests of that time, as the priests were symbolic of Christ, and as such must be perfect in order to present the sacrifice for sin.)

VII. So Moses told this to Aaron and his sons and to all the Israelites. (24)

(As leaders, the priests were to heed God’s commands in regards to how they lived, how they grieved, who they married, and how they guided their households. The same is true for believers, as we are all a kingdom of priests: 1 Peter 2:9.)
Study questions on chapter 21:
1. According to the introductory outline note, what does this chapter concern and how does it apply to believers spiritually?
2. According to verses 1-4, what must a priest avoid and why?
3. According to verses 5-6, from what must a priest abstain?
4. What regulations were given regarding marriage for Old Testament priests? How can this be applied to New Testament believers? (7-8)
5. What severe penalty was levied for a priest's daughter who became a prostitute? (9)
6. What does 1 Timothy 3:4-5 state regarding the families of church leaders?
7. What regulations are given in verses 10-15 for the High Priest?
8. What is declared in verses 16-23 regarding priests with physical handicaps? Does this mean handicapped persons are of less value to God? Why or why not? (outline note VI D)
9. What closing statement in verse 24 confirms Moses' faithfulness to God's instructions?
10. What did you learn in this chapter to apply to your life and ministry? (Use the closing outline note as you reflect on this question.)
And the Lord spake unto Moses, saying,

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the Lord.

Say unto them, Whosoever he be of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence: I am the Lord.

What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleaness, whatsoever uncleanness he hath;

The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the Lord.

They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them.

There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

And they shall not profane the holy things of the children of Israel, which they offer unto the Lord;

Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the
Lord do sanctify them.
17 And the Lord spake unto Moses, saying,
18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering;
19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.
20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.
21 And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.
22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.
23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.
24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.
25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.
26 And the Lord spake unto Moses, saying,
27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord.
28 And whether it be cow or ewe, ye shall not kill it and her young both in one day.
29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.
30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord.
31 Therefore shall ye keep my commandments, and do them: I am the Lord.
32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you,
33 That brought you out of the land of Egypt, to be your God: I am the Lord.

Outline 22:
(Holiness in regards to sacred things.)
I. Instructions to the priests regarding the things of God. (1-9)
   A. The Lord said to Moses, Tell Aaron and his sons to treat with respect the sacred offerings the Israelites consecrate to me, so they will not profane my holy name. I am the Lord.
   B. Say to them:
1. For the generations to come, if any of your descendants is ceremonially unclean and yet comes near the sacred offerings that the Israelites consecrate to the Lord, that person must be cut off from my presence. I am the Lord.

2. If a descendant of Aaron has an infectious skin disease or a bodily discharge, he may not eat the sacred offerings until he is cleansed.

3. He will also be unclean if he touches something defiled by a corpse or by anyone who has an emission of semen, or if he touches any crawling thing that makes him unclean, or any person who makes him unclean, whatever the uncleanness may be.

C. The one who touches any such thing will be unclean until evening.
   1. He must not eat any of the sacred offerings unless he has bathed himself with water.
   2. When the sun goes down, he will be clean, and after that he may eat the sacred offerings, for they are his food.
   3. He must not eat anything found dead or torn by wild animals, and so become unclean through it. I am the Lord.

D. The priests are to keep my requirements so that they do not become guilty and die for treating them with contempt. I am the Lord, who makes them holy.

II. The rights of the priest's family to sacred things. (10-16)
A. No one outside a priest's family may eat the sacred offering, nor may the guest of a priest or his hired worker eat it.
B. If a priest buys a slave with money, or if a slave is born in his household, that slave may eat his food.
C. If a priest's daughter marries anyone other than a priest, she may not eat any of the sacred contributions.
D. But if a priest's daughter becomes a widow or is divorced, yet has no children, and she returns to live in her father's house as in her youth, she may eat of her father's food.
E. No unauthorized person, however, may eat any of it.
F. If anyone eats a sacred offering by mistake, he must make restitution to the priest for the offering and add a fifth of the value to it.
G. The priests must not desecrate the sacred offerings the Israelites present to the Lord by allowing them to eat the sacred offerings and so bring upon them guilt requiring payment.

(Specific instructions are given regarding the sacred offerings that were to support the priests in their ministry. Likewise, offerings for the work of the...
the church or a ministry should be treated as sacred and used for their intended purposes.)

H. I am the Lord, who makes them holy. (There is one true God: The Lord. Note also that it is the Lord who enables believers to be holy and keep the mandates given in the Word. It cannot be achieved through self-effort.)

III. Vows and freewill offerings. (17-30)

The Lord said to Moses: Speak to Aaron and his sons and to all the Israelites regarding:

A. Burnt offerings. If any of you--either an Israelite or an alien living in Israel--presents a gift for a burnt offering to the Lord, either to fulfill a vow or as a freewill offering:
   1. You must present a male without defect from the cattle, sheep, or goats in order that it may be accepted on your behalf.
   2. Do not bring anything with a defect, because it will not be accepted on your behalf.

B. Fellowship offerings. When anyone brings from the herd or flock a fellowship offering to the Lord to fulfill a special vow or as a freewill offering:
   1. It must be without defect or blemish to be acceptable.
   2. Do not offer to the Lord the blind, the injured, or the maimed, or anything with warts or festering or running sores.
   3. Do not place any of these on the altar as an offering made to the Lord by fire.

C. Freewill offerings. You may present as a freewill offering an ox or a sheep that is deformed or stunted, but it will not be accepted in fulfillment of a vow.

D. Additional prohibitions.
   1. You must not offer to the Lord an animal whose testicles are bruised, crushed, torn, or cut.
   2. You must not do this in your own land, and you must not accept such animals from the hand of a foreigner and offer them as the food of your God.
   3. They will not be accepted on your behalf, because they are deformed and have defects.

E. Procedures for newborn animals. The Lord said to Moses:
   1. When a calf, a lamb, or a goat is born, it is to remain with its mother for seven days.
   2. From the eighth day on, it will be acceptable as an offering made to the Lord by fire.
   3. Do not slaughter a cow or a sheep and its young on the same day.

F. Thank offerings.
   1. When you sacrifice a thank offering to the Lord, sacrifice it in such a way that it will be accepted on your behalf.
   2. It must be eaten that same day; leave none of it till morning. I am the Lord.

IV. A concluding admonition. (31-32)
Keep my commands and follow them because:

A. I am the Lord and my name is holy: Do not profane my holy name.
B. I must be acknowledged as holy by the Israelites.
C. I am the Lord, who makes you holy.
D. I am the Lord who brought you out of Egypt to be your God.
E. I am the Lord.

(Principles for believers: Note the motivations for obedience: I am the Lord; I will be acknowledged as holy; I am the Lord who makes you holy; I brought you out of bondage; I am Your God.)

Study questions on chapter 22:
1. According to the introductory note, what does this chapter concern?
2. What general subjects do the instructions in verse 1-9 concern?
3. Summarize the outline note following I D regarding the instructions to the priests and how these principles apply to believers.
4. What are the subjects of verses 10-16? Using outline note II G, apply these verses to believers.
5. Using outline note II H, explain how a person can live a holy life.
6. What are the subjects of verses 17-30?
7. Summarize the concluding admonition in verses 31-32.
   -Why were the Israelites--and believers as well--to follow the commands of the Lord?
   How are these mandates applicable to believers? (closing outline note)
8. What did you learn in this chapter to apply to your life and ministry?
Leviticus 23

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.
3 Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.
4 These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.
5 In the fourteenth day of the first month at even is the Lord's passover.
6 And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread.
7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.
8 But ye shall offer an offering made by fire unto the Lord seven days: in the seventh day is an holy convocation: ye shall do no servile work therein.
9 And the Lord spake unto Moses, saying,
10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:
11 And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.
13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.
14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.
15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:
16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.
17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord.
18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their
meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord.

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

20 And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God.

23 And the Lord spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

26 And the Lord spake unto Moses, saying,

27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.

32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And the Lord spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

35 On the first day shall be an holy convocation: ye shall do no servile work therein.

36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.
Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

And Moses declared unto the children of Israel the feasts of the Lord.

Outline 23:
(Regulations regarding holy days and feasts.)

Why God instituted the feasts: God gave Israel a calendar that was linked to the sowing and reaping seasons of their agrarian economy and their national history. The feasts of the Lord kept the people's focus on God, His past faithfulness, and what He would do in the future. The feasts also brought the congregation together for worship and celebration. Prophetically, Christ's atonement for sin, His resurrection, the founding of the church, His return, and other future prophetic events are illustrated in these feasts.

There were three spring feasts, and three fall feasts. The spring feasts are symbolic of events surrounding Christ's first coming. The fall feasts are symbolic of events that will surround His second coming. There are many detailed spiritual analogies that may be drawn from these feasts. Entire volumes have been written on the subject, but here is a simple summary of the feasts and their main symbolic meanings.

THE WEEKLY SABBATH

Passages

Leviticus 23:3
Exodus 20:8-11
Deuteronomy 5:12-15

The weekly Sabbath recalls God's rest from creation and was instituted as a covenant sign between God and Israel. Sometimes people call Sunday the Christian Sabbath, but this term is not used in scripture. The Sabbath is the seventh day and speaks of rest after works. Sunday is the Lord's day, the first day of the week when the resurrection occurred, and it speaks of rest before works. The Sabbath belongs to the old creation, the Lord's day to the new creation in Christ. As believers, the Sabbath symbolizes the spiritual rest promised to us: Matthew 11:28; Hebrews 4:11.
THE PASSOVER AND UNLEAVENED BREAD

Passover: Passages
Leviticus 23:5
Numbers 28:16
Deuteronomy 16:1-2
Exodus 12:1-14
Matthew 26:17-20

Unleavened Bread: Passages
Leviticus 23:6-8
Numbers 28:17-25
Deuteronomy 16:3-8
Exodus 12:15-20

The Passover and Feast of Unleavened Bread merged together. The Passover was the main event, followed by a week of eating only unleavened bread--starting the next day after Passover. The Passover commemorates Israel’s deliverance from death through the applied blood of a lamb. For the believer, this feast commemorates the death of Jesus, the Lamb of God who took away the sins of the world. He is the one who has delivered us out of the slavery of sin and bondage through the sacrifice of His blood. The Feast of Unleavened Bread recalls Israel’s deliverance from slavery and the urgency with which the people left Egypt--they didn’t even have time to let their bread rise. It is symbolic of Jesus, the Bread of Life, who is free from leaven--leaven being symbolic of evil. It is also symbolic of the urgency for believers to escape the enslavement of the world and begin their spiritual journey to the promised land.

FIRST FRUITS (also called ingathering)

Passages
Leviticus 23:9-14
Exodus 23:16
Numbers 28:26-31

First Fruits was the feast when the first yields of the harvest were presented to the Lord. The first fruits of the crop were representative of all the harvests to come. Prophetically, for believers this feast symbolizes the resurrection of Jesus. He was the grain of wheat which died to bring forth the first fruits of all resurrections. It also indicates that we should give the first
fruits of our labor--the tithe--to the Lord.

**PENTECOST (also called the Feast of Weeks)**

**Passages**
Leviticus 23:15-22  
Exodus 34:22  
Deuteronomy 16:9-12

This feast commemorates the giving of the law at Sinai some 50 days after the exodus from Egypt. For believers, this feast symbolizes the giving of the Holy Spirit at the start of the church age and its operation under the New Covenant of grace: Acts 2.

**TRUMPETS**

**Passages**
Leviticus 23:23-25  
Numbers 29:1-6

This feast marked the end of harvest and beginning of the Jewish new year. For the believer, this feast is symbolic of new beginnings and the glorious day when Jesus will return at the trumpet sound to take His people to their spiritual Promised Land. See 1 Thessalonians 4:16-17 and 1 Corinthians 15:52.

**DAY OF ATONEMENT**

**Passages**
Leviticus 23:26-32  
Leviticus 16  
Numbers 29:7-11

This was the most holy day of the year when atonement for Israel's sins was made by the High Priest. For believers, this feast is symbolic of the atoning work of Christ on the cross. A key truth is that there is only one way to approach God and be forgiven and that is through the shed blood of the atoning sacrifice of Jesus Christ.

**TABERNACLES (also called the Feast of Booths/Ingathering)**

**Passages**
This was Israel's Thanksgiving. The booths recalled the time they lived in temporary shelters prior to building permanent structures in their Promised Land. This feast commemorates God's faithfulness in the past, especially during their wilderness journey. It is also called the feast of ingathering because it was held at the conclusion of the harvest and included a week of joyous celebration for the harvest. For the believer, it speaks of God's faithfulness in the past and prophetically of our coming into our Promised Land after we abandon our temporary earthly tabernacles. It also reveals that in the Kingdom of God, the end is better than the beginning:

"In the world...the greatest things come at the beginning. Everything starts out young, and then gets older...In the world, the celebration comes at the beginning. Then it fades away, ultimately ending in death. But the Feast of Tabernacles reveals that in the Kingdom of God, it is the opposite. The greatest celebration comes at the end. So if you live in God's power, you don't move from life to death, but from death to life." Jonathan Cahn

The Lord said to Moses, Speak to the Israelites and say to them: These are my appointed feasts, the appointed feasts of the Lord, which you are to proclaim as sacred assemblies. (Note that these are His appointed feasts, not something instituted by the people.)

I. The Sabbath. (1-3)
   A. There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly.
   B. You are not to do any work; wherever you live, it is a Sabbath to the Lord.

These are the Lord's appointed feasts, the sacred assemblies you are to proclaim at their appointed times:

II. Passover and the feast of unleavened bread. (4-8)
   A. The dates.
      1. The Lord's Passover begins at twilight on the fourteenth day of the first month.
      2. On the fifteenth day of that month the Lord's Feast of Unleavened Bread begins.
   B. The regulations.
      1. For seven days you must eat bread made without yeast.
      2. On the first day hold a sacred assembly and do no regular work.
      3. For seven days present an offering made to the Lord by fire.
      4. On the seventh day hold a sacred assembly and do no regular work.
   C. The offerings: For seven days, an offering by fire.
III. First fruits. (9-14)
The Lord said to Moses, Speak to the Israelites and say to them:
A. The dates: When you enter the land I am going to give you and you reap its harvest.
B. The regulations.
   1. Bring to the priest a sheaf of the first grain you harvest.
      a. He is to wave the sheaf before the Lord so it will be accepted on your behalf.
      b. The priest is to wave it on the day after the Sabbath.
C. The offerings.
   1. On the day you wave the sheaf, you must sacrifice as a burnt offering to the Lord a lamb a year old without defect, together with its grain offering of two-tenths of an ephah of fine flour mixed with oil--an offering made to the Lord by fire, a pleasing aroma--and its drink offering of a quarter of a hin (about a quart) of wine.  (*The drink offering is also mentioned in Numbers 15:1-13. The wine was poured out as an offering to the Lord and was symbolic of Jesus pouring out His life's blood on the cross.*)
   2. You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God.
   3. This is to be a lasting ordinance for the generations to come, wherever you live.

IV. The feast of weeks or Pentecost. (15-21)
A. The date.
   1. From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks.
   2. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord.
B. The offerings:
   1. From wherever you live, bring two loaves made of two-tenths of an ephah of fine flour, baked with yeast, as a wave offering of first-fruits to the Lord.
   2. Present with this bread seven male lambs, each a year old and without defect, one young bull and two rams.
   3. They will be a burnt offering to the Lord, together with their grain offerings and drink offerings--an offering made by fire, an aroma pleasing to the Lord.
   4. Then sacrifice one male goat for a sin offering and two lambs, each a year old, for a fellowship offering.
      a. The priest is to wave the two lambs before the Lord as a wave offering, together with the bread of the first fruits.
      b. They are a sacred offering to the Lord for the priest.
C. The regulations.
1. On that same day you are to proclaim a sacred assembly and do no regular work.
2. This is to be a lasting ordinance for the generations to come, wherever you live.

V. Regulations for harvesting/care of the poor. (22)
A. When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest.
B. Leave them for the poor and the alien.
C. I am the Lord your God.

VI. The feast of trumpets. (23-25)
The Lord said to Moses, Say to the Israelites:
A. The date: On the first day of the seventh month.
B. The regulations:
1. You are to have a day of rest.
2. Conduct a sacred assembly.
3. Commemorate the day with trumpet blasts.
4. Do no regular work.
C. The offering: An offering made to the Lord by fire.

VII. The Day Of Atonement. (26-32)
A. The date: The tenth day of this seventh month.
B. The regulations:
1. Hold a sacred assembly and deny yourselves.
2. Do no work on that day, because it is the Day of Atonement, when atonement is made for you before the Lord your God.
   a. Anyone who does not deny himself on that day must be cut off from his people.
   b. I will destroy from among his people anyone who does any work on that day.
   c. You shall do no work at all.
3. This is to be a lasting ordinance for the generations to come, wherever you live.
4. It is a Sabbath of rest for you, and you must deny yourselves.
5. From the evening of the ninth day of the month until the following evening you are to observe your Sabbath.
C. The offering: Present an offering made by fire to the Lord.

VIII. The feast of tabernacles (also called booths/ingathering). (33-43)
The Lord said to Moses, Say to the Israelites:
A. The date: On the fifteenth day of the seventh month the Lord's Feast of Tabernacles begins, and it lasts for seven days.
B. The regulations:
1. The first day: It is a sacred assembly: Do no regular work.
2. For seven days: Present offerings made to the Lord by fire.
3. On the eighth day: Hold a sacred assembly and present an offering made
to the Lord by fire. It is the closing assembly; do no regular work.

(A parenthetical comment:)
These are the Lord's appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the Lord by fire--the burnt offerings and grain offerings, sacrifices and drink offerings required for each day. These offerings are in addition to those for the Lord's Sabbaths and in addition to your gifts and whatever you have vowed and all the freewill offerings you give to the Lord.

(The regulations continued:)
4. So beginning with the fifteenth day of the seventh month, after you have gathered the crops of the land, celebrate the festival to the Lord for seven days.
5. The first day is a day of rest, and the eighth day also is a day of rest.
6. On the first day you are to take choice fruit from the trees, and palm fronds, leafy branches, and poplars and rejoice before the Lord your God for seven days. (See verse 43: They were to make booths and live in them for this period of time.)
7. Celebrate this as a festival to the Lord for seven days each year.
   1. This is to be a lasting ordinance for the generations to come.
   2. Celebrate it in the seventh month.
   3. Live in booths for seven days: All native-born Israelites are to live in booths so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt. I am the Lord your God.
C. The offerings: Offerings made by fire.

IX. So Moses announced to the Israelites the appointed feasts of the Lord. (44)

(Additional feasts of the Lord observed by Israel not covered in this chapter include:

Sabbatical Year:
Held every seventh year.
Leviticus 25:1-7
Exodus 23:10-11

Jubilee:
Held every 50 years.
Leviticus 25:8-55

You will learn more about these in Leviticus chapter 25.)
Feasts added later by the nation of Israel were the feast of dedication recalling the restoration of the temple and the feast of Purim marking the deliverance of the Jews from the plot of Haaman recorded in the book of Esther.

Study questions on chapter 23:

1. Using the introduction to this chapter, answer the following questions:
   - Why did God institute these feasts?
   - Prophetically, what is reflected regarding Jesus in these feasts?
   - Of what are the spring feasts symbolic?
   - Of what are the fall feasts symbolic?

2. Complete the following for each of the feasts discussed in this chapter:
   - The weekly Sabbath: 1-3
     - What it commemorated for Israel.
     - What it means to believers.
   - Passover/Unleavened Bread: 4-8
     - What it commemorated for Israel.
     - What it means to believers.
   - First Fruits: 9-14
     - What it commemorated for Israel.
     - What it means to believers.
   - Pentecost (weeks): 15-21
     - What it commemorated for Israel.
     - What it means to believers.
   - Trumpets: 23-25
     - What it commemorated for Israel.
     - What it means to believers.
   - Day of Atonement: 26-32
     - What it commemorated for Israel.
     - What it means to believers.
   - Tabernacles (booths/ingathering): 33-43
     - What it commemorated for Israel.
     - What it means to believers.

3. According to verses 22, what provisions were made for the poor at harvest time?

4. Whose feasts were these? (2,37,44)

5. What two feasts will be addressed in Leviticus chapter 23?

6. What additional feasts not mentioned in this chapter were observed by Israel? (closing outline note)

7. What did you learn in this chapter to apply to your life and ministry?
Leviticus 24

1 And the Lord spake unto Moses, saying,
2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.
3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute for ever in your generations.
4 He shall order the lamps upon the pure candlestick before the Lord continually.
5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.
6 And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.
7 And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.
8 Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant.
9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by an everlasting statute.
10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)
12 And they put him in ward, that the mind of the Lord might be shewed them.
13 And the Lord spake unto Moses, saying,
14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.
17 And he that killeth any man shall surely be put to death.
18 And he that killeth a beast shall make it good; beast for beast.
19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;
20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.
21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God.
23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

Outline 24:
(Regulations regarding the holy lamps and the shewbread, plus punishment of a blasphemer.)
I. Regulations for the holy lamps. (1-4)
   The Lord said to Moses:
   A. Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. (This oil, also used for anointing, is used here for the lamps. The oil is symbolic of the Holy Spirit. It is the oil of the Spirit that will keep us burning for God. Note that the people were responsible to see that the oil did not run out. As believers, we must be sure to keep filled with the oil of the Holy Spirit so that our spiritual lights will not be extinguished: Ephesians 5:18. The people brought the supply to the Tabernacle. For believers, this illustrates how we should bring material resources to the house of the Lord so that its needs can be met.)
   B. Outside the curtain of the Testimony in the Tent of Meeting (between the Holy and Most Holy Place), Aaron is to tend the lamps before the Lord from evening till morning, continually.
   C. This is to be a lasting ordinance for the generations to come.
   D. The lamps on the pure gold lamp-stand before the Lord must be tended continually.
   (The lamp was symbolic of Jesus Christ. The light was always on--never to be extinguished. This represents the fact that the way to God through Jesus, the Light of the World, is always open. As believers, we are the light of the world reflecting His light in our lives: Matthew 5:14-16.)
II. Regulations for the shewbread (meaning the bread of His Presence). (5-9)
   A. Take fine flour and bake twelve loaves of bread, using two-tenths of an ephah for each loaf.
   B. Set them in two rows, six in each row, on the table of pure gold before the Lord.
   C. Along each row put some pure incense as a memorial portion to represent the bread and to be an offering made to the Lord by fire.
   D. This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant.
   E. It belongs to Aaron and his sons, who are to eat it in a holy place, because it is a most holy part of their regular share of the offerings made to the Lord by fire.
(The bread was symbolic of Jesus Christ, the spiritual bread, who is our bread of
life: John 6:35 The twelve loaves represented the tribes of Israel.)

III. The punishment of a blasphemer. (10-23)

A. Now the son of an Israelite mother and an Egyptian father went out among the
Israelites, and a fight broke out in the camp between him and an Israelite.
(This son was the descendant of mixed parentage, part of the mixed multitude that
came out of Egypt with Israel. This group continually caused problems: Exodus
12:38; Numbers 11:4.)

B. The son of the Israelite woman blasphemed the Name with a curse, so they
brought him to Moses and they put him in custody until the will of the Lord
should be made clear to them what to do. (When you do not know what to do,
wait until God shows you what to do. "Blasphemy" is speaking sacrilegiously
about God and/or taking His name in vain.)

C. Then the Lord said to Moses:
1. Take the blasphemer outside the camp.
2. All those who heard him are to lay their hands on his head. (This was to
transfer the contamination of what they had heard--the sin--back to the
sinner.)
3. Then the entire assembly is to stone him.

D. Say to the Israelites: If anyone curses his God, he will be held responsible.
1. Anyone who blasphemes the name of the Lord must be put to
death.
2. The entire assembly must stone him.
3. Whether an alien or native-born, when he blasphemes the Name,
   he must be put to death.
(Under the grace extended by the New Testament revelation, physical death is no
longer required, but blaspheming God's name is still a serious matter, not to be
taken lightly.)

E. The laws of restitution:
1. If anyone takes the life of a human being, he must be put to death.
2. Anyone who takes the life of someone's animal must make restitution--life
   for life.
3. If anyone injures his neighbor, whatever he has done must be done to him:
   a. Fracture for fracture.
   b. Eye for eye.
   c. Tooth for tooth.
   d. As he has injured the other, so he is to be injured.
4. Whoever kills an animal must make restitution, but whoever kills a man
   must be put to death.
5. You are to have the same law for the alien and the native-born. (Laws
   must apply fairly to all and not differ because of race, citizenship, or
   socio-economic status.)
6. The reason: I am the Lord your God.
(These laws emphasized restitution, not retribution. New Testament teaching emphasizes grace, love, and forgiveness through Jesus Christ. Restitution should be made when possible, as demonstrated in the conversion story of Zacchaeus. Restoration and restitution should be emphasized when settling disputes with fellow believers.)

F. Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the Lord commanded Moses. (Who knows how many times the Lord may have dealt with this young man prior to this judgment being imposed upon him.)

Study questions on chapter 24:
1. According to the introductory note, what is the subject of this chapter?
2. What type of oil was to be used in the lamps and how long were the lamps to burn? (2)
3. Of what is the oil symbolic? (outline note I A)
4. Who was responsible to see that the oil did not run out? (verses 2-4 and outline note I B)
5. Who is responsible to see that the oil of the Holy Spirit does not run out in our lives? (outline note I A)
6. Of what was the lamp symbolic? How does this relate to believers? (outline point I D)
7. Summarize the requirements for the shewbread. (5-9)
8. Of what was the shewbread symbolic? (outline point II E)
9. Using verses 10-23, answer the following questions.
   -What do you learn about the family background of the young man whose story is told in this passage? (see also outline note III A)
   -What problem is detailed in this passage?
   -What sin did this young man commit?
   -What does the word "blaspheme" mean? (outline point III B)
   -According to verses 16 and 23, what was the penalty for blasphemy at that time?
   -Although under the New Testament the penalty for blasphemy is not death, what do you learn in verse 15 regarding personal responsibility for it?
   -What do you learn in verses 17-23 regarding the laws of restitution?
   -What difference is made between killing a person and killing an animal? (17-18)
   -What should be emphasized in settling disputes between believers? (outline point II E 6)
10. What did you learn in this chapter to apply to your life and ministry?
Leviticus 25

1 And the Lord spake unto Moses in mount Sinai, saying,
2 Speak unto the children of Israel, and say unto them, When ye come into the land which I
give you, then shall the land keep a sabbath unto the Lord.
3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather
in the fruit thereof;
4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord:
thou shalt neither sow thy field, nor prune thy vineyard.
5 That which growth of its own accord of thy harvest thou shalt not reap, neither gather
the grapes of thy vine undressed: for it is a year of rest unto the land.
6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for
thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,
7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be
meat.
8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and
the space of the seven sabbaths of years shall be unto thee forty and nine years.
9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh
month, in the day of atonement shall ye make the trumpet sound throughout all your land.
10 And ye shall hallow the fiftieth year,
11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which
growth of itself in it, nor gather the grapes in it of thy vine undressed.
12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the
field.
13 In the year of this jubile ye shall return every man unto his possession.
14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye
shall not oppress one another:
15 According to the number of years after the jubile thou shalt buy of thy neighbour, and
according unto the number of years of the fruits he shall sell unto thee:
16 According to the multitude of years thou shalt increase the price thereof, and according
to the fewness of years thou shalt diminish the price of it: for according to the number of
the years of the fruits doth he sell unto thee.
17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the
Lord your God.
18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall
dwell in the land in safety.
19 And the land shall yield her fruit, and he shall eat your fill, and dwell therein in safety.
20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor
gather in our increase:
21 Then I will command my blessing upon you in the sixth year, and it shall bring forth
fruit for three years.
22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her
fruits come in ye shall eat of the old store.
23 The land shall not be sold for ever: for the land is mine; for ye are strangers and
sojourners with me.
24 And in all the land of your possession ye shall grant a redemption for the land.
25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of
his kin come to redeem it, then shall he redeem that which his brother sold.
26 And if the man have none to redeem it, and himself be able to redeem it;
27 Then let him count the years of the sale thereof, and restore the overplus unto the man
to whom he sold it; that he may return unto his possession.
28 But if he be not able to restore it to him, then that which is sold shall remain in the hand
of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he
shall return unto his possession.
29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole
year after it is sold; within a full year may he redeem it.
30 And if it be not redeemed within the space of a full year, then the house that is in the
walled city shall be established for ever to him that bought it throughout his generations: it
shall not go out in the jubile.
31 But the houses of the villages which have no wall round about them shall be counted as
the fields of the country: they may be redeemed, and they shall go out in the jubile.
32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession,
may the Levites redeem at any time.
33 And if a man purchase of the Levites, then the house that was sold, and the city of his
possession, shall go out in the year of jubile: for the houses of the cities of the Levites are
their possession among the children of Israel.
34 But the field of the suburbs of their cities may not be sold; for it is their perpetual
possession.
35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve
him: yea, though he be a stranger, or a sojourner; that he may live with thee.
36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with
thee.
37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.
38 I am the Lord your God, which brought you forth out of the land of Egypt, to give you
the land of Canaan, and to be your God.
39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou
shalt not compel him to serve as a bondservant:
40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee
unto the year of jubile:
41 And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.
42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigour; but shalt fear thy God.
44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.
45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.
46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.
47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:
48 After that he is sold he may be redeemed again; one of his brethren may redeem him:
49 Either his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.
50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.
51 If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for.
52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption.
53 And as a yearly hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight.
54 And if he be not redeemed in these years, then he shall go out in the year of jubile, both he, and his children with him.
55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the Lord your God.

Outline 25:
(Instructions regarding the Sabbatical and Jubilee years.)

I. The Sabbatical year. (1-7)
   The Lord said to Moses on Mount Sinai: Speak to the Israelites and say to them:
   A. When you enter the land I am going to give you, the land itself must observe a Sabbath to the Lord.
   B. For six years sow your fields, and for six years prune your vineyards and gather their crops.
C. But in the seventh year the land is to have a Sabbath of rest, a Sabbath to the Lord.
   1. Do not sow your fields or prune your vineyards.
   2. Do not reap what grows of itself or harvest the grapes of your untended vines.
   3. The land is to have a year of rest.
   (These instructions were given long before farmers knew the benefits of letting fields lie fallow and rotating crops in order to preserve the soil. The land was given to Israel to use, not to abuse--as are the possessions and gifts God gives to us. The lesson for believers: We must use God-given resources wisely.)

D. Whatever the land yields during the Sabbath year will be food for you--for yourself, your manservant and maidservant, and the hired worker and temporary resident who live among you, as well as for your livestock and the wild animals in your land. Whatever the land produces may be eaten.
   (There was a weekly Sabbath on the seventh day; a seventh year Sabbath for the land, when it was to rest; and a 50th year Sabbath known as the Year of Jubilee. Sadly, Israel failed to keep the required Sabbatical years for 490 years! As a result, God's judgment came upon them and they were taken into captivity by the Babylonians: 2 Chronicles 36:21. The lesson for believers here is that whatever God has said in His Word, He means. If He says to do something, do it. If He says to refrain from something, then don't do it. Though sometimes delayed, God's judgment for sin is assured.)

II. The Year of Jubilee. (8-55)
   (Every 50th year was to be a Year of Jubilee. Everything and everyone was to be set free. Every person returned to the land originally given to him. Every debt was paid and every contract was voided. This is a type of the spiritual Jubilee experienced by believers in Jesus Christ: Our debt of sin is paid, we are set free, our losses are restored, and we are in the process of returning to our land--our eternal home.)

A. The timing of the Year of Jubilee. Count off seven Sabbaths of years--seven times seven years--so that the seven Sabbaths of years amount to a period of forty-nine years. (Every 50th year was to be the Year of Jubilee.)

B. The ceremonial announcement of the Year of Jubilee.
   1. Have the trumpet sounded everywhere on the tenth day of the seventh month.
   2. On the Day of Atonement sound the trumpet throughout your land.
   (Note that the trumpet announcing the Year of Jubilee was blown on the Day of Atonement. Sacrifice for sin must be made before a person can be set free. Before you can be free, you must repent and experience the atonement made by the sacrifice of the Lord Jesus.)

C. The mandates for observing the Year of Jubilee.
   1. Release: Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants.
   2. Return. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.
   3. Rest. The fiftieth year shall be a jubilee for you.
a. Do not sow and do not reap what grows of itself or harvest the untended vines.
b. For it is a jubilee and is to be holy for you.
c. Eat only what is taken directly from the fields.

4. Restoration. In this Year of Jubilee everyone is to return to his own property. *(This was to remind them that the land was actually God's land.)*
   a. If you sell land to one of your countrymen or buy any from him, do not take advantage of each other.
   b. You are to buy from your countryman on the basis of the number of years since the Jubilee.
   c. He is to sell to you on the basis of the number of years left for harvesting crops.
      (1) When the years are many, you are to increase the price.
      (2) When the years are few, you are to decrease the price.
      (3) What he is really selling you is the number of crops.
   d. Do not take advantage of each other, but fear your God. I am the Lord your God.

*(All business transactions were conducted in relation to the Year of Jubilee.)*

D. The promises for keeping the commands regarding the Year of Jubilee:
   Protection and provision.
   1. Follow my decrees and be careful to obey my laws, and you will live safely in the land.
   2. Then the land will yield its fruit, and you will eat your fill and live there in safety.
   3. You may ask, "What will we eat in the seventh year if we do not plant or harvest our crops?"
   4. The answer:
      a. I will send you such a blessing in the sixth year that the land will yield enough for three years.
      b. While you plant during the eighth year, you will eat from the old crop and will continue to eat from it until the harvest of the ninth year comes in.

*(During the Jubilee year, the people were not to work the fields but were to reap from the fields what grew of its own accord. The land rested and the farm animals rested. It would take faith to do this, because the previous year--the 49th--was a Sabbath year in which they also did not work the fields. They had to trust God to provide for them in the 49th and 50th years and during the 51st year while they waited for their harvest to come in. The lesson we can draw from this is that when we obey God, we can trust Him to fulfill His promises and provide in every area of our lives.)*

E. The laws of redemption for the land during the Year of Jubilee.
   1. The land must not be sold permanently, because the land is mine and you
are but aliens and my tenants.  *(God owns everything.  We are merely managers of what He entrust to us. Are you caring for and using your resources in ways that please Him?)*

2. Throughout the country that you hold as a possession, you must provide for the redemption of the land.

3. If one of your countrymen becomes poor and sells some of his property, his nearest relative is to come and redeem what his countryman has sold. *(This is known as the Kinsman-Redeemer law and is illustrated in the book of Ruth. The Kinsman-Redeemer is a type of the Lord Jesus Christ who redeemed us, buying back all we lost through sin. See the Legacy Bible Outline on the book of Ruth.)*

4. If, however, a man has no one to redeem it for him but he himself prospers and acquires sufficient means to redeem it, he is to determine the value for the years since he sold it and refund the balance to the man to whom he sold it:
   a. He can then go back to his own property.
   b. But if he does not acquire the means to repay him, what he sold will remain in the possession of the buyer until the Year of Jubilee.
   c. It will be returned in the Jubilee, and he can then go back to his property.

F. The laws of redemption for houses during the Year of Jubilee.
   1. Houses in a walled city.
      a. If a man sells a house in a walled city, he retains the right of redemption a full year after its sale. During that time he may redeem it.
      b. If it is not redeemed before a full year has passed, the house in the walled city shall belong permanently to the buyer and his descendants. It is not to be returned in the Jubilee.
   2. Houses in villages.
      a. Houses in villages without walls around them are to be considered as open country.
      b. They can be redeemed, and they are to be returned in the Jubilee.
   3. Houses of Levites.
      a. The Levites always have the right to redeem their houses in the Levitical towns, which they possess.
      b. So the property of the Levites is redeemable--that is, a house sold in any town they hold--and is to be returned in the Jubilee, because the houses in the towns of the Levites are their property among the Israelites.
      c. But the pastureland belonging to their towns must not be sold; it is their permanent possession.

G. Mandates regarding treatment of the poor.
   1. If one of your countrymen becomes poor and is unable to support himself...
among you, help him as you would an alien or a temporary resident, so he can continue to live among you.

2. Do not take interest of any kind from him, but fear your God, so that your countryman may continue to live among you.

3. You must not lend him money at interest or sell him food at a profit.

4. I am the Lord your God, who brought you out of Egypt to give you the land of Canaan and to be your God.

(Repeatedly throughout the Bible, God expresses His concern for the poor. Believers should also be concerned about the poor, treating them with compassion and generosity.)

H. Regulations regarding servants in the Year of Jubilee.

(The following passage does not endorse slavery, but regulates what was a reality in the culture of the times. The slavery of fellow Israelites described in the Old Testament was allowed by God only to provide relief from debt and included provisions for the release of slaves. They served only for six years. It was a way for a person to absolve their debts and was more like the contract workers of modern times. The kind of slavery practiced in American history, based on race and oppression, is condemned in 1 Timothy 1:9-10. Abusive masters are accountable to God: Ephesians 6:9; Colossians 4:1; Philemon. The Gospel of Jesus Christ equalizes people, since slaves are free in Christ and free men are slaves to Christ: 1 Corinthians 7:21-24; Philemon 16-17.)

1. If one of your countrymen becomes poor among you and sells himself to you, do not make him work as a slave.

2. He is to be treated as a hired worker or a temporary resident among you; he is to work for you until the Year of Jubilee.

3. Then he and his children are to be released, and he will go back to his own clan and to the property of his forefathers.

4. Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves. (Believers are freed from the slavery of this world in order to serve God.)

5. Do not rule over them ruthlessly, but fear your God.


a. Your male and female slaves are to come from the nations around you; from them you may buy slaves.

b. You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property.

c. You can will them to your children as inherited property and can make them slaves for life, but you must not rule over your fellow Israelites ruthlessly.

I. Regulations regarding indentured Israelites in the Year of Jubilee.

1. If an alien or a temporary resident among you becomes rich and one of
your countrymen becomes poor and sells himself to the alien living among you or to a member of the alien's clan, he retains the right of redemption after he has sold himself.

a. One of his relatives may redeem him.

b. An uncle or a cousin or any blood relative in his clan may redeem him.

c. Or if he prospers, he may redeem himself.

2. He and his buyer are to count the time from the year he sold himself up to the Year of Jubilee.

a. The price for his release is to be based on the rate paid to a hired man for that number of years.

b. If many years remain, he must pay for his redemption a larger share of the price paid for him.

c. If only a few years remain until the Year of Jubilee, he is to compute that and pay for his redemption accordingly.

3. He is to be treated as a man hired from year-to-year (as an employee). You must see to it that his owner does not rule over him ruthlessly.

4. Even if he is not redeemed in any of these ways, he and his children are to be released in the Year of Jubilee, for the Israelites belong to me as servants. They are my servants, whom I brought out of Egypt. I am the Lord your God.

(The Year of Jubilee was marked by repentance: verse 9; release: 10,13; return: 24; rest: 11-12; restoration: 13-17; and redemption: 25-55. Unfortunately, the Jewish people did not obey the laws given in this chapter and they received punishment from God for their disobedience. Important truths to apply to our lives: There are practical as well as spiritual reasons for God's commands and we must obey them simply because He is God. If we obey His commands, He will provide for us. We are to seek first His Kingdom and His will, and all our needs will be provided: Matthew 6:25-28.)

Study questions on chapter 25:

1. According to the introductory comment, what are the subjects of this chapter?

2. Summarize the instructions given in verses 1-7. What was one practical benefit of these mandates? How does this apply to believers? (I C)

3. Using point I D, answer the following questions:
   - What was the weekly Sabbath?
   - What happened during the seventh year Sabbath?
   - Why did the people not need to worry about not sowing seed in the Sabbath year?
   - What was the 50th year Sabbath called?
   - What were the results of Israel disobeying these mandates?
   - What can believers learn from this passage?

4. Using verses 8-55 and outline notes for this passage, answer the following questions:
   - When was the Year of Jubilee held?
-How and when was the year announced?
-Using outline point II E 1, explain who actually owned the land. How does this apply to believers?
-Using outline point II C numbers 1-4, list what occurred during this year.
-What regulations governed the land during this year?
-How were the Israelites provided for during this time.
-Why would following God’s commands regarding the land require faith? (outline point II D)
-What promises were made for observing the commands regarding Jubilee? (18-22 and outline point II D)
-What was the Kinsman-Redeemer law and how is it a type of Christ? (outline point II E 3)
-What mandates were given regarding the poor? (35-38 and outline point II G)
-What was to occur during the Jubilee year. Is this an endorsement of slavery? (verse 39 and outline discussion II H)
-What were the laws regarding houses during the Jubilee? (29-34 and outline point II F)
-What were the laws regarding the Jubilee year? (final outline point)

-What principles can you apply spiritually in your life and ministry?
Leviticus 26

1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.
2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.
3 If ye walk in my statutes, and keep my commandments, and do them;
4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.
6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.
7 And ye shall chase your enemies, and they shall fall before you by the sword.
8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.
10 And ye shall eat old store, and bring forth the old because of the new.
11 And I will set my tabernacle among you: and my soul shall not abhor you.
12 And I will walk among you, and will be your God, and ye shall be my people.
13 I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
14 But if ye will not hearken unto me, and will not do all these commandments;
15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:
16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:
20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.
21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.
22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.
23 And if ye will not be reformed by me by these things, but will walk contrary unto me;
24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.
27 And if ye will not for all this hearken unto me, but walk contrary unto me;
28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.
33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.
35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.
36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.
40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the
punishment of their iniquity:
42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and
also my covenant with Abraham will I remember; and I will remember the land.
43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate
without them: and they shall accept of the punishment of their iniquity: because, even
because they despised my judgments, and because their soul abhorred my statutes.
44 And yet for all that, when they be in the land of their enemies, I will not cast them away,
neither will I abhor them, to destroy them utterly, and to break my covenant with them: for
I am the Lord their God.
45 But I will for their sakes remember the covenant of their ancestors, whom I brought
forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am
the Lord.
46 These are the statutes and judgments and laws, which the Lord made between him and
the children of Israel in mount Sinai by the hand of Moses.

Outline 26:
(Command, promises, and warnings.)
I. The commands. (1-2)
   A. Idolatry:
      1. Do not make idols.
      2. Do set up an image or a sacred stone for yourselves.
      3. Do not place a carved stone in your land to bow down before it. I am the
         Lord your God.
   B. Observe my Sabbaths (meaning the Sabbath, the Sabbath of years, the 50 year
      Sabbath, and all special holy days).
   C. Have reverence for my Sanctuary.
   D. Acknowledge God as Lord: I am the Lord.
II. The promises to those who obey God's commands. (3-12)
   (These are conditional promises, meaning that if the people obeyed His commands, God
   would fulfill His promises. God pledged provision, peace, protection, victory over
   enemies, favor, fruitfulness, His presence, and the promise to fulfill His promises. These
   same promises are extended to believers who obey God's mandates.)
   If you follow my decrees and are careful to obey my commands: (Obedience is required.)
   A. The promise of provision.
      1. I will send you rain in its season, and the ground will yield its crops and
         the trees of the field their fruit.
      2. Your threshing will continue until grape harvest, the grape harvest will
         continue until planting, you will eat all the food you want, and live in
         safety in your land.
   B. The promise of peace.
      1. I will grant peace in the land.
      2. You will lie down and no one will make you afraid.
   C. The promise of protection.
1. I will remove savage beasts from the land.
2. The sword (invasion, war) will not pass through your country.

D. The promise regarding victory over enemies.
1. You will pursue your enemies.
2. They will fall by the sword before you.

3. Five of you will chase a hundred.
4. A hundred of you will chase ten thousand.
5. Your enemies will fall by the sword before you.

E. The promise of favor: I will look on you with favor.
F. The promise of fruitfulness: I will make you fruitful and increase your numbers.

G. The promise to fulfill His promises:
1. I will keep my covenant with you.
2. You will still be eating last year’s harvest when you will have to move it out to make room for the new.

H. The promise of His presence.
1. I will put my dwelling place among you, and I will not abhor you.
2. I will walk among you and be your God, and you will be my people.

III. The motivation for obedience. (13)
A. I am the Lord your God, who brought you out of Egypt so that you would no longer be slaves to the Egyptians.
B. I broke the bars of your yoke and enabled you to walk with heads held high.

(1) Believers should obey God because of who He is: verse 1; where He dwells--in His sanctuary which in the believer's case is the believer himself: verse 2; because of what He promises: verses 3-12; and because of what He has done: verse 13.

(The following verses detail judgments for refusing to obey God. God is a God of love, but He is also a God of judgment.)

IV. The warnings: Results for refusing to follow God's commands. (14-17)
But if you will not listen to me and carry out all these commands; if you reject my decrees and abhor my laws; if you fail to carry out all my commands and so violate my covenant, then I will do this to you:
A. Mental and physical distress. I will bring upon you:
   1. Sudden terror.
   2. Wasting diseases.
   3. Fever that will destroy your sight and drain away your life.
B. Defeat by your enemies.
   1. You will plant seed in vain, because your enemies will eat it.
   2. I will set my face against you so that you will be defeated by your enemies.
   3. Those who hate you will rule over you.
   4. You will flee even when no one is pursuing you.

V. The warnings: Results for remaining hostile and refusing to listen to God. (18-22)
If you remain hostile toward me and refuse to listen to me:
A. I will punish you for your sins seven times over.
B. I will break down your stubborn pride.
C. I will make the sky above you like iron and the ground beneath you like bronze.
D. Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land yield their fruit.
E. I will multiply your afflictions seven times over, as your sins deserve.
F. I will send wild animals against you, and they will rob you of your children, destroy your cattle, and make you so few in number that your roads will be deserted.

VI. The warnings: The results for continuing to refuse correction. (23-26)
If, in spite of these things, you do not accept my correction but continue to be hostile toward me:
A. I myself will be hostile toward you and will afflict you for your sins seven times over.
B. I will bring the sword upon you to avenge the breaking of the covenant.
C. I will send a plague among you.
D. I will give you into enemy hands when you withdraw into your cities.
E. When I cut off your supply of bread:
   1. Ten women will be able to bake your bread in one oven.
   2. They will dole out the bread by weight.
   3. You will eat, but you will not be satisfied.

VII. The warnings: The results of hostility towards God. (27-35)
If, in spite of this, you still do not listen to me but continue to be hostile toward me then:
A. I will be hostile toward you in my anger.
B. I will punish you for your sins seven times over.
C. You will eat the flesh of your sons and the flesh of your daughters.
D. I will destroy your high places, cut down your incense altars, pile your dead bodies on the lifeless forms of your idols.
E. I will abhor you.
F. I will turn your cities into ruins and lay waste your sanctuaries.
G. I will take no delight in the pleasing aroma of your offerings.
H. I will lay waste the land, so that your enemies who live there will be appalled.
I. I will scatter you among the nations and will draw out my sword and pursue you.
   (Up to this point, the chastisement has been in their own land. Now they are removed from it.)
J. Your land will be laid waste, and your cities will lie in ruins.
   1. Then the land will enjoy its Sabbath years all the time that it lies desolate and you are in the country of your enemies.
   2. Then the land will rest and enjoy its Sabbaths.
   3. All the time that it lies desolate, the land will have the rest it did not have during the Sabbaths when you lived in it.

VIII. The warnings: A warning to the remnant. (36-39)
(These verses are prophetic of the destruction of Israel by her enemies because the people refused to keep the commands of the Lord. See the Legacy Bible Outline on the book of Jeremiah.)

As for those of you who are left:

A. I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight.
   1. They will run as though fleeing from the sword.
   2. They will fall, even though no one is pursuing them.
   3. They will stumble over one another as though fleeing from the sword, even though no one is pursuing them.

B. So you will not be able to stand before your enemies.

C. You will perish among the nations; the land of your enemies will devour you.

D. Those of you who are left will waste away in the lands of their enemies because of their sins; also because of their fathers’ sins they will waste away.

(Sadly, these judgments came upon Israel because of their disobedience. They were scattered throughout the nations from the time of the Babylonian captivity until after World War II. History also reveals that other nations who have been hostile towards God experienced judgment as well. If a believer refuses to repent of sin, they too will experience judgment.)

IX. Results of repenting. (40-45)

(God never abandons His covenant people: Exodus 34:6-7. God will never abandon you. There is always a way to repent and be restored, no matter how deep your sin: 2 Chronicles 7:14; Proverbs 28:13; Isaiah 55:7.)

But if they will confess their sins and the sins of their fathers--their treachery against me and their hostility toward me, which made me hostile toward them so that I sent them into the land of their enemies--then when their uncircumcised hearts are humbled and they pay for their sin:

A. I will remember my covenant with Jacob and my covenant with Isaac and my covenant with Abraham, and I will remember the land.
   1. For the land will be deserted by them and will enjoy its Sabbaths while it lies desolate without them.
   2. They will pay for their sins because they rejected my laws and abhorred my decrees.

B. Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the Lord their God.

C. But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the Lord. (God did not and has not abandoned Israel. See Romans 11:1-25 and Jeremiah 31:31-34.)

X. These are the decrees, the laws, and the regulations that the Lord established on Mount Sinai between himself and the Israelites through Moses. (46)
Study questions on chapter 26:
1. What four major commands are given in verses 1-2 and outline point I?
2. Using verses 3-12 and outline points II A-H:
   - List the promises of God to those who would obey His commands.
   - What is meant by the statement that these are conditional promises?
   - How is this passage applicable to believers?
3. According to outline point III and verse 13, what was the main motivation for obeying God's commands? Apply this to believers using outline note III B.
4. Using verses 14-17 and outline note IV, summarize the warnings regarding the penalties for disobeying God's commands.
5. Using verses 18-22 and outline note V, summarize the warnings for remaining hostile and refusing to listen to God.
6. Using verses 23-26 and outline note VI, summarize the warnings for continuing to refuse correction.
7. Using verses 27-35 and outline note VII, summarize the warnings regarding the results of continued hostility towards God.
8. Summarize the warning to the remnant given in verses 36-39. (outline point VIII)
9. Did Israel heed these warnings? What was the result? (outline point VIII D)
10. List the conditional "if" clauses in verses 14-39.
11. Using verses 40-45, summarize the results if God's people would repent. Using outline point IX, apply this to believers.
12. What does verse 46 reveal regarding the source of these regulations, where they were given, who they were for, and to whom they were revealed?
13. What did you learn in this chapter to apply to your life and ministry?
Leviticus 27

1 And the Lord spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation.
3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
4 And if it be a female, then thy estimation shall be thirty shekels.
5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.
7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.
8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.
9 And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.
10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.
11 And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest:
12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.
13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.
14 And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.
16 And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.
17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be
abated from thy estimation.
19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.
20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.
21 But the field, when it goeth out in the jubile, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.
22 And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;
23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the Lord.
24 In the year of the jubile the field shall return unto him of whom it was bought, even to him whom the possession of the land did belong.
25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.
26 Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's.
27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.
28 Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.
29 None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.
30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.
31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.
32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.
33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.
34 These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

Outline 27:
(An appendix regarding vows--promises to God. The most common vow is to dedicate your life to God by accepting Jesus as Savior. Beyond that, be very careful about making vows. See Deuteronomy 23:21-23; Ecclesiastes 5:4-6; and Proverbs 20:25. God takes vows very seriously and you must fulfill any vow you make.)
The Lord said to Moses: Speak to the Israelites and say to them:
I. Vows made regarding people. (1-8)
If anyone makes a special vow to dedicate persons to the Lord by giving equivalent values:

A. Value based on sex.
   1. Set the value of a male between the ages of twenty and sixty at fifty shekels of silver, according to the sanctuary shekel.
   2. If it is a female, set her value at thirty shekels.

   (This does not mean a man is worth more than a woman. The value was based on the amount of work that could be expected, much like civil courts today base their awards on a person's earning potential if it is cut short by negligence on the part of another person.)

B. Value based on age.
   1. If it is a person between the ages of five and twenty, set the value of a male at twenty shekels and of a female at ten shekels.
   2. If it is a person between one month and five years, set the value of a male at five shekels of silver and that of a female at three shekels of silver.
   3. If it is a person sixty years old or more, set the value of a male at fifteen shekels and of a female at ten shekels.

C. Value based on income: If anyone making the vow is too poor to pay the specified amount, he is to present the person to the priest, who will set the value for him according to what the man making the vow can afford.

II. Vows regarding domestic animals. (9-13)

A. Ceremonially clean animals.
   1. If what he vowed is an animal that is acceptable as an offering to the Lord, such an animal given to the Lord becomes holy.
   2. He must not exchange it or substitute a good one for a bad one, or a bad one for a good one.
   3. If he should substitute one animal for another, both it and the substitute become holy.

B. Ceremonially unclean animals.
   1. If what he vowed is a ceremonially unclean animal--one that is not acceptable as an offering to the Lord--the animal must be presented to the priest, who will judge its quality as good or bad.
   2. Whatever value the priest then sets, that is what it will be.
   3. If the owner wishes to redeem the animal, he must add a fifth to its value.

(Animals were part of the sacrificial system. If one vowed an animal to God, he was not to change his mind and substitute another animal. The lesson for us is that we should never attempt to cheat God out of what is rightfully His nor give God less than our best.)

III. Vows regarding property: Houses and fields. (14-25)

(These laws were a bit more complicated because of the Year of Jubilee when property reverted back to the original owner.)

A. Houses.
   1. If a man dedicates his house as something holy to the Lord, the priest will
judge its quality as good or bad.

2. Whatever value the priest then sets, so it will remain.
3. If the man who dedicates his house redeems it, he must add a fifth to its value and the house will again become his.

B. Family-owned land.
1. If a man dedicates to the Lord part of his family land, its value is to be set according to the amount of seed required for it--fifty shekels of silver to a homer of barley seed.
   a. If he dedicates his field during the Year of Jubilee, the value that has been set remains.
   b. But if he dedicates his field after the Jubilee, the priest will determine the value according to the number of years that remain until the next Year of Jubilee, and its set value will be reduced.

2. If the man who dedicates the field wishes to redeem it, he must add a fifth to its value and the field will again become his.
3. If, however, he does not redeem the field or if he has sold it to someone else, it can never be redeemed.
   a. When the field is released in the Jubilee, it will become holy, like a field devoted to the Lord.
   b. It will become the property of the priests.

C. Land that is not family-owned.
1. If a man dedicates to the Lord a field he has bought which is not part of his family land, the priest will determine its value up to the Year of Jubilee and the man must pay its value on that day as something holy to the Lord.
2. In the Year of Jubilee the field will revert to the person from whom he bought it, the one whose land it was.

D. Every value is to be set according to the sanctuary shekel, twenty gerahs to the shekel.

IV. Exclusions from vows. (26-34)
(One could not vow things that already belonged to the Lord, i.e., as in the example of the account of the spoils of Jericho in Joshua chapters 6-7.)

A. First-born among beasts.
1. No one, however, may dedicate the firstborn of an animal, since the firstborn already belongs to the Lord; whether it is an ox or a sheep, it is the Lord's.
2. If it is one of the unclean animals, he may buy it back at its set value, adding a fifth of the value to it.
3. If he does not redeem it, it is to be sold at its set value.

B. Devoted things.
1. Nothing that a man owns and devotes to the Lord--whether man or animal or family land--may be sold or redeemed; everything so devoted is most holy to the Lord.
2. No person devoted to destruction (under divine judgment with the death penalty pending) may be ransomed; he must be put to death. (This meant that anyone who was under a death penalty judgment could not be ransomed and used to make a vow to the Lord.)

C. The tithe.
1. A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord: It is holy to the Lord.
2. If a man redeems any of his tithe, he must add a fifth of the value to it.
3. The entire tithe of the herd and flock--every tenth animal that passes under the shepherd's rod--will be holy to the Lord.
   a. He must not pick out the good from the bad or make any substitution.
   b. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed.

(The tithe--one tenth of your income--belongs to the Lord. For details on tithing, see the Harvestime publication entitled "Divine Provision").

(The lessons for believers in this passage are:
-We should be careful about making vows to the Lord.
-If we make a vow to God, we must keep it.
-We cannot vow to God what is already His, i.e. the tithe.)

(One might wonder why the book of Leviticus closes with instructions regarding vows. In essence, the subject provides a summary statement for the book. Serving God is not a matter of ritual and regulations, but rather the total consecration of all you have to the Lord: Yourself, your family, your lifestyle, and your possessions.)

V. These are the commands the Lord gave Moses on Mount Sinai for the Israelites (34). (This makes it clear that these commands were from the Lord, given to Moses on Mt. Sinai, and originally intended for the Israelites. As we have learned, however, all Scripture is profitable, so the principles and symbolism revealed in these instructions are applicable for all believers.)

Study questions on chapter 27:
1. Using the opening note in the outline, answer the following questions.
   -What is a vow?
   -What is the most common vow a person makes to God?
   -Why should you be careful about making vows?

2. What do the following verses teach about making vows to God?
   -Deuteronomy 23:21-23
   -Ecclesiastes 5:4-6
   -Proverbs 20:25
3. What three specific types of vows does this chapter address? (outline points I, II, and III)
4. What specific things were excluded from vows and why were these excluded? (26-33 and outline point IV)
5. What is the principle we can learn from the excluded things? (outline point IV)
6. What three lessons can we learn from this passage? (note after outline point IV C)

7. What does the closing verse 34 make clear?
8. According to the closing outline note, how is this chapter on vows a fitting conclusion to the book of Leviticus?
9. What did you learn in this chapter to apply to your life and ministry?
1. Study the word "holy" in Leviticus. It is used over 100 times in the King James Version. Other key words are "sacrifice" used 42 times, "priest" used 189 times, and "blood" used 86 times. Atone or atonement occurs some 53 times.

2. The number seven (7) has great significance in the book of Leviticus:
   - Every 7th day was a Sabbath.
   - Every 7th year was a Sabbatical year.
   - Every 7th Sabbatical year was followed by a Jubilee year.
   - Every 7th month was especially holy, having three feasts.
   - There were 7 weeks between Passover and Pentecost.
   - The Passover feast lasted 7 days.
   - The Feast of Tabernacles lasted 7 days.
   - At Passover, 14 lambs (2 x 7) were offered daily.
   - At the Feast of Tabernacles 14 lambs were offered daily and 70 bullocks.
   - At Pentecost 7 lambs were offered.
   - Blood was sprinkled 7 times in the tabernacle.
   - Unclean persons were isolated for 7 days.

2. The standard of holiness described in Leviticus is both vertical and horizontal. It is vertical in the theme of chapters 1-10 ("I am holy") and horizontal in the theme of chapters 11-27 ("Be ye holy").

3. Here are some basic contrasts between Exodus and Leviticus:

   **Exodus** | **Leviticus**
   --- | ---
   Offers pardon | Offers purity
   God's approach to man | Man's approach to God
   Christ the savior | Christ the sanctifier
   God speaks from the mountain | God speaks from the tabernacle

4. The following offences were capital crimes in Israel in Old Testament times. They are still sin under the New Covenant, but grace is extended so that death is not required. Jesus died in your place for these sins:
-Striking or cursing a parent: Exodus 21:15,17.
-Blasphemy: Leviticus 24:10-16.
-Murder--killing a person intentionally: Exodus 21:12.
-Rape: Deuteronomy 22:25.
-Sexual immorality, incest: Leviticus 20:11-12.
-Bestiality: Leviticus 20:15-16.
-Idolatry: Leviticus 20:1-5.

The purpose of capital punishment was not to frighten potential lawbreakers into being good people, but to uphold the laws of God and keep the people of Israel separate from the heathen nations around them.

5. The Bible teaches that the life of man and beasts is in the blood (Leviticus 17:11,14). Because the penalty for sin is death (Romans 6:23), and since life is in the blood, God established the principle that forgiveness of sins comes only through the shedding of blood (Hebrews 9:22).

In the Old Testament, the blood of animals was offered as sacrifice for sin. The blood sacrifices were made whenever man sinned. But in the New Testament, God sent Jesus to shed His blood for sin once and for all. It is no longer necessary that the blood of animals be offered as sacrifice for sin (Hebrews 9:12).

The cross is the instrument of death upon which Jesus died. The power of the Gospel is inseparable from the power of the cross and the blood shed upon it. The power of the cross is not in the wooden structure itself. The power is not in any symbol of the cross which we wear or put on our church buildings. The power of the cross is in what happened on that cross. It is in the blood of Jesus which was shed on the cross for the sins of all mankind.

What spiritual power is in His blood? The blood:

-Was shed for the remission (forgiveness) of sins for many: Matthew 26:28.
-Brought redemption from sin: Ephesians 1:7; 2:13; 1 Peter 1:2,18-19.
-Is precious, because it redeemed us: 1 Peter 1:18-19.
-Cleanses us from sin: 1 John 1:7.
- Purges our conscience from sin: Hebrews 9:14.
- Speaks for us: Jesus is our intercessor and His blood cries or speaks for us: Hebrews 12:24.
- Gives access to God's presence so we can approach Him: Hebrews 9:12; 10:19-22; Ephesians 2:13.

- Made Jesus the mediator between God and man: Hebrews 12:24.
- Is the means of justification: Romans 3:24-25.
- Is the cup of spiritual blessings: 1 Corinthians 10:16.
- Confirms Christ's promises: When Jesus took the cup of wine and said "This cup is the new covenant in My blood" He was saying "Every promise that is part of that covenant will be kept at the cost of My own lifeblood": Luke 22:20.
- Is the power behind the resurrection of Jesus: Hebrews 13:20.
- Enables us to overcome all the power of the enemy: Revelation 12:11.

6. The following are combined references concerning social/moral laws from the books of Exodus and Leviticus.

- Assisting an enemy: Exodus 23:4-5.
- Blessing (conditions for it): Leviticus 26:3-13.
- Dedication of persons and things: Leviticus 27:1-29.
- Disobedience: Leviticus 26:14-46.
- Elderly: Leviticus 19:32.
- Leprosy: Leviticus 13:1-59; 14:1-57; Num. 5:1-4
- Lying: Exodus 23:1-3, 6-7; Leviticus 19:11, 16.
- Masters and slaves: Exodus 21:1-6
- Prostitution: Leviticus 19:29.
- Righteous living for judges, in business, etc: Leviticus 19:15,35-37.
- Separation of cattle, seed, and clothing: Leviticus 19:19.
- Tithe: Exodus 22:29-30; 23:19; Leviticus 27:30-34.
- Witchcraft and sorcery: Exodus 23:9; Leviticus 19:33-34.

7. In Leviticus chapters 18-28, the word "land" is used at least 68 times. The sins that resulted in divine judgment on the land included: Immorality: chapter 18; idolatry: chapter 19; capital crimes: chapter 20; blasphemy: chapter 23; and refusing to let the land rest according to God's commands: chapter 25.

8. The priests of Old Testament times were to offer sacrifices and offerings and lead in worship. They were to distinguish between the clean and the unclean, the holy and the profane. They were to teach the Israelites God's decrees; diagnose diseases that made worshipers ceremonially unclean; and offer ritual purification to those who recovered.

They examined all sacrificial animals to be sure they were healthy and flawless and established the value of all goods that were dedicated to God. They supervised care of the Tabernacle and, later on, the temple. Priests announced the beginning of all religious festivals and served to hear and decide difficult judicial cases. They sought and conveyed God's answers to questions posed by the nation's leaders, accompanied the army, and exhorted the people to trust and obey God. The priests were spiritual leaders who were involved in every aspect of the faith, worship, and lives of the people of Israel. Only a holy priesthood could approach God's altar.

The priests were set apart in an elaborate ceremony that involved water, oil, and blood--symbolic of the believer's anointing. Now, every true believer in Jesus is a priest of God with the privilege of offering spiritual sacrifices through Jesus Christ (1 Peter 2:4,9). Through faith in Christ we have been washed (1 Corinthians 6:9-11); clothed in His righteousness (2 Corinthians 5:21); and anointed by the Holy Spirit (1 John 2:20,27).

9. Study about Jesus in His role as our High Priest.
-Jesus' anointing was confirmed by the Spirit and the voice of God at the time of His baptism: Matthew 3:16-17.
-Jesus appeared in glory on the Mt. of Transfiguration and His priesthood was confirmed by God again: Matthew 17:1-8.
-As our High Priest, He offered the blood sacrifice for our sins: Matthew 26:52-56.
-He continually makes intercession for us: Hebrews 5:7.


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