Outline of the Book of Leviticus

Introduction:

Overview of Genesis

The book of Genesis covers a span of approximately 2,450 years. The word “Genesis” means “origin” (Smith’s Bible Dictionary pp. 211). Genesis gives the origins of creation, sin, and death in the first three chapters. A history of mankind is examined in the book with great emphasis being placed upon future redemption through Jesus and the development of various characters. The promised seed of Genesis 3:15 is the theme of the entire book. The promised seed is mentioned again in Genesis 12:1-4; 22:18; and 49:10. This promised seed is identified as Jesus Christ at Galatians 3:8, 16. Matthew records, “And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins” (Matt. 1:21).

Character sketches are a great part of a study of Genesis. When we study the lives of Abel, Noah, Abraham, Isaac, Jacob, and Joseph we are left with hope in this life. These men underwent great hardships yet prevailed because of their faith in Christ.

Overview of Exodus

The book of Exodus covers a span of approximately 360 years from the death of Joseph (Ex. 1:6) to the erecting of the tabernacle in the wilderness of Sinai (Ex. 40:1ff). The name “Exodus” means “a going out, a marching out, military expedition... a way out, outlet” (LS 275). Exodus records the Hebrews (descendants of Abraham, Isaac, and Jacob) mass exit out of Egypt by the help of God. Genesis ends with the Jews in good standing with Egypt, however, Exodus opens with a new Pharaoh over Egypt “who knew not Joseph” (Ex. 1:8). This new Pharaoh makes slaves of the Hebrews who were quickly multiplying. Four hundred years pass in Egypt while the people of God develop into the great nation God had promised they would become (Gen. 12:2; 15:12-14). God sends Moses to deliver the Hebrews from their Egyptian bondage.

Exodus is a book that illustrates God’s mercy (cf. Ex.19:4). The Lord’s desire was to save Israel through the promise that He had made to Abraham (cf. Ex. 32:13). Throughout the history of man never has there been a group of people see with their eyes such miracles and experience the presence of God with regularity. God showed the world His great might as He crippled Egypt with plagues. God was with Israel visibly day and night through a cloud and pillar of fire. God fought for Israel defeating Pharaoh’s army. God fed the people with manna and quail and provided water in the desert places. God gave Israel laws to follow and told them of the deadly consequences of not keeping His covenant. Israel was truly beloved and cared for by God. God had bore them “on eagles’ wings” caring for them each step of the way (cf. Ex. 19:4). The Lord’s only requests was that they keep His commandments (Ex. 19:5).

Leviticus

Leviticus is the third book in the Bible and set at a time when man’s history had spanned approximately 2,800 years. Leviticus is simply a continuation of Exodus. The entire book covers a duration of about fifty days (cf. Ex. 40:17 and Numb. 10:11). Moses now receives more information regarding the laws and priesthood from the tabernacle instead of from Mt. Sinai (cf. Ex. 40:34-36).

Leviticus sets forth the holy nature of God. Not only is God holy, but all those who would be in fellowship with him must be holy as well. The Lord states, “For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy” (Lev. 11:44; cf. also 20:7; 21:8; 22:32). God’s people were not always holy. There were times when they were made impure through sexual immorality (Lev. 20:10-21), idolatry (Lev. 19:4), the practice of “wicked, defiled, profane, abominable, and acts of confusion” of the surrounding nations (Lev. 18:1-30). Leviticus thereby sets forth the identity of “sin.” Moses records, “And if any one sin, and do any of the things which Jehovah hath commanded NOT to be done...” (Lev. 5:17; cf. also Lev. 22:9). To violate God’s holy laws was to sin. Those who walk in sin are depicted in Leviticus as “unclean” (Lev. 16:16, 30), “defiled”...
impure” (Lev. 22:21), and having a “blemish or imperfection” (Lev. 22:21). The holy nature of God is depicted in His “abhorrence” of those who walk in sin (cf. Lev. 20:23).

Furthermore, we discover the perfect and holy nature in God when reading of the requirements of those who would serve as priests at Leviticus 16. No son of Aaron who had a blemish in that he was blind, was lame, had a flat nose, was deformed, had a broken foot or hand, had a crooked back, was a dwarf, had an eye malady, or had injured testicles could serve as priest. Such a one was viewed as “blemished” (Lev. 21:18-21). God’s holiness is fixed in our minds when we read of the defiled state of these blemished sons of Aaron, those who had leprosy, women who delivered babies, and even those who were in a menstrual cycle. These people did no blatant sin, yet they were depicted as unclean for set periods due to the holy nature of God.

The Lord provided His people with the means whereby they could be sanctified and holy rather than leaving them hopeless. Some have thereby termed the book of Leviticus “A handbook for priests.” Speaking of the prohibition of one eating blood, the Lord states, “For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life” (Lev. 17:11). Moses is instructed to give the people the laws of sacrifices so that they may be atoned of their sin. There were burnt-offerings, meal-offerings, and peace-offerings. Burnt-offerings would be unblemished bullocks, sheep, goats, turtle-doves, and or pigeons depending upon the individual’s economic standing. These burnt-offerings would serve to atone man of sin (Lev. 4:3ff) and trespasses (Lev. 5:6). Those who brought these sacrifices before Jehovah were “confessing their sin” and illustrating a heart that desired His mercy and forgiveness (cf. Lev. 5:5; 26:40). Those who refused to follow God’s commands in these areas were to be put out of the camp of Israel (cf. Numb. 15:30).

The importance of keeping God’s commandments is firmly fixed in the book of Leviticus. Moses writes, “Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God. And ye shall keep my statutes, and do them: I am Jehovah who sanctifies you” (Lev. 20:7-8; cf. also 18:4, 30; 20:22; 22:31). To do those things in which God has not commanded is sin, and the Lord does not take lightly such actions. Nadab and Abihu stand out as an ever horrifying reminder as to what it means to fall into the hands of the living God for disobedience. These two sons of Aaron offered “strange fire” to Jehovah and were consumed by God because it was not something that He “commanded them” (Lev. 10:1-3). Let us all learn the lesson of reverence and respect for the authority of God today. To take liberties with the word of God where liberty is not allowed is to set ourselves above God as a law giver (cf. II Thess. 2:4). Those who obey the commandments of God have “gifts” set before them (Lev. 26:3-13) and those who disobey have misery (Lev. 26:14ff).

The book of Leviticus will mean nothing to us lest we understand that it is a copy or shadow of the original plan of God for man’s redemption (cf. Heb. 8:1-6; 10:1). I find that nothing more than procedure has changed from testament to testament as far as God’s requirements and blessings for man. Sin continues to be a violation of God’s law today (I Jn. 3:4). God continues to provide atonement, total New Testament forgiveness, through the blood of His son Jesus Christ (Heb. 10:1ff). God’s gracious gifts of salvation continue to be conditioned upon one’s humble submission by hearing, believing, and obeying by being baptized and remaining faithful to the Lord (Matt. 18:3-4; Lk. 13:3; Acts 2:37-38; Eph. 1:7; 2:8; II Cor. 7:10; I Jn. 1:9). At the completion of a study of Leviticus, we are left with a glimpse into heaven. Due to the holy nature of God, those in heaven will never experience death, deformity, sickness, and or be diseased (cf. Rev. 21:27).
Various Sacrifices and their Meaning

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Outline of Leviticus

Chapter 1

I. Moses is given Instructions regarding the “Burnt-offering” (1 all):
   A. “And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying, Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the heard and of the flock” (1:1-2).
      1. Jehovah instructs Moses in the ways of oblations and Moses is to teach the people. An “oblation” (Hebrew qorban) = “brought near” (New Unger’s Bible Dictionary pp. 934)... “The act of offering something, such as worship or thanks, to a deity” (AHD 857). God is instructing Moses so that the people would understand what to bring near unto the altar of burnt offering for an offering on their part to God.
      2. The Lord instructs Moses that such an offering is to be of cattle of heard and flock; i.e., a blood offering.
   B. “If his oblation be a burnt-offering of the heard, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him” (1:3-4).
      1. The first of four blood offerings is discussed in chapter one; i.e., a “burnt-offering.” The other three that will be discussed in chapters 2-5 are the peace-offerings, sin-offerings, and trespass-offerings. The “burnt-offering” (Heb. ola) = “The term seems to mean ‘that which goes up’
In the case it goes up, literally ‘is vaporized’ (hiphil of Qatar), by means of burning to Yahweh. Its purpose is to be a pleasing odor before the Lord. Whatever animal or bird was used was entirely burned up, including its entrails and legs (Lev. 1:9), on the altar by the priest. The offering makes atonement for the offerer” (ISBE; v. 4, pp. 268).

2. The blood brought near to the altar for burning a pleasing odor to the Lord was to be a male animal “without blemish.” To have a “blemish” (tamim) = “The Hebrew root tmm has the idea of completeness or wholeness. This tamim can be translated ‘whole,’ as in Josh. 10:13. But when it is used to describe the type of animal to be used in sacrifice, the RSV translates ‘without blemish’ to signify no physical imperfections... According to Lev. 22:22-25 animals that are blind, disabled, mutilated, or have a discharge, scab, or eruption are considered blemished, as are deformed animals and those whose testicles have been damaged. Finally, animals coming from a foreigner are also considered blemished” (ISBE; v. 1, pp. 523).

3. The sinner was to lay his hands upon the chosen animal for the burnt offering so that “atonement” would be achieved. The Hebrew word for “atonement” (kaphar) = “to cover” (Strong’s 3722). “In all the teaching involved in the Mosaic law, God made it very clear that atonement, the covering of sin, could result only from some innocent individual’s taking upon himself the penalty due, although not the guilt of, the sinner” (ISBE; v. 1, pp. 353). “The power to make expiation, i.e., to cover an unholy man from before the holy God, or to cover the sinner from the wrath of God, is attributed to the blood of the sacrificial animal, only so far as the soul lives in the blood, and the soul of the animal when sacrificed takes the place of the human soul” (Keil and Delitzsch; v. 1, pp. 507). Consider the use of the Hebrew word kaphar at Genesis 32:20, “moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me.” Jacob had supplanted the birthright of Isaac from his brother Esau and was now terrified that Esau would do great harm to him. To cover over this guilt, Jacob sends gifts to his brother. Likewise God was angry when the Israelites sinned against Him yet He is appeased by the burnt-offering. Note that their sin remained even though there was an innocent animal that died. This helps us to see the difference between the atoning blood of animals as opposed to the atoning blood of Christ (cf. II Cor. 5:18-19; Heb. 10:1-10). Christ’s blood did not offer a mere covering of man from the wrath of God but it redeemed man and thereby offers justification (cf. Rom. 5:1-2; Eph. 1:7). As the author of Hebrews thereby said, speaking of the blood of Christ as opposed to the blood of animals, “It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these” (Heb. 9:23).

4. Though the individual offering the burnt-offering was only covered as opposed to being completely forgiven he or she was nonetheless “accepted before Jehovah” as they followed His instructions and looked for the day when Christ would make the sacrifice for the total forgiveness of man’s sins (cf. Heb. 10:1ff).

C. “And he shall kill the bullock before Jehovah: and Aaron’s sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting. And he shall flay the burnt-offering, and cut it into its pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire; and Aaron’s sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: but its inwards and its legs shall he wash with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah” (1:5-9).

1. The Lord gives Moses instructions regarding the order of the burnt-offering sacrifice. After laying his hands upon the animal, the sinner was to kill the animal. After the animal was dead, the priests were to present the blood to Jehovah God upon the altar of burn offering. The whole animal was to be dissected and then burned upon the altar in the fire for “a sweet savor unto Jehovah.”

2. The smoke of the burning animal’s flesh would come up to Jehovah and He would be pleased because a blood price was paid for the man’s sins. Likewise when Christ was crucified the Lord was pleased. The prophet Isaiah writes, “Yet it pleased Jehovah to bruise him; he hath
put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand” (Isa. 53:10).

II. A burnt-offering gift of sheep or goat (1:10-13):
A. “And if his oblation be of the flock, of the sheep, or of the goats, for a burn-offering: he shall offer it a male without blemish. And he shall kill it on the side of the altar northward before Jehovah: and Aaron’s sons, the priests, shall sprinkle its blood upon the altar round about. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar;” (1:10-12).
1. The burnt-offering of verses 3-9 was a bullock of the heard. Moses is instructed in verses 10-13 on how to deal with the substitute burnt-offering of a sheep or goat.
2. Once again, the guilty sinner was to kill the animal and the priests were to sprinkle its blood upon the altar and burn its flesh to Jehovah.

B. “But the inwards and the legs shall he wash with water. And the priest shall offer the whole, and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah” (1:13).
1. All of the animal, inwards and legs included, were to be burned upon the altar by the priests.
2. Once again, the Lord accepts the sweet smell of the sacrifice just as He did with the bullock.

III. A burnt-offering gift of birds (1:14-17):
A. “And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons. And the priest shall bring it unto the altar, and wring off its head, and burn it upon the altar; and the blood thereof shall be drained out on the side of the altar” (1:14-15).
1. The only difference in this burnt-offering is that it is a bird (dove or pigeon).
2. Secondly, it appears that the priest kills the animal instead of the sinner.

B. “and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes: and he shall rend it by 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-offering, an offering made by fire, of a sweet savor unto Jehovah” (1:16-17).
1. After discarding the feathers of the bird the priest burned the carcass upon the altar.
2. Said event qualified the animal as a burnt-offering and its savor went up to God as sweet and satisfying. So the soul of man was covered from the wrath of God yet not forgiven.

Chapter 2

I. Moses is given instructions regarding the “Meal-offering” (2 all):
A. “And when any one offers an oblation of a meal-offering unto Jehovah, his oblation shall be of the fine flour; and he shall pour oil upon it, and put frankincense thereon;” (2:1).
1. Let us recall from our study of chapter one that an “oblation” (Hebrew qorban) is something “brought near” unto Jehovah by means of the altar of burnt-offering. Burnt-offerings of various flesh were discussed at chapter one. Chapter two deals with “meal-offerings” (non-meat and unleavened) offerings made by fire.
2. The “meal-offering” was to be composed of fine flour, oil, and “frankincense” (Heb. bownah) = “The Hebrew root means ‘whiteness’ referring to the milky color of the fresh juice” (ISBE v. 2, pp. 360). Frankincense is found in three different species of trees. The gum of these trees was extracted and when burned or heated it produces a strong balsamic odor.

B. “And he shall bring it to Aaron’s sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof. And the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jehovah: and that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire” (2:2-3).
1. The meal-offering was an indication that the worshipper understood that all things of the earth are a blessing from Jehovah God. The priest would take a handful of flour and oil and burn it
with the frankincense upon the altar that it may be a “sweet savor unto Jehovah.” The odor of the offering went up to God and He was well pleased with such sacrifices.

2. Notice that the remaining portion of meal-offering was to be given to the priests. The priests were sustained by the offerings made by the people as their wages for their labor (cf. Numb. 18:8-20 compared with Matt. 10:9-10; I Cor. 9:6-12).

C. “And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meal-offering of the baking-pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering. And if thy oblation be a meal-offering of the frying-pan, it shall be made of fine flour with oil. And thou shalt bring the meal-offering that is made of these things unto Jehovah: and it shall be presented unto the priest, and he shall bring it unto the altar. And the priest shall take up from the meal offering the memorial thereof, and shall burn it upon the altar, an offering made by fire, of a sweet savor unto Jehovah. And that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire” (2:4-10).

1. The first meal-offering listed was flour, oil, and frankincense. Other acceptable meal-offerings are those baked in the oven (unleavened cakes of flour and oil), baking pan (unleavened flour with oil), frying-pan (flour and oil). The priests would take this offering to the altar of burnt offering, divide the offering, and take part to keep a portion for his self.

2. Jehovah considered the meal-offering to be most holy of the offerings made by fire.

D. “No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah. As an oblation of first-fruits ye shall offer them unto Jehovah: but they shall not come up for a sweet savor on the altar” (2:11-12).

1. Leaven was excluded from any meal-offering as was honey. “Leaven” (Heb. fermentum) Any agent added to a flour mixture or liquids to produce a state of fermentation. The ancient Hebrews always kneaded with their bread a piece of fermented dough reserved from a previous baking (cf. Matt. 13:33)” (ISBE, v. 3; pp. 97). Why leaven was to be left out of burnt offerings is unknown. The New Testament (NT) uses the word leaven to indicate negative pervasiveness (cf. I Cor. 5:6-8; Gal. 5:9). Fermentation is the catalyst for turbulent reactions where substances such as sugars can be turned to carbon dioxide and alcohol simply by coming in contact with yeast.

2. There were apparent times when honey or leaven substances could be offered unto Jehovah but never upon the altar of burnt-offering (cf. Lev. 7:13; 23:17).

E. “And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt” (2:13).

1. Additionally, all meal-offerings were to be offered with salt (not one was to be done otherwise).

2. Salt served to not only season food but to preserve as well.

F. “And if thou offer a meal-offering of first-fruits unto Jehovah, thou shalt offer for the meal-offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear. And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering. And the priest shall burn the memorial of it, part of the bruised grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah” (2:14-16).

1. The meal-offering of first-fruits was to be comprised of the first ripe fruits produced by the land as a symbol of one’s gratitude for God’s blessings of the land.

2. When these first-fruits were burned with oil and frankincense its odor would come up to the Lord as a sweet savor and be recognized as a meal-offering.
Chapter 3

I. The Lord gives Moses instructions for the peace or thank-offering (3:1):

A. “And if his oblation be a sacrifice of peace-offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah” (3:1).

1. The peace offering was an oblation on the part of the worshipper that indicated the thankfulness of his heart for the peace that existed between God and this man’s soul. The peace offering would thereby symbolize that the man had done all that God had required of him in relation to taking care of the sin in his life and the thanking God for the blessings of his life through the burnt and meal-offerings.

2. The peace-offering could be either a male or female of the herd; however, the animal was not to be “blemished.” We discussed the meaning of “blemished” at chapter one verse 3 and discovered that it meant that the animal could not be lame, broken, injured, diseased and so forth.

B. “And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And Aaron’s sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah” (3:2-5).

1. The worshipper was to once again take his hand and place it upon the head of the animal and kill it by the altar of burnt-offering. The priests were to sprinkle the animal’s blood upon the altar and burn the following parts:
   a. The fat of the animal.
   b. The kidneys and fat around them.
   c. The caul (area around the intestines).

2. The burned-offering was to go up unto Jehovah as a sweet savor as the worshipper indicated an act of obedience.

C. “And if his oblation for a sacrifice of peace-offerings unto Jehovah be of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his oblation, then shall he offer it before Jehovah; and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron’s sons shall sprinkle the blood thereof upon the altar round about. And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah” (3:6-11).

1. Another acceptable peace-offering was the “lamb.” Once again the animal may be male or female without blemish.

2. The same steps were to be followed as the animal from the herd except that the Lord commands that the tail be included in the intestines sacrifice.

3. The animal parts were to be burned upon the altar of burnt-offering that the Lord may smell the sacrifice and be pleased.

D. “And if his oblation be a goat, then he shall offer it before Jehovah: and he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his oblation, even an offering made by fire unto Jehovah; the fat that covers the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah’s. It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood” (3:12-17).
1. Another acceptable peace-offering was the goat (male or female). The same basic procedure was to be followed as was with the ox and lamb. The peace-offering of goat was acceptable and pleasing to Jehovah as well.

2. A perpetual principle is established for the people of God on this occasion. No one was to eat neither fat nor blood.

3. Leviticus 7:14-16 reveals that the remaining portion of the animals used for a peace-offering were to be eaten by the priests. This is the principle behind Paul’s statement to the Corinthians at 1 Cor. 9:13, “Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?”

4. Today we show our thankfulness to God for His good blessings and the peace we have with Him in fellowship through prayer.

Chapter 4

I. The Sin-offering for the High Priest who sins “unwittingly” (4:1-12):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering” (4:1-3).

1. The following “sin-offerings” were offered for the purpose of “atonement” (cf. Lev. 4:20). Sacrifices were to be made when individuals found themselves in sin “unwittingly” (Heb. bishgagah) (i.e., “not knowing or unaware” / AHD 1327). One who was unaware of a law violation was no doubt an individual ignorant of some laws. Said one never intended to sin but rather just did not know that a matter was sinful. While we may be satisfied with this English definition it seems that the Hebrew word is not limited to sins of ignorance. Strong’s defines the Hebrew root word shagag as “deceived, err, go astray, sin ignorantly” (Strong’s # 07683). The Psalmists said, “Who can discern his errors? Clear thou me from hidden faults. Keep back thy servant also from presumptuous sins; Let them not have dominion over me: then shall I be upright, and I shall be clear from great transgression” (Ps. 19:12-13). Whether one sins in ignorance to one of God’s laws or sins through weakness the issue seems to be not how the sin was committed but the attitude of the one who has violated God’s laws. The best way to view this is that the “unwitting” sin is the condition of one found in sin who is willing to make recompense for his or her error. Said individual is willing to offer the unblemished bullock and comply with God’s commands. The other side would be the man or woman who sins in a “high handed” fashion. This person has no intentions of following God’s laws of atonement and is thereby to be cast out of the camp of Israel (Numb. 15:30). One represents the humble man of faith and the other the proud man of fleshly will (see study # 1; Bible Humility).

2. The first sinner examined is the high priest. When the high priest sinned he was offer up a young bullock without blemish to the Lord.

B. “And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary. And the priest shall put of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. And all the fat of the bullock of the sin-offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away, as it is taken off from the ox of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of burnt-offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its
dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt” (4:4-12).

1. The procedure for atonement for the high priest who sins unwittingly is given. The blood of the unblemished bullock was to be sprinkled and placed upon the horns of the altar of incense that was before the veil (dividing the holy place from the most holy place).

2. The rest of the blood of the offering was to be poured out at the base of the altar of burnt-offering and he was to take the fat and burn it unto Jehovah in a clean place outside the camp.

II. The sin-offering for the whole congregation of Israel when they “Err” (4:13-21):

A. “And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and are guilty; when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting” (4:13-14).

1. Let us recall that the sins of the high priest brought “guilt on the people” (Lev. 4:3).

2. The congregation of God’s people may not even know that they are in sin, however, when the matter comes to be known they are to offer a bullock for a sin-offering.

B. “And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah. And the anointed priest shall bring of the blood of the bullock to the tent of meeting: and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil. And he shall put of the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting. And all the fat thereof shall he take off from it, and burn it upon the altar. Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly” (4:15-21).

1. After the high priest has made the sin-offering for his self he was to do the exact same procedure for the people of God with another unblemished bullock. There would be a high degree of guilt on such an occasion due to the fact that the whole congregation would be made guilty of sin because of his sin. Secondly, more innocent animals had to be slaughtered because of his error.

2. The only difference in these two sacrifices is the fact that the elders were to lay their hands upon the bullock that represent atonement for their sins.

3. Once again, the atonement and forgiveness here was only an appeasement of God’s wrath. True forgiveness would not come until Jesus hung upon the cross (cf. Heb. 10:1ff).

III. The sin-offering when a Ruler of God’s people Sinned (4:22-26):

A. “When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty: if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish” (4:22-23).

1. Herein is the beginnings of a defining of God’s distinctive people. God’s people do all within their power to obey His laws. When sin is discovered either by self or exposed by another the man of God will “bring for his oblation a goat...” A defining moment in the priest, people as a whole, and ruler is located the moment his or her sins are “made known to him.” What shall be the response? One may decide that they want no part of God’s regulations or one may humbly submit to God’s ordinances and live in hope of receiving an eternal reward (cf. Isa. 57:15) (see study # 1). Note that the sin is “made known to him” by another. Early on, in the Word of God, we find sinners being exposed by other brethren who cared for their souls (see study # 6; Individual Responsibility to Make Known Sin in other’s Lives).

2. The ruler was not above the law of God (and neither was the high priest or God’s common people). When the ruler sinned he was to bring a sin offering of an unblemished male goat.

B. “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 Jehovah: it is a sin-offering. 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 the blood
thereof shall he pour out at the base of the altar of burnt-offering. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his sin, and he shall be forgiven” (4:24-26).

1. The ruler of God’s people performed the same sin-offering ceremony as the high priest and elders. They laid their hands upon the sacrificial animals to symbolically transfer their guilt to the animal. The animals served as an appeasing death punishment for the sins committed by the people.

2. God had promised that through the seed of Abraham all nations would be blessed with the forgiveness of their sins (Gen. 12:1ff). This promise was fulfilled in Jesus (Gal. 3:16). These OT people thereby performed these sacrificial acts “until the seed should come” (Gal. 3:19).

Chapter 5


A. “And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity. Or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty. Or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty. Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these things” (5:1-4).

1. Examples of sins that would demand a trespass offering are given.

2. To hear or witness a wrong doing and not give testimony is a sin that demands a trespass-offering. When a man comes in contact with a dead and unclean beast or man he is guilty of sin and should admit it even though no one else knows (indicates God’s omniscience). The man should give a trespass-offering if he has touched an unclean beast or man unknowingly and latter finds out. If a man make a rash vow with his lips in ignorance and someone reveal his fault he should offer a trespass-offering. These examples illustrate a man’s honesty and willingness to be accounted worthy of fellowship with God.

B. “And it shall be, when he shall be guilty in one of these things, that he shall confess that wherein he hath sinned: and he shall bring his trespass-offering unto Jehovah for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin” (5:5-6).

1. Early on in the word of God we find that a violation of God’s laws is recognized as sin (cf. I Jn. 3:4). The first step for one’s atonement is confession. When one has been found guilty of sin, that individual should confess their fault unto Jehovah God (i.e., admit to God that you have violated His law and desire to be forgiven) (cf. Acts 8:22; I Jn. 1:8-10) (see study # 1 and # 2; Confessing Sin).

2. After one has exposed my sin and I have realized my error and thereby make confession unto the Lord the worshipper was to offer a trespass-offering of a female lamb or goat.

C. “And if his means suffice not for a lamb, then he shall bring his trespass-offering for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah; one for a sin-offering, and the other for a burnt-offering. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder: 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 drained out at the base of the altar: it is a sin-offering. And he shall offer the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven” (5:7-10).

1. Some brethren were not as well off as others and so a female lamb or goat would not be possible with them.
2. The Lord ordains a dove and pigeon would suffice for a burnt-offering to make atonement for the sin committed.

D. “But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, 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. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of Jehovah made by fire: it is a sin-offering. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and the remnant shall be the priest's, as the meal-offering” (5:11-13).

1. One may say that the lamb and goat sacrifices represented the upper class, the turtle doves and pigeon sacrifices represented the middle class worshippers, and the flower, oil, and frankincense offering for sin represents the lower financial class.

2. Those who could not afford the lamb, goat, dove, or pigeon offering were allowed to offer a meal-offering and it was acceptable to God for a sin-offering. This offering was treated as a meal-offering even from the point of the priest taking part of it for his own. Though treated as a meal-offering it counted as a trespass-offering.

II. Trespass-offerings that offered compensation for those affected by the Man’s Sin (5:14-19):

A. “And Jehovah spake unto Moses, saying, If any one commit a trespass, and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a trespass-offering: and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and he shall be forgiven” (5:14-16).

1. This trespass-offering takes into consideration things “done amiss in the holy thing.” There would be times when the worshipper of God would do things incorrectly in their service to God. When the error was brought to their attention they were to realize their guilt in violating the laws and commandments of God. Note that the worshipper is not encouraged to continue in his erroneous worship but rather to correct that which has been done wrong (see study # 3; Worship).

2. The oblation made to the Lord was to be a ram without blemish and then add a fifth part of the value of the ram for an offering to the priests. It is likely that this error involved their tithing or meal-offering.

B. “And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven. It is a trespass-offering; he is certainly guilty before Jehovah” (5:17-19).

1. Here is a true sin of ignorance. The worshipper has committed a trespass against God’s holy commandments unintentionally. When the sin is brought to their attention there was an oblation to be made that atonement may be made. This helps us to better understand the nature of God. He is indeed light and in Him is no darkness (I Jn. 1:5ff). The all pure and holy God cannot possibly allow sin in His presence (even the sins of one who does so in ignorance). Such a one is “certainly guilty before Jehovah” (see study # 4; Sins of Ignorance).

2. The man guilty of a sin that he “knew it not” was to bring a ram without blemish and treat it like a trespass-offering. Apparently some loving brother has pointed out the sinner’s error and the sinner humbly admits his mistake and makes the proper sacrifice.
Chapter 6

I. Restoring that which is lost due to Sin (6:1-7):

A. “And Jehovah spake unto Moses, saying, If any one sin, and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor, or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these things that a man doeth, sinning therein; then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found, or any thing about which he hath sworn falsely: he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty. And he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest.” (6:1-6).

1. The Lord instructs His people on how to handle a situation wherein one has lost property due to another’s sin.
2. Not only should the sinner restore the lost or stolen property but also add 1/5 of the cost for restitution.
3. When all has been restored the sinner is to give a trespass-offering.

B. “and the priest shall make atonement for him before Jehovah; and he shall be forgiven concerning whatsoever he doeth so as to be guilty thereby” (6:7).

1. The function of the trespass-offering is that the worshipper may be atoned from the consequences of his sins.
2. The fact that the worshipper restores the lost or stolen property and goes through with the trespass-offering indicates his true faith in God.

II. The priest’s Role in the various Offerings (6:8-13):

A. “And Jehovah spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings. Fire shall be kept burning upon the altar continually; it shall not go out” (6:8-13).

1. Laws regarding the priest’s role in the burnt-offering:
   2. The priest was to leave the burnt-offering upon the altar all night to burn into ashes. The next day, he was to take the ashes outside the camp. The fire upon the altar of burnt offering was to be kept burning continuously.

B. “And this is the law of the meal-offering: the sons of Aaron shall offer it before Jehovah, before the altar. And he shall take up therefrom his handful, of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall burn it upon the altar for a sweet savor, as the memorial thereof, unto Jehovah. And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it. It shall not be baken with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin-offering, and as the trespass-offering. Every male among the children of Aaron shall eat of it, as his portion for ever throughout your generations, from the offerings of Jehovah made by fire: whosoever toucheth them shall be holy” (6:14-18).

1. Laws regarding the priest’s role in the meal-offering:
   2. The priest was to take a handful of the fine flour, oil, and frankincense and burn it upon the altar for a sweet savor unto the Lord. The remainder of the meal-offering was given to the priests for their sustenance.
C. “And Jehovah spake unto Moses, saying, This is the oblation of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening. On a baking-pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal-offering for a sweet savor unto Jehovah. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto Jehovah. And every meal-offering of the priest shall be wholly burnt: it shall not be eaten” (6:19-23).

1. Laws regarding the consecration ceremony of a new priest:
2. The new priest was to offer a meal-offering upon a baking-pan of flower and oil. None of this meal-offering is to be eaten by the priest but rather burned wholly upon the altar.

D. “And Jehovah spake unto Moses, saying, 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 Jehovah: it is most holy. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. 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 a holy place. But the earthen vessel wherein it is boiled shall be broken; and if it be boiled in a brazen vessel, it shall be scoured, and rinsed in water. Every male among the priests shall eat thereof: it is most holy. And no sin-offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire” (6:24-30).

1. Laws regarding the sin-offering:
2. The priest is to offer the animal upon the altar and eat the other parts of it. The burnt-offerings for the high priest and whole congregation was not to be eaten.

Chapter 7

I. More laws regarding the role of the priests in various Offerings (7 all):

A. “And this is the law of the trespass-offering: it is most holy. In the place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he sprinkle upon the altar round about. And he shall offer of it all the fat thereof: the fat tail, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away; and the priest shall burn them upon the altar for an offering made by fire unto Jehovah: it is a trespass-offering. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy. As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it. 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. And every meal-offering that is baken in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest’s that offereth it. And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another” (7:1-10).

1. Laws regarding the tress-pass offering:
2. The officiating priest is to sprinkle the blood of the sacrifice upon the altar and burn the fat thereof. The officiating priest may eat the sacrifice and keep the skin of the animal.

B. “And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah. 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 soaked. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving. And of it he shall offer one out of each oblation for a heave-offering unto Jehovah; it shall be the priest's that sprinkled the blood of the peace-offerings” (7:11-14).

1. The law of the peace-offering is divided into two sections:
2. One way to offer a peace-offering is to offer it for a thanksgiving. The other way to offer a peace-offering was by heave-offering.
C. “And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning. But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten: but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace-offerings be eaten 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” (7:15-18).

1. More laws regarding the peace-offerings for thanksgiving:
2. The thanksgiving offering was to be eaten the day it is offered unless there is a vow involved in the offering, in which case, the worshipper may eat the remainder on the next day. If anyone eats the flesh of a peace-offering on the third day it is against God’s laws and thereby an abomination to him. Note very carefully that the function of the peace-offering was to celebrate the peace God had with man though he was a sinner (as the worshipper followed God’s laws). When one violated God’s laws the peace between man and God disappears. Sin certainly separates one from God.

D. “And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof: but the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto Jehovah, having his uncleanness upon him, that soul shall be cut off from his people. And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto Jehovah, that soul shall be cut off from his people” (7:19-21).

1. If an unclean person eats the peace-offering of the Lord he shall be cut off from the people (unacceptable).
2. The man who touches an unclean animal or someone who is unclean and then eats the peace-offering of the Lord’s he shall be cut off from the people of God.

E. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people. And ye shall eat no manner of blood, whether it be of bird or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be cut off from his people” (7:22-27).

1. More laws regarding the peace-offering:
2. No one was to eat fat or drink blood.

F. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto Jehovah shall bring his oblation unto Jehovah out of the sacrifice of his peace-offerings: his own hands shall bring the offerings of Jehovah made by fire; the fat with the breast he shall bring, that the breast may be waved for a wave-offering before Jehovah. And the priest shall burn the fat upon the altar; but the breast shall be Aaron's and his sons'. And the right thigh shall ye give unto the priest for a heave-offering out of the sacrifices of your peace-offerings. He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion. For the wave-breast and the heave-thigh have I taken of the children of Israel out of the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons as [their] portion for ever from the children of Israel” (7:28-34).

1. More laws regarding the peace-offering:
2. The breast and right thigh of the sacrifice was to belong to the priest who does the officiating of the sacrifice.

G. “This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of Jehovah made by fire, in the day when he presented them to minister unto Jehovah in the priest's office; which Jehovah commanded to be given them of the children of Israel, in the day that he anointed them. It is their portion for ever throughout their generations. This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of peace-offerings; which Jehovah commanded Moses in mount
Sinai, in the day that he commanded the children of Israel to offer their oblations unto Jehovah, in the wilderness of Sinai” (7:35-37).

1. The Lord summarizes the fact that the portion allotted to the priests is theirs throughout their generations.
2. God gave Moses all these instructions to give to the people that they may be atoned and experience peace with God.

Lessons Learned from Chapters 4 – 7

• There appears to be a distinction made in Leviticus and the book of Numbers between the attitude of one who would sin “unwittingly” and one who sins with a “high-hand” (Numb. 15:30). The issue between these two sinners is not what caused them to sin but rather their attitude about sin. The “unwitting” sinner admits his fault when showed and brings his oblations before the Lord (cf. Lev. 4:14, 22-23, 28; 5:3). Such an act includes the sinners confession of said error (cf. Lev. 5:5). Some, however, do not want to go along with God’s instructions. They sin with a “high-hand” in that they have no intentions of repenting, confessing, and offering oblations. Said individuals are to be cut off from the Israelites (Lev. 7:18).

• The grand lesson of these chapters is that there is an apparent division of people. Some sin and are made sorrowful over it and others just really don’t care. Their conscience does not bother them in these areas because they do not see with eyes of faith. Paul terms said individuals as “sons of disobedience” (Eph. 2:1-3; 5:6; Col. 3:6). The “high-minded” sinner takes actions according to the “mind of the flesh” (Eph. 2:3; Rom. 8:5-11). So the word of God exposes them as being “dead” in relation to spirituality (Eph. 2:1). So there are those today who desire to follow God’s commands by humbly confessing their wrongs as they occur and those who will not abide by God’s instructions with a spirit of humility. The faithful cheerfully go along with God’s regulations and the world turns a dull ear to God’s demands (see study # 5; Hard Hearts).

Chapter 8

I. Institution of the Priesthood (8 all):

A. “And Jehovah spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread; and assemble thou all the congregation at the door of the tent of meeting. And Moses did as Jehovah commanded him; and the congregation was assembled at the door of the tent of meeting” (8:1-4).

1. At this point God has given instructions regarding the work and worship of the tabernacle. The tabernacle has been constructed and the only thing awaiting the beginning of God’s prescribed worship was the consecration and institution of the priesthood.
2. The Lord calls upon Moses to gather the entire congregation of Israelites at the door of the tabernacle to consecrate Aaron and his sons as priests.

B. “And Moses said unto the congregation, This is the thing which Jehovah hath commanded to be done. And Moses brought Aaron and his sons, and washed them with water. 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 skilfully woven band of the ephod, and bound it unto him therewith. And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim. And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Jehovah commanded Moses” (8:5-9).

1. The priestly garments have been sewn together and completed. These garments were now ready to be worn by Aaron and his sons.
2. Before Aaron, Nadab, Abihu, Eleazar, and Ithamar could put the holy clothing on they were to be washed with water. Aaron was the first, as high priest, to put on all the holy garments.
3. “And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all
its vessels, and the laver and its base, to sanctify them. And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him” (8:10-12).

1. All things were to take place in an orderly fashion. Moses first takes anointing oil (that which signified the anointing of holiness and consecration to God) and anointed the tabernacle and all of its furnishings. Moses then anointed the altar of burnt offering that was without the tabernacle and all the vessels that pertained unto it.

2. After the tabernacle, its furnishings, and the altar were anointed with oil of consecration Moses turns to Aaron the high priest. Aaron is anointed “to sanctify him” (i.e., set him apart as holy).

D. “And Moses brought Aaron’s sons, and clothed them with coats, and girded them with girdles, and bound head-tires upon them; as Jehovah commanded Moses. And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering. 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 out the blood at the base of the altar, and sanctified it, to make atonement for it. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as Jehovah commanded Moses. And he presented the ram of the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt-offering for a sweet savor: it was an offering made by fire unto Jehovah; as Jehovah commanded Moses. And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. And he slew it; and Moses took of the blood thereof, 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” (8:13-23).

1. Moses now takes Aaron’s sons, clothes them with the basic priestly garbs, and makes a sin offering (see instructions at Lev. 8) on their part to set them apart as acceptable to Jehovah for the work of being priests. After the sin offering, Moses offers up a burnt offering that the Lord may savor the obedience of His priest as well pleasing unto him. Lastly, Moses offered up a ram so that Aaron and his sons would be “consecrated” (i.e., set apart from all else as holy). Note that Moses did the work of priest before initiating Aaron and his sons and thereby represents one who had been atoned, well pleasing, and consecrated to God.

2. Moses took the blood of the ram of consecration and placed it upon the right ear, thumb, and great toe of Aaron and his sons. “…The ear because the priest was always to hearken to the word and commandment of God; the hand, because he was to discharge the priestly functions properly; and the foot, because he was to walk correctly in the sanctuary” (Keil and Delitzsch pg. 547).

E. “And he brought Aaron’s sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh: and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh: and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Jehovah. And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration for a sweet savor: it was an offering made by fire unto Jehovah. And Moses took the breast, and waved it for a wave-offering before Jehovah: it was Moses’ portion of the ram of consecration; as Jehovah commanded Moses” (8:24-29).

1. Moses offers a “wave-offering” on behalf of Aaron and his sons after they had been anointed and consecrated as priests.

2. The wave-offering was a sort of payment to Moses for doing all the work of consecration for the priests.
F. “And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons’ garments with him, and sanctified Aaron, his garments, and his sons, and his sons’ garments with him. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days. As hath been done this day, so Jehovah hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded. And Aaron and his sons did all the things which Jehovah commanded by Moses” (8:30-36).

1. After all ceremonial cleansing, anointing, and consecrating was completed Moses instructs Aaron and his sons to remain in the tabernacle for seven straight days (7 days was prescribed by God for the priest’s atonement).

2. We note a very important statement here. Moses had “commanded” by the mouth of Jehovah that Aaron and his sons follow these instructions else “die.” We are introduced to the seriousness of obedience to God’s commands. Throughout the giving of the law, Moses had spoke on God’s behalf commanding obedience and warning about the consequences of disobedience. Once again he reiterates that all things are to be done according to God’s will “that ye die not.” Likewise when God commands today He expects His disciples to obey (cf. Eph. 4:1ff) (see study # 7; The Consequences of Disobedience).

Chapter 9

I. Aaron and his sons perform the first acts as Priest unto Jehovah to prepare the people to see the Glory of the Lord (9 all).

A. “And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a lamb, both a year old, without blemish, for a burnt-offering; and an ox and a ram for peace-offerings, to sacrifice before Jehovah; and a meal-offering mingled with oil: for to-day Jehovah appeareth unto you. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before Jehovah” (9:1-5).

1. After the prescribed seven days of atonement for Aaron and his sons they were now the official priest and were told, by Moses, to address the people and prepare them for a visit from Jehovah.

2. Aaron and his sons now prepare to do their first duties as priests.

B. “And Moses said, This is the thing which Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the oblation of the people, and make atonement for them; as Jehovah commanded. So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself. And the sons of Aaron presented 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 base of the altar: but the fat, and the kidneys, and the caul from the liver of the sin-offering, he burnt upon the altar; as Jehovah commanded Moses. And the flesh and the skin he burnt with fire without the camp. And he slew the burnt-offering; and Aaron’s sons delivered unto him the blood, and he sprinkled it upon the altar round about. And they delivered the burnt-offering unto him, piece by piece, and the head: and he burnt them upon the altar. And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar. And he presented the people’s oblation, and took the goat of the sin-offering which was for the
people, and slew it, and offered it for sin, as the first. And he presented the burnt-offering, and offered it according to the ordinance” (9:6-16).

1. Aaron follows Moses’ instructions which originated from Jehovah precisely. Aaron offered a burnt-offering for “thyself, and for the people... as Jehovah commanded.” Secondly, a sin-offering was presented in accordance with Moses’ instructions.

2. Note that Aaron and his sons are performing these duties due to God’s commands and because “the glory of Jehovah shall appear unto you.”

3. The repeated statements, “as Jehovah commanded” carry with it a degree of demanded respect and obedience. There must have been a great since of fear on the part of Aaron and his sons due to God’s solemn commands and the consequence of death being warned against if disobedience were to occur.

C. “And he presented the meal-offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt-offering of the morning. He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron’s sons delivered unto him the blood, which he sprinkled upon the altar round about, and the fat of the ox and of the ram, the fat tail, and that which covereth the inwards, and the kidneys, and the caul of the liver: and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right thigh Aaron waved for a wave-offering before Jehovah; as Moses commanded. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings” (9:17-22).

1. After the burnt and sin offerings Aaron offers up a meal-offering, peace-offering, and wave-offering on behalf of all the people. All God’s instructions for the institution of His tabernacle system had now been completed and Aaron raises his hands before the audience of Israelites and blesses them in that they were to be recipients of God’s marvelous blessings of eternal life through a faith in Him.

2. Aaron now removes himself from the view of the people.

D. “And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people. And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces” (9:23-24).

1. After blessing the people both Moses and Aaron go into the tabernacle and then came back out to bless the people.

2. After the blessing the glory of Jehovah appears in the form of a fire and comes down to the altar of burnt offering and consumed the burnt-offering and fat. When Israel witnessed this miraculous event they “shouted and fell on their faces.” The shout may have been an astonishing cry and their falling to the ground upon their faces represented their great fear and reverence unto Jehovah God.

3. The moment is one of great awe and fear of the creator’s presence.

Chapter 10

I. Nadab and Abihu respond to the visage of God’s glory with Will Worship (10:1-7):

A. “And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, This is it that Jehovah 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” (10:1-3).

1. Aaron and his four sons have been anointed, consecrated, and have performed the first works as Jehovah’s priests. Their position to God was one of holiness and so they served in His name. When the glory of Jehovah appeared to the people Nadab and Abihu take it upon themselves to do something that God had “not commanded;” i.e., “offer strange fire before Jehovah.” A “censer” is an “incense vessel” (AHD 252). Nadab and Abihu took their incense vessels as
priest and offered the strange fire to Lord as an act of will worship. The conjunction word “and” that begins chapter ten helps us understand that Nadab and Abihu’s unlawful act occurred immediately after the glory of Jehovah appeared unto the people. The fire was “strange” in that it was something that God “had not commanded them” to do. Due to their self-willed act of worship the Lord “devoured them” with fire. All of Israel must have been stunned. Its like the woman who slapped her husband in the face after their marriage vows and kiss so that he may remember the moment. The Lord struck hard so that Israel would understand the importance of keeping His commandments. Israel was to learn that “God is light and in him is no darkness” (I Jn. 1:5). Though the punishment seemed harsh we must remember that Moses had said to Aaron and his sons that they were to “keep the charge of Jehovah, that ye die not” (cf. Lev. 8:35).

2. One can only imagine what was going through Aaron’s mind. All seemed joyful and exciting. He had just spent seven days in the tabernacle with his sons. Now, in a moment, his two sons Nadab and Abihu were dead for doing what they no doubt felt was necessary to do. Moses explains to Aaron, “This is that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.” The whole purpose of Aaron and his sons going through the consecration process was so that they might stand before Jehovah atoned from sin and sanctified from uncleanness that they may tolerably stand before Jehovah God and do His work. When Nadab and Abihu did that which God had not commanded they ruined all the work of consecration and sanctification and were no longer fit to stand before God and the people as the Lord’s priests. Aaron understood this and so “held his peace.”

3. Let us all learn that God is not to be toyed with in relation to sin (Rom. 15:4). He is a loving, tender, kind, and merciful God, however, He too is a God of light and justice (cf. Jer. 9:23). We learn about the strict nature of God and His intolerance toward willful worship. Many today are excited when joyous religious activities occur and thereby want to do something extra in service to God. Some read God’s word, are excited about the prospect of salvation from the consequences of sin, and thereby rush into performing acts that God had not commanded (cf. Col. 2:23). The lesson is simple, if there is not a “thus saith Jehovah” for the act of worship (or spiritual service) then it is unlawful (sinful) (see study # 8; Bible Authority).

B. “And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp. So they drew near, and carried them in their coats out of the camp, as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled. And ye shall not go out from the door of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses” (10:4-7).

1. Aaron’s uncle’s sons are instructed to carry the bodies of Nadab and Abihu out of the camp of Israel.

2. Moses tells Aaron, Eleazar, and Ithamar to not mourn in any fashion over the death of their kindred “that ye die not.” All mourning over the death of Nadab and Abihu was to be conducted by all the congregation. “Any manifestation of grief on account of the death that had occurred, would have indicated dissatisfaction with the judgment of God; and Aaron and his sons would thereby not only have fallen into mortal sin themselves, but have brought down upon the congregation the wrath of God, which fell upon it through every act of sin committed by the high priest in his official position (Lev. 4:3)” (Keil and Delitzsch pg. 556).

3. Moses reminds Aaron and his remaining two sons that the “anointing oil of Jehovah is upon you” (i.e., they were consecrated unto Jehovah God... a fact that indicated their complete union with God through their obedience to all His will. To act sad over the kindred’s death was to sympathize with disobedience and would not go unpunished).
II. Jehovah prohibits the priests from partaking of Wine or Strong Drink (10:8-11):

A. “And Jehovah spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations.” (10:8-9).

1. The priest’s of the Lord were commanded to abstain from both yayin and shekar (wine and strong drink). The Hebrew yayin was a term used to indicate intoxicating grape juice (cf. Gen. 9:21; I Sam. 25:36-37; Isa. 28:1) whereas shekar is a Hebrew word that indicates an intoxicating drink made from pomegranates, apples, and even honey (cf. Prov. 31:4-5; Isa. 5:22; 28:7; 29:9).

2. Note that this was God’s commandment to the priests and therefore a Biblical prohibition against drinking alcoholic beverages. Note that Aaron and his sons were to drink “NO wine or strong drink.” Not even a sip was to come to their lips.

B. “and that ye may make a distinction between the holy and the common, and between the unclean and the clean; and that ye may teach the children of Israel all the statutes which Jehovah hath spoken unto them by Moses” (10:10-11).

1. The word “that” explains the reason behind the prohibition of drinking intoxicants. Moses, by divine revelation, gives two reasons why the priests were not to drink intoxicating drinks (see study # 9; Drinking Alcohol):
   a. The priests were to make a “distinction between the holy and the common, and between the unclean and the clean.” The inference is that in a drunken state their judgments would be impaired and they would not be able to make the distinction.
   b. Secondly, the priests were to abstain from intoxicants because they needed to be able to “teach the children of Israel all the statutes which Jehovah hath spoken.” To be drunken with wine would impair their ability to teach.

2. What about the Christian today? Note that the NT commands that the people of God, as His royal priesthood, also abstain from intoxicating wine. Paul tells the Thessalonians, “So then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that are drunken are drunken in the night” (I Thess. 5:6-7). Paul contrast “sleep” and being “drunk” with “watching” and being “sober.” To sleep and be drunk is to be oblivious to one’s surroundings. To be on watch is the complete opposite of sleeping. To be “sober” (nepho) = “to drink no wine... to be sober, dispassionate” (LS 532). There is an analogy between these two passages (i.e., Eph. 5:18 and I Thess. 5:6-7). Paul states that drunkenness is compared to sleeping (unaware of one’s surroundings) where as being sober is compared to watchfulness so therefore do not even take a sip of intoxicants

III. Moses carefully instructs Aaron, Eleazar, and Ithamar to finish their duties of eating the holy portions set aside for them (10:12-20):

A. “And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal-offering that remaineth of the offerings of Jehovah made by fire, and eat it without leaven beside the altar; for it is most holy; and ye shall eat it in a holy place, because it is thy portion, and thy sons' portion, of the offerings of Jehovah made by fire: for so I am commanded. And the wave-breast and the heave-thigh shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee: for they are given as thy portion, and thy sons' portion, out of the sacrifices of the peace-offerings of the children of Israel. The heave-thigh and the wave-breast shall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before Jehovah: and it shall be thine, and thy sons' with thee, as a portion for ever; as Jehovah hath commanded” (10:12-15).

1. Much has transpired in this day and Moses does not want Aaron and his sons to forget their duty in relationship to the offerings that have been made.

2. One would think that Aaron and his two remaining sons would not have much of an appetite after watching their son and brothers killed yet Moses realized that the work of the Lord must continue.

B. “And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore have ye not eaten the sin-offering in the place of the sanctuary, seeing it is most holy, and he hath given it
you to bear the iniquity of the congregation, to make atonement for them before Jehovah? Behold, the blood of it was not brought into the sanctuary within; ye should certainly have eaten it in the sanctuary, as I commanded. And Aaron spake unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah; and there have befallen me such things as these: and if I had eaten the sin-offering to-day, would it have been well-pleasing in the sight of Jehovah? And when Moses heard that, it was well-pleasing in his sight” (10:16-20).

1. As Moses is trying to accomplish all of God’s will he searches diligently for the parts of the sin-offering goat that was to be eaten by the priests. He finds it and rather than being eaten it had been burned by Eleazar and Ithamar. Moses is angered and speaks to Aaron.

2. Aaron explains that neither he nor his remaining sons were much in the mood for eating after seeing their kindred die and questioned whether or not the Lord would be pleased with such eating. Moses agreed and left the matter at that.

Lessons from chapters 8 – 10

- The Glory of God was to appear before the people but only after the priests and people had cleansed themselves from all sin through sacrificial offerings for atonement (cf. Lev. 9:6).
- To be acceptable and free of defilement for God’s appearing, the priests (both Aaron and his sons) needed to be washed (Lev. 8:6). The tabernacle, altar, laver, Aaron, and his sons were to be anointed with holy oil (Lev. 8:10). Aaron and his sons were to put on their holy priestly garments (Lev. 8:7, 13). A sin, burnt, wave, and ram of consecration offering was to be made on behalf of the priests (Lev. 8:14, 18, 22, 27) and a sin, burnt, peace, and meal-offering on behalf of the people (Lev. 9:2-4) that all would be atoned and clean to stand before the Lord.
- The offering of animals sanctified God’s people during these Old Testament days (cf. Lev. 8:11-12; 11:44). God’s people are sanctified today by the washing of water in baptism (Acts 2:38; 22:16; I Pet. 3:20-21). Through baptism, one gains access into God’s gracious blood sacrifice of His Son upon the cross for the remission of sins (cf. Rom. 5:1-2, 9-11; Heb. 9:14).
- Note the association between God’s sanctified state (i.e., holy, pure, and undefiled / cf. Lev. 11:44-45) and man’s sanctification (cf. Lev. 11:44-45). To be sanctified is to be clean from sin or to stand acceptable, in the days of Moses, before God though humble acts of submission to God’s will. When one humbly subjected themselves to God’s ordinances and prescribed process of atonement then God was sanctified and glorified in them (cf. Lev. 10:3). Likewise, today God is sanctified and glorified in His saints as they obey His commandments in humble submission to Him (cf. Jn. 15:7-10). When a saint of God speaks and acts they are representatives of God. Therefore if I use foul language, dress immodestly, steal, lie, show untrustworthy behavior, use drugs, drink alcohol, tolerate sin, etc. then I dishonor the name of God (see study # 10; Honor God).
- Lastly, we learn about will-worship. Nadab and Abihu took it upon their own to offer up strange fire to God (Lev. 10:1-3). What God has not commanded is certainly unacceptable (cf. Co. 2:8, 20-23; 3:17). Here is a good example of how Bible authority in silence works. God did not tell Nadab and Abihu to not offer their fire upon their sensors, however, the Lord did tell them what to offer. When God tells us what to do we are not at liberty to add our own ideas to His laws (see study # 8).

Chapter 11

I. Clean and Unclean animals for Human Consumption (11:1-23):

A. “And Jehovah spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth. Whosoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that may ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you. And the swine,
because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you” (11:1-8).

1. Clean animals included oxen, sheep, goats, stag (antelope or buffalo), and the gazelle. The unclean animals were camels, coney (i.e., badgers), hairs (i.e., rabbits), and swine.
2. The fact that some animals represented the idea of cleanness and some uncleanness indicates that God had given a law in relation to the Jews diet. To eat an unclean animal would be to separate one’s self from God in sin. Eating clean meats was an issue of fellowship with God.

B. “These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that may ye eat. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you, and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you” (11:9-12).

1. Clean and acceptable fish for food would be those that had fins and scales (i.e., red fish, speckled trout, etc).
2. Fish that were considered unclean were those without scale and fin (i.e., sharks, gaff tops, catfish, etc.).

C. “And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the ospray, and the kite, and the falcon after its kind, every raven after its kind, and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind, and the little owl, and the cormorant, and the great owl, and the horned owl, and the pelican, and the vulture, and the stork, the heron after its kind, and the hoopoe, and the bat. All winged creeping things that go upon all fours are an abomination unto you” (11:13-20).

1. The word “abomination” = “disgust, something that elicits great dislike or abhorrence” (AHD 66). The people of God were to develop a since of disgust and dislike for things that God considered unclean (see study # 11; Attitude Toward Sin).
2. Unclean birds would be the eagle, kite, falcon, raven, ostrich, hawks, owls, etc.

D. “Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth. Even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all winged creeping things, which have four feet, are an abomination unto you” (11:21-23).

1. A distinction of four legged winged creatures and four footed winged creatures is made.
2. The Israelites were aloud to eat the grasshopper and locust because they had legs.

II. Contact with the Unclean (11:24-43):

A. “And by these ye shall become unclean: whosoever toucheth the carcass of them shall be unclean until the even; And whosoever beareth aught of the carcass of them shall wash his clothes, and be unclean until the even. Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean. And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you: whoso toucheth their carcass shall be unclean until the even. And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you” (11:24-28).

1. We have noted the clean and unclean animals but now the Lord reveals that if one were to touch one of these animals that had died in the field (i.e., its carcass) then the man or woman is recognized as “unclean.” To be unclean must thereby indicate a state of one that is not in fellowship with God but rather separated from him due to his uncleanness.
2. To go from an unclean state to a clean state one must wash his clothes and be recognized as unclean until the evening time.

B. “And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon. These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even. 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, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break” (11:25-33).

1. The Lord identifies unclean creeping things as the weasel, mouse, lizard, gecko, crocodile, and chameleon.
2. Those who come in contact with dead creeping things are considered unclean until evening. Even if one of these dead creatures accidentally fall into a vessel of wood, clothing, skin, or sack they too are considered unclean and must be washed and remain unclean until evening.
3. If the vessel happens to be an earthen vessel it is to be broken and used no longer.

C. “All food therein which may be eaten, that on which water cometh, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. And every thing whereupon any part of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you. Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcass shall be unclean” (11:34-36).

1. Food that is prepared with boiling water is recognized as unclean if an unclean dead animal contact it.
2. Furthermore, if any cooking utensils such as the oven, range, or pots come in contact with an unclean beasts they are to be broken and not used.
3. Interestingly, the fountain or pit where water is stored is not considered unclean if an unclean animal such as a mouse die in it.

D. “And if aught of their carcass fall upon any sowing seed which is to be sown, it is clean. But if water be put upon the seed, and aught of their carcass fall thereon, it is unclean unto you. And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even” (11:37-40).

1. When the unclean animal’s carcass falls upon dry seed the seed may still be used for planting. If, however, the unclean animal fall dead upon seed that has been watered it is to be considered unclean.
2. One who touches a clean beast that has died is considered unclean. Said person is to wash his clothes and remain unclean until the evening. One who caries the clean animal’s carcass is also considered unclean.

E. “And every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination. 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” (11:41-43).

1. All creeping things such as snakes and millipedes are considered unclean and unfit for food. Said creatures ought to be viewed as “abominable” in relation to food. If one were to partake of the abominable they became “abominable” to God in that they were unclean and defiled.
2. Note that the Lord associates being “unclean” with being “defiled.” When one violates God’s laws of eating unclean animals or coming in contact with an unclean animal one is considered unclean and defiled in that they are unfit for fellowship with the clean and undefiled God. Nevertheless, God instructs the unclean and defiled so that they may regain their fellowship with the Lord.

III. A Call to be Holy, Clean, and Undefiled (11:44-47):

A. “For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth” (11:44).

1. Note the connection between sanctification and one’s individual holiness in relation to clean and unclean animals. The people of God were to be set apart from the unclean animals and circumstances.
2. Those who had not followed these laws or even accidentally violated the laws of clean and unclean meats were considered “defiled.”

B. “For I am Jehovah that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy. This is the law of the beast, and of the bird, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten” (11:45-47).

1. The apostle Peter had quoted from this text at I Peter 1:16 indicating a principle that remains today among Christians. When one violates a request of God they are considered unclean, defiled, and unholy. Said individual is not fit for fellowship with the clean, un-defiled, and holy heavenly Father (I Jn. 1:5ff). The Christian is made clean, undefiled, and sanctified from sin when making confession through prayer unto the Lord (I Jn. 1:8-10) (see study # 12; The Christian’s Sanctification).

2. God’s people were to make a distinction between the clean and unclean animals through a knowledge of His word. Likewise, Christians today will only know sin through a thorough study of God’s word (II Tim. 2:15).

3. God’s sovereignty is illustrated in these chapters in that He defines that which is clean and that which is unclean.

Chapter 12

I. Purification following giving birth to a Child (12 all):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall 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” (12:1-4).

1. A woman was considered un-clean for 7 days and kept separate if she gave birth to a male. On the 8th day she was to circumcise the boy (Lev. 12:3; Gen 17).

2. She shall continue in the blood of her purifying 33 days

B. “But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of her purifying threescore and six days” (12:5).

1. A woman was considered unclean for 14 days if she bore a female child.

2. The days of her blood of purifying were to last three more days than if a male child were born; i.e., 36 days.

C. “And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest: and he shall offer it before Jehovah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female. And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering: and the priest shall make atonement for her, and she shall be clean” (12:6-8).

1. After the woman gave birth to either a male or female child the woman was considered unclean and in need of the atoning blood of a burnt-offering and sin-offering. These verses help us recognize that the state of being “unclean” was an unacceptable state, as far as fellowship with God goes, and was to be remedied with an offering of atonement.

2. If the woman could not afford a lamb for a burnt offering she was aloud to use turtle-doves.
Chapter 13

I. Identification of Leprosy by the Priests (13:1-44):

A. “And Jehovah spake unto Moses and unto Aaron, saying, When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests: and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean” (13:1-3).

1. If there is suspicion of leprosy within the body the infected individual was to go to the priests to see whether the area of concern is indeed leprous.

2. The priest would examine the scabbed area and if the hair within the scab was white the man or woman was considered a leper and be publicly pronounced “unclean.”

B. “And if the bright spot be white in the skin of his flesh, and the appearance thereof 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: and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more: and the priest shall look on him again the seventh day; and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean” (13:4-6).

1. The supposed leprosy may not have the appearance, such as white hair, and thereby is to be monitored.

2. The subject is to be shut up for seven straight days and then brought before the priest again. If the scab has not spread to any other parts of the body then the priest is to shut the man or woman up for seven more days. At the end of these 14 days if the wound comes to heal the priest assumes that the area of concern was simply a scab and the individual is commanded to wash his clothes and be clean.

C. “But if the scab spread abroad in the skin, after that he hath showed himself to the priest for his cleansing, he shall show himself to the priest again: and the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy. When the plague of leprosy is in a man, then he shall be brought unto the priest; and the priest shall look; and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising, it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up, for he is unclean” (13:7-11).

1. There is no need to shut up the suspected leper if the priest makes an initial positive diagnosis of leprosy in the skin.

2. The individual is pronounced unclean immediately.

D. “And if the 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 feet, as far as appeareth to the priest; then the priest shall look; 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. But whencesoever raw flesh appeareth in him, he shall be unclean. And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy” (13:12-15).

1. Eventually the leprous man may overcome the dreaded disease of leprosy. His entire flesh may be covered with white ashy scabs which is a sign that the leprosy is abating. The Priest may pronounce such a one clean.

2. If, however, there are new spots of raw flesh appearing it will be apparent that the leprosy has continued in the person.

E. “Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest; and the priest shall look on him; and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean. And when the flesh hath in the skin thereof a boil, and it is healed, and in the place of the boil there is a white rising, or a bright spot, reddish-white, then is shall be showed to the priest; and the priest shall look; and, behold, if the appearance
thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil” (13:16-20).

1. If the man who was pronounced clean due to his sores healing begins to show new signs in his raw flesh (i.e., new sores) then the priest is to once again pronounce him unclean.
2. If a man has a boil that turns into white leprosy he is unclean.

F. “But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim; then the priest shall shut him up seven days: And if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean” (13:21-23).

1. The man with the suspicious boil may be retained seven days to see if the boils spread. If they do not he is pronounced clean.
2. If after the seventh day the boil has spread he will be pronounced a leprous man.

G. “Or when the flesh hath in the skin thereof a burning by fire, and the quick flesh of the burning become a bright spot, reddish-white, or white; then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning; and the priest shall pronounce him unclean: it is the plague of leprosy. 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 skin, but be dim; then the priest shall shut him up seven days: and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning” (13:24-28).

1. If a man or woman have a severe burn and it gain the appearance of leprosy they are to go to the priest for examination. If there are white hairs in the infected area it is leprosy and the person is pronounced unclean.
2. If there are no signs of leprosy the priest are to shut the person up seven days and then observe the spot. If the burnt flesh be spread then the person has leprosy. If the burned spot is not spreading the priests pronounces the person clean.

H. “And when a man or woman hath a plague upon the head or upon the beard, then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up [him that hath] the plague of the scall seven days: And in the seventh day the priest shall look on the plague; and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin, then 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: and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean. But if the scall spread abroad in the skin after his cleansing, then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean” (13:29-37).

1. If a man have sores in his beard or a woman in her hair they are to go to the priest for a leprosy examine. If the infected area is lower than the rest of the skin and the hairs of the beard or hair is turned yellow they are considered unclean as lepers.
2. If the priests find no signs of leprosy in the infected man’s beard or woman’s hair they are to be retained for 14 days for observation.

I. “And when a man or a woman hath in the skin of the flesh bright spots, even white bright spots; then the priest shall look; and, behold, if the bright spots in the skin of their flesh be of a dull white, it is a tetter; it hath broken out in the skin; he is clean. And if a man’s hair be fallen off his head, he is bald; yet is he clean. And if his hair be fallen off from the front part of his head, he is forehead
bald; yet is he clean. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead. Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh; he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head” (13:38-44).

1. One who turns bald for no apparent reason will be recognized as clean.
2. The man who looses his hair and gains a reddish-white appearance to his head is to be identified as a leper by the priest.

II. Laws pertaining to the Leprous Man and Woman and their Clothing (13:45-59):

A. “And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be” (13:45-46).

1. Due to the uncleanness of leprosy the infected person was to rent his or her clothes and let the hair of the head go loose as a sign of mourning. The infected person is to cry “unclean, unclean” around others so that all would know to stay clear.
2. Life of a leper was a lonely and sad life. He or she was to dwell alone outside of the social makeup of God’s people until cleansed.

B. “The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment; whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin; if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin; it is the plague of leprosy, and shall be showed unto the priest. And the priest shall look upon the plague, and shut up that which hath the plague seven days: 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 the skin, whatever service skin is used for; the plague is a fretting leprosy: it is unclean. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire. 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 anything of skin; then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look, after that the plague is washed; and, behold, if the plague have not changed its color, and the plague be not spread, it is unclean: thou shalt burn it in the fire: it is a fret, whether the bareness be within or without. And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein the plague is with fire. And the garment, either the warp, or the 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. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean” (13:47-59).

1. Evidently leprosy had the capability of spreading through garments. The suspected garment was to be brought to the priests for examination. If it is determined that the garment is leprous it is to be burned in fire.
2. If it is uncertain whether the garment is truly infected they were to set aside the garment for seven days and see if the supposed leprous marks spread. If the marks did not spread the priests were to wash the garment and set it aside seven more days. If the mark remained the garment was to be burned. If the priest washed the garment and the marks of leprosy disappeared they were to set it aside seven days and observe it. After seven days if there were no signs of leprosy the garment was to be washed again and considered clean.
Chapter 14


A. “And Jehovah spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: 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, then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop: And the priest shall command to kill one of the birds in an earthen vessel over running water. 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: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field” (14:1-7).

1. A leper who was healed of his leprosy is to follow certain steps before he can be reintroduced into society.

2. The leper is to ask the priest to come and examine him. The priest is to determine whether the man or woman is cleansed from their leprosy. Once the determination of healing is made the man or woman is to take two birds and cedar wood. One bird is sacrificed and the other bird is dipped into the blood and water of the dead bird seven times then released into the wild.

B. “And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days. And 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, and he shall bathe his flesh in water, and he shall be clean. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and one log of oil. And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Jehovah, at the door of the tent of meeting. And the priest shall take one of the he-lambs, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah: and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary: for as the sin-offering is the priest's, so is the trespass-offering; it is most holy” (14:8-13).

1. Once determined clean and a bird sacrificed on the part of the leper they are allowed into the camp of Israelites. This is not the end of the matter.

2. The leper is now to shave off all the hair of his body, sleep outside his tent for seven days, shave off all the hair again, and then (8th day) offer up a meal-offering, trespass-offering, wave-offering, and a sin-offering.

C. “And the priest shall take 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. And the priest shall take of the log of oil, and pour it into the palm of his own left hand; 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 Jehovah: 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: 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: and the priest shall make atonement for him before Jehovah. And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness: and afterward he shall kill the burnt-offering; and the priest shall offer the burnt-offering and the meal-offering upon the altar: and the priest shall make atonement for him, and he shall be clean” (14:14-20).

1. Note the association between the leper and sin. No doubt that one who has contracted leprosy is one who was simply unfortunate and had really not violated the laws of God. However, the man or woman is still viewed as unclean due to the disease. Again, this illustrates the nature of God. God does not represent sickness, disease, or death. Those who are in contact with sick,
diseased, or dead things are “unclean” in that they are against the nature of God (see study # 13; The Nature of God). The book of Leviticus will bear out the fact that with God all things are absolutely perfect. As we shall soon see, even defects within men such as deformities disqualified them from serving in the office of priests. Through such a study we learn more and more what it means to be clothed with a glorious body in heaven (i.e., we will be perfect… no sin, sickness, deformities, or imperfections what so ever) (cf. I Cor. 39-49; Phil. 3:20-21; I Jn. 3:1-2; Rev. 21:27) (see study # 14; The Glorious Heavenly Body).

2. Note the details involved in the cleansing process of a leper. It seems that this dreaded disease is taken more serious than any other sicknesses or maladies in the OT.

D. “And if he be poor, and cannot get so much, then he shall take one he-lamb for a trespass-offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal-offering, and a log of oil; and two turtle-doves, 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. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Jehovah: 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 Jehovah. And he shall kill the lamb of the trespass-offering; and the priest shall take 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. And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Jehovah: 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: 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 atonement for him before Jehovah. And he shall offer one of the turtle-doves, or of the young pigeons, such as he is able to get, even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering: and the priest shall make atonement for him that is to be cleansed before Jehovah. This is the law of him in whom is the plague of leprosy, who is not able to get that which pertaineth to his cleansing” (14:21-32).

1. Provisions are allotted for those who cannot afford certain animals for the prescribed offerings of cleansing.

2. Once the cleansed leper has gathered all the necessary materials for the sacrifices he is to bring them to the priests that he may be cleansed and atoned of his association with the dreaded disease of leprosy.

3. The priest was to treat the leper’s right ear, thumb, and great toe with the blood of the sacrifice.

II. Leprosy in the House (14:33-57):

A. “And Jehovah spake unto Moses and unto Aaron, saying, When ye are 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; then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house. And the priest shall command that they empty the house, before the priest goeth in 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: and he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days. 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; then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city: and he shall cause the house to be scraped within round about, and they shall pour out the mortar, that they scrape off, without the city into an unclean place: and they shall take other stones, and put them in the place of those stones; and he shall take other mortar; and shall plaster the house” (14:33-42).
1. Apparently leprosy could not only be spread through clothing but through wood and stone as well. One who suspected leprosy in his house was to go to the priests and asks for an examination of his home.

2. The priest was to come and if it be that he found leprosy in the house he was to shut it up for seven days, return, and make another assessment. If leprosy was found in the house the infected bricks and mortar was to be scraped and brought outside the city.

B. “And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered; then the priest shall come in and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. 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. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes” (14:43–47).

1. If after the house has been scraped and cleansed the leprosy comes again the home is to be demolished and all materials carried out of the city to a designated unclean area.

2. All those who come in contact with the house while infected are recognized as unclean until the evening.

C. “And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: and he shall kill one of the birds in an earthen vessel over running water: 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: 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: but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house; and it shall be clean” (14:48–53).

1. If after the seven days of observation are concluded and the house remains clean (after the scraping of infected areas) then the priests were to take two birds, cedar and oil and do the same for the cleansing of a leper.

2. The house shall be recognized as clean and livable.

D. “This is the law for all manner of plague of leprosy, and for a scall, and for the leprosy of a garment, and for a house, and for a rising, and for a scab, and for a bright spot; to teach when it is unclean, and when it is clean: this is the law of leprosy” (14:54–57).

Chapter 15

I. Four issues of individual Uncleaness (15 all):

A. “And Jehovah spake unto Moses and to Aaron, saying, Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean. 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. Every bed whereon he that hath the issue lieth shall be unclean; and everything whereon he sitteth shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even. 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. 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. And what saddle soever he that hath the issue rideth upon shall be unclean. And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even. And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he
shall wash his clothes, and bathe himself in water, and be unclean until the even. And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water. 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 he shall bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Jehovah unto the door of the tent of meeting, and give them unto the priest: and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Jehovah for his issue” (15:1-15).

1. This is the first of four unclean issues dealt with in chapter 15. The first is an “issue out of his flesh” which could mean an oozing sore or some other bodily leakage.

2. Note that anyone coming in contact with this man’s issue through clothes, contact, spit, eating or drinking vessels were recognized as unclean. They were to bath and be unclean until evening.

B. “And if any man’s seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even. The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even” (15:16-18):

1. The emission of man’s seed causes the man and all things that the seed comes in contact with to be unclean.

2. The seed of copulation that occurs during the sex acts causes the man, woman, and all clothing that the seed comes in contact with to be unclean. All are to be washed and considered clean that same evening.

C. “And if a woman have an issue, and her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even. And everything that she lieth upon in her impurity shall be unclean: everything also that she sitteth upon shall be unclean. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And whosoever toucheth anything that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even. And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean” (15:19-24):

1. A woman who is experiencing a discharge of blood due to her menstrual cycle is recognized as unclean for seven days. All things that contact her during this time are recognized as unclean as well.

2. Note too that the man who has sexual intercourse with the woman during her menstrual cycle was recognized as unclean for seven days as well.

D. “And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness” (15:25-30).

1. A woman who has a discharge of blood that last longer than her menstrual period is unclean until the bleeding stops. All things that contact her are unclean.

2. The woman is to go through a period of seven days of cleansing and on the eighth day she is to offer up a sin-offering and burnt-offering “and the priest shall make atonement for her…” Again, what sin had the woman been involved in by simply having her menstrual period? The
point is that these unclean facts are identified and are not apart of the holy, clean, and perfect
nature of God (see study # 13).

E. “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 in the midst of them. This is the law of him that
hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby;
and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the
woman, and of him that lieth with her that is unclean” (15:31-33).

1. While unclean Israel was separated from God. The remedy was to be separate from the unclean
circumstance.
2. Death was the penalty for remaining unclean while have the God directed remedy to one’s
uncleanness.

Lessons Learned from chapters 11-15

• A connection is made between being clean and being atoned of sin when studying Leviticus 8-10 and 11-
15. Before Israel could stand before the glorious appearing of the Lord they had to be atoned of their
trespasses (Lev. 9:6). Likewise, to be acceptable in the sight of God men and women needed to remain in a
state of cleanness (Lev. 11-15).
• We learn of the sovereignty of God. The Lord has determined those things that are clean and unclean by his
sovereign will.
• Clean things represent God’s nature, righteousness, and being acceptable to Him. The unclean areas
represent a state of being unacceptable and separate from God (likened unto sin). To remain clean is to
remain pure and holy (cf. Lev. 11:44-45). The Christian today is to remain pure and holy (i.e., separate
from sin). The apostle Peter quotes from Leviticus 11:44-45 at I Pet. 1:13-16 and thereby applies such
standards to NT Christians. A secondary lesson would be that God’s people need to study to be able to
distinguish the clean from unclean acts (cf. II Tim. 2:15).
• Leviticus 11 -15 reveals areas that deemed one unclean and unfit for fellowship with God and His people:
  o Certain animals were designated as unclean and unfit for eating such as the pig.
  o If one were to be exposed to the carcass of a dead animal (whether clean or unclean) then that person
    was rendered unclean.
  o A woman who gave birth to a child was considered unclean.
  o A man and wife engaged in copulation were unclean.
  o Those with leprosy were unclean.
  o Those who had an issue of the flesh (wound or oozing sore) were unclean and if anyone touched them
    they would be unclean.
  o Women on the menstrual period were unclean.
• The nature of God is discovered in these verses. An unclean person was unacceptable to God in that there
was no immediate fellowship with God or His people. Unclean people had to go through a cleansing
process. Interestingly, many of the above situations were not matters of disobedience but rather areas where
an individual was considered separate from God due to being in an unclean state. God’s nature is thereby of
purity, cleanliness, and holiness. A picture of the glorious body of the saints is thereby detected in the
chapters of Leviticus. The apostle John tells us that there will be no “unclean” thing in heaven (cf. Rev.
21:27). When the glorified saints get to heaven there will be no sickness, disease, wounds, intercourse,
deformities, or menstrual periods (all of which represent uncleanness in man). Though the OT laws have
been abrogated (cf. Col. 2:14) we are nonetheless given a glimpse into the nature of God and thereby the
glorious state of the Christian in heaven (cf. I Cor. 15:39-49; Phil. 3:20-21; I Jn. 3:1-2) / (Rom. 15:4; Heb.
8:5; 10:1) (see study # 13; # 14).
Chapter 16

I. Aaron to make Atonement for his own Self and the People (16:1-15):

A. “And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died: and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat” (16:1-2).

1. Shortly after the death of Aaron’s two sons Nadab and Abihu, due to their offering strange fire upon the altar, God appears to Moses. The Lord gives Moses instructions for the annual Day of Atonement for both the priests and people.

2. Aaron, as high priest, would be the one going into the most holy place (behind the veil wherein lie the Ark of the Covenant). The Lord tells Moses to warn Aaron not to go into the holiest of holies “at all times... that he die not.” The Day of Atonement would be a day for Aaron to enter therein.

B. “Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering” (16:3-5).

1. Aaron was to wash his flesh, put on all the high priest garments, bring a young bullock and ram for a sin and burnt-offering for his own soul.

2. Secondly, he was to bring into the holiest of holies two he-goats and one ram for a sin and burnt-offering for the people.

C. “And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness. And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself;” (16:6-11).

1. Note the orderly fashion Aaron was to work as the high priest of God. First, he was to take the sin-offering and sacrifice it for his own self and his household (i.e., the priesthood).

2. Secondly, Aaron is to take two goats for a sin-offering. One goat was to be sacrificed and the other released into the wilderness. The ram that would be released is termed Azazel (Heb. remove). Lots were cast to determine which of the two goats would be sacrificed unto Jehovah God. One would be sacrificed for Aaron and his house’s sin and the other set free (i.e., the scapegoat).

D. “and he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.” (16:12-15).

1. Aaron is to take a censer that has coals of fire from the altar of burnt offerings and add two handfuls of incense to the censer to produce a smoke that is to cover the mercy-seat atop the Ark of the Covenant.
2. Aaron is then to take the blood of the burnt-offering and sprinkle, with his left finger, upon the east side of the mercy seat seven times. The blood of the sin-offering for the people was to be done the same way.

II. **Aaron is to cleanse the Holy place, Tabernacle, and the Altar (16:16-):**

A. “and he shall make atonement for the holy place, because of the uncleanesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleanesses” (16:16).

1. Note the direct association between being “unclean,” “transgressions,” and in “sin” with “atonement” (see study # 15; The Nature of Sin).

2. To be “unclean” is thereby to be in need of atonement. Sanctification of God’s people meant being free (or at this point in history covered by the atoning blood of animals) in respect to uncleanness, sin, and or transgressions (cf. Lev. 9:6; 10:3; 11:44-45).

3. Due to the tent of meeting and holy place being in contact with sinful man it needed to be cleansed in order for God to abide therein.

B. “And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. And he shall go out unto the altar that is before Jehovah, and make 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. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanesses of the children of Israel” (16:17-19).

1. The first step on the Day of Atonement (though not called this yet) was to sanctify the priests and the people.

2. After the people have been cleansed they were instructed to clean the tabernacle and altar.

C. “And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 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, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness” (16:20-22).

1. After the priests, people, tabernacle, altar, and holy place have been cleansed Aaron was to release the live goat (i.e., scapegoat).

2. Aaron was to place his hands upon the live goat, confess the sins of all the people and then release the animal into the wilderness. This appears to have symbolically transferred the sins of the people to the goat and removed them from the camp of Israel.

D. “And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp” (16:23-28).

1. The final events of the atonement process for the priests and people were for the priests and the one who guided the live Azazel goat into the wilderness to wash their cloths.

2. The remaining atoning blood of the bullock and goat was to be taken outside of the camp. The remainder of the animal’s carcass was to be burned outside the camp.

E. “And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you: for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever” (16:29-31).
1. We find in clear terms now that being clean is to be freed from the punishment of sin (see study # 16; Forgiveness of Sin).

2. This cleansing of sin was to take place once a year on the 7th month and 10th day (i.e., a “Sabbath of solemn rest”).

F. “And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments: and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Jehovah commanded Moses” (16:32-34).

1. All future priests are to do as Aaron has done on the first Day of Atonement.

2. Once per year the people were to do this act of worship.

3. Over all there are many contrast and similarities between the ordinances of the Day of Atonement and the sacrifice of Jesus Christ on the cross for all mankind’s sin. Jesus is now our high priest (Heb. 7:12, 8:1-2):
   a. The blood of bulls and goats was not designed to take away sins but to cause people to remember their sins (Heb. 10:3). The blood of Christ took away sins (Heb. 10:10)
   b. Jesus died once for all times for sins, but the priest offered sacrifices often for sins (Heb. 10:11-12). Once every year on the 7th month and 10th day atonement sacrifices would need to be made before Christ hung upon the cross.
   c. Jesus needed no offering for himself, where as the High priest of the old covenant did (Heb. 7:27).

Lessons from chapter 16

- Chapter 16 helps us put a clear definition upon the word “uncleanness” as it has been used throughout this study. Uncleanness is directly associated with sin (cf. Lev. 16:16, 30). The NT reveals uncleanness to be sin as well (cf. Eph. 4:19; 5:3, 5; II Cor. 12:21; Gal. 5:19; I Thess. 4:7; II Pet. 2:10) (see study # 15).
- The Day of Atonement could only cause men to remember their sin whereas the blood of Jesus gives immediate forgiveness to the faithful and obedient (cf. Heb. 10:1ff).

Chapter 17

I. Law regarding a Centralized place of Worship (17:1-9):

A. “And Jehovah spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: This is the thing which Jehovah hath commanded, saying, 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 without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people”” (17:1-4).

1. Apparently there were Israelites slaughtering ox, lambs, and goats in parts other than where the tabernacle was and they considered it an oblation sacrifice unto Jehovah. Such an act bypassed the priests and was not as God had commanded.

2. Such an act was to be considered a murdering of an animal for no just cause and the guilty one was to be cut off from his people.

B. “To the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto Jehovah, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace-offerings unto Jehovah. And the priest shall sprinkle the blood upon the altar of Jehovah at the door of the tent of meeting, and burn the fat for a sweet savor unto Jehovah” (17:5-6).

1. The Lord had always intended for the people to bring their sacrifices to the tabernacle and have the priests perform the ceremonies involved in each type of offering.
2. The “sweet savor” that the Lord looked for that they people may be atoned was missing from those sacrifices made away from the tabernacle and altar of burnt offering.

C. “And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot. This shall be a statute forever unto them throughout their generations. And thou shalt say unto them, Whatever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto Jehovah; that man shall be cut off from his people” (17:7-9).

1. Some Israelites not only sacrificed their oblations in the wrong place but for the wrong means.

2. The fascination of goat worship continued even to this time (from the days of Israel leaving Egypt).

3. The penalty, once again, was to be cut off from Israel.

II. Laws that Forbid the Eating or Drinking of Blood (17:10-16):

A. “And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. 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” (17:10-12).

1. To be cut off from among the people was to be in severe violation of the Lord’s laws. The Lord deemed the eating of blood such an infraction of His will that He would “set my face against” such a one.

2. The Lord tells Moses that the reason for such actions was that “the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls.” Blood was not for human consumption but rather for atonement. When the blood of an animal was spilled that animal lost its life. The death of the animal was due to one’s transgression:

a. Consider the fact that the apostle Paul stated, “for the wages of sin is death but the free gift of God is eternal life in Christ Jesus” (Rom. 6:23). Herein we find the founding principles behind blood sacrifices and man’s redemption. When an error was made the price was death (i.e., blood / cf. Heb. 10:22) (see study # 16).

b. Since all sin (Rom. 3:23) all are due the penalty of death. The blood of bulls and goats sufficed during the OT times to expiate (i.e., cover man from the wrath of God) until the seed should come (cf. Heb. 10:1ff).

c. Jesus redeemed all us from the penalty of death (Gal. 3:13) by his blood sacrifice (Heb. 9:23-28; Isa. 53:5, 8, 10-11). Those who gain access into God’s grace by Christ’s blood belong to the Lord (i.e., He has purchased their freedom from sin with His own blood / cf. Acts 20:28).

B. “And whatsoever man there be of the children of Israel, or of the strangers that sojourn among them, who taketh in hunting any beast or bird that may be eaten; he shall pour out the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is [all one] with 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. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be home-born or a sojourner, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity” (17:13-16).

1. When one went hunting and killed a beast or bird for food the blood of the animal was to be poured out and covered with dirt.

2. Jehovah asserts His authority over Israel by saying, “I said unto the children of Israel, ye shall eat the blood of no flesh…”

3. This statement reminds us of Jesus’ remarks at the Sermon on the Mount when the Lord Jesus said on a multitude of occasions, “ye have heard that it was said... but I say unto you…” Jehovah God was laying down laws for Israel to follow and they were indebted to follow.
Lessons:

- Consider the fact that the apostle Paul stated, “for the wages of sin is death but the free gift of God is eternal life in Christ Jesus” (Rom. 6:23). Herein we find the founding principles behind blood sacrifices and man’s redemption. When an error was made the price was death (i.e., blood / cf. Heb. 10:22).
- All of humanity are due the penalty of death because all have sinned (Rom. 3:23). The blood of bulls and goats sufficed during the OT times to expiate (i.e., cover man from the wrath of God) until the seed should come (cf. Heb. 10:1ff).
- Jesus redeemed all us from the penalty of death (Gal. 3:13) by his blood sacrifice (Heb. 9:23-28; Isa. 53:5, 8, 10-11). Those who gain access into God’s grace by Christ’s blood belong to the Lord (i.e., He has purchased their freedom from sin with His own blood / cf. Acts 20:28).

Chapter 18

I. Laws of Sexual Intercourse (18:1-20):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am Jehovah your God. 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 statutes. Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah your God. Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them: I am Jehovah” (18:1-5).

1. Jehovah commands the people not to follow the idolatrous ways of the Egyptians and Canaanites.
2. The Lord commands Israel to walk (i.e., follow and obey) His ordinances and statutes. Those who keep Jehovah’s commandments shall “live in them.” Herein is the introduction to the blessings of obedience and the curses of disobedience. Those who do God’s commands live and those who do not die.

B. “None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am Jehovah. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. 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. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness” (18:6-17).

1. To “uncover one’s nakedness” is to have sexual intercourse (cf. Ezek. 16:36; 23:18).
2. The Lord commanded that a man may not have sex with one’s father, mother, sister, son’s daughter, one’s daughter’s daughter, mother’s sister, father’s brother nor his wife (i.e., your aunt), brother’s wife, daughter-in-law, nor a woman and a daughter together... these things are considered “wickedness.”

C. “And thou shalt not take a wife to her sister, to be a rival to her, to uncover her nakedness, besides the other in her life-time. And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness” (18:18-19).

1. One may not take a wife and the woman’s sister so as to make them rival’s for your attention.
2. A man is not to have sexual relations with his wife while she is going through her menstrual cycle.

D. “And thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her” (18:20).
   1. Not only is a man not to have sexual relations with near kinsmen but he is not to participate in adultery (unlawful sexual intercourse with one’s neighbor’s wife).
   2. Note that if adultery is committed the guilty has “defiled thyself.” The word “defile” (Gr. koinoo) = “to make common, to defile, profane... to deem or pronounce profane (irreverence toward God or things held sacred... disrespect of a sacred name by word or deed) (LS 440 / AHD 988). Another Greek word for “defile” is (molusmos) = “to stain, sully; to defile, contaminate morally” (Moulton 272). The Hebrew word used here (i.e., tame) indicates a moral stain upon the soul of man. To commit adultery is to illustrate a mind of irreverence and disrespect toward God and to morally stain or contaminate one’s self with sin (see study # 15).

II. Various Prohibitions (18:21-30):
   A. “And thou shalt not give any of thy seed to make them pass through the fire to Molech; neither shalt thou profane the name of thy God: I am Jehovah” (18:21).
      1. Sacrificing children to Moloch was forbidden. “Moloch was an old Canaanitish idol,...and related to Baal, a sun-god worshipped, like Kronos and Saturn, by the sacrifice of children. It was represented by a brazen statue, which was hollow and capable of being heated, and formed with a bull’s head, and arms stretched out to receive the children to be sacrificed.”
      2. If an Israelite was to sacrifice their child to Molech they would “profane the name of God” (i.e., treat God and His commandments with disrespect and irreverence).
   B. “Thou shalt not lie with mankind, as with womankind: it is abomination. And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto: it is confusion” (18:22-23).
      1. Homosexuality is condemned and forbidden by the Lord. Such an act is an “abomination” (i.e., an abhorrence for someone or something; disgust... something that elicits great dislike or abhorrence” AHD 68) (see study # 17; Homosexuality).
      2. Note that such a disgusting sin as homosexuality is named alongside another disgusting act; i.e., bestiality. The man or woman who does such a thing has caused “confusion” (Heb. tebel) = “unnatural” (Strong’s 8397). Homosexuality and bestiality go against nature. God did not create man to do such abominable acts.
   C. “Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you; And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you: (for all these abominations have the men of the land done, that were before you, and the land is defiled); that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you” (18:24-28).
      1. The purity of the soul is at stake when considering these matters. To participate in any of the above sins would certainly contaminate the soul with sin (i.e., defile it).
      2. The ungodly Gentile nations that God will cast out when Israel gets to Canaan are they who practice such gross sins (the land vomits its contaminated residents out).
   D. “For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye practice not any of these abominable customs, which were practiced before you, and that ye defile not yourselves therein: I am Jehovah your God” (18:29-30).
      1. To be “cut off from among the people” is equivalent to being separated from the care of God. Sin will do this even today. When one practices sin God will have no part in that person (I Jn. 1:5-7) (see study # 18; Sin Separates one from God).
      2. Jehovah commands the people not to practice such wicked works.

Chapter 19


A. “And Jehovah spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I Jehovah your God am holy” (19:1-2).

1. The Lord had earlier told Moses this same thing at Leviticus 11:44-45. This seems to be the theme of this book (i.e., instructions to remain pure, clean, and undefiled by sin).

2. Note the reason for one’s cleanness or holiness (being separate from sin). God demanded His people to be separate from sin because He was. To participate in sin was to profane and give way to blaspheme of the name of God seeing that there was a close connection between God and His people. God was revealing information of love whereby man would understand what he needed to do to be forgiven of sins, sanctified from the world, and considered holy like God (See study # 19; God’s Desire for Man and # 13).

B. “Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God” (19:3).

1. One way to keep one’s self holy was to “fear” both mother and father. God’s will is that children respect the wishes and instructions of parents (cf. Ex. 20:12; Eph. 6:1). Solomon wrote, “The eye that mocketh at his father, And despiseth to obey his mother, The ravens of the valley shall pick it out, And the young eagles shall eat it” (Prov. 30:17) (see study # 20; Children’s Responsibility Toward their Parents).

2. Note that keeping the Sabbaths was just as important to the Lord (i.e., the day of rest and holy convocation / cf. Ex. 20:8-9).

C. “Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God” (19:4).

1. The first of the Decalogue commandments is in relation to bowing down and serving other deities made with hands (cf. Ex. 20:3) (see study # 8).

2. Note that when God tells Moses a command and then states, “I am Jehovah your God” it seems that He is putting a seal of authoritative approval upon the command. It is official!

II. Sundry Laws (19:5-37):

A. “And when ye offer a sacrifice of peace-offerings unto Jehovah, ye shall offer it that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted: but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of Jehovah: and that soul shall be cut off from his people” (19:5-8).

1. Peace offerings have been discussed at 3:1ff and 7:15. The peace offering falls into the classification of burnt-offerings whereas an animal is sacrificed, burned, and parts eaten.

2. Here, the Lord reveals that when one offers a peace offering it is so that “ye may be accepted.” This infers that the peace offering was a mandatory sacrifice for Israel that they may remain in full fellowship with God (see study # 21; Bible Fellowship).

B. “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. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God” (19:9-10).

1. Throughout the scriptures we find revealed that God had a special place in his heart for those who were poor. The poor were probably either born in poverty or those who financial blessings never found them.

2. The wealthier Israelites were not to harvest the corners of their fields and neither were they to gather fruit that had fallen to the ground. These parts of the harvest were to be left to the poor (i.e., Ruth in the book of Ruth).

C. “Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah” (19:11-12).

1. Stealing from another is one of those sins that even nature itself tells one that it is wrong. Stealing was wrong under the Mosaic Law and it is wrong under the Law of Christ (cf. Eph. 4:28).
2. God’s people were not to falsely swear by the name of God to advance one’s own designs.

D. “Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind; but thou shalt fear thy God: I am Jehovah. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah. Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah” (19:13-18).

1. The Lord instructs Moses to tell the people not to treat their neighbors with wrath.

2. Israel was not to rob their neighbor, withhold wages from a laborer, never curse the deaf, or cause a blind man to stumble but rather “fear thy God.”

3. Israel was not to treat the poor any different than the rich or mighty in a court of law. Just judgments must be made (see study # 22; Partiality).

4. Israel was not to participate in gossipy stories among the people. The people were to love their brothers, expose a neighbors sins rather than concealing and thereby being guilty thereof. Israel was not to exercise vengeance nor hold grudges against others.

5. Israel was to love others as they loved self (cf. Matt. 19:19).

E. “Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together” (19:19).

1. The words “diverse kind” (Heb. kil’ayim) = “separation; two heterogeneities:--divers seeds (-e kinds), mingled (seed)” (Strong’s 3610). The Greek equivalent is found one time in the NT at II Cor. 6:14; i.e., (heterozugeo). The Greek word is defined as “to be yoked in unequal partnership with another” (LS 320). “Yoked with a different yoke; used in Lev. 19:19 of the union of beasts of different kinds, e.g. an ox and an ass), to come under an unequal or different yoke, to be unequally yoked, to have fellowship with one who is not an equal” (Thayer 245). “Draft animals that need different kinds of yokes, because they are of different species [i.e., an ox and a donkey]: Lev. 19:19” (AG 314).

2. Cattle were not to be mix breed (Lev. 19:19), different seeds sown in the same field (Deut. 22:9), different animals such as the ox and mule were not to be yoked together in work (Deut. 22:10), and two different fabrics were not to be sown together (Lev. 19:19; Deut. 22:11). The principle behind these facts is found at II Cor. 6:14ff. The Christian cannot share or tolerate the same doctrine of the unbeliever and remain in good standing with God (see study # 23; Unity and Diversity and # 21).

F. “And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free. And he shall bring his trespass-offering unto Jehovah, unto the door of the tent of meeting, even a ram for a trespass-offering. And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath sinned: and the sin which he hath sinned shall be forgiven him” (19:20-22).

1. To have sexual intercourse with a slave shall be punished but not by death due to the fact that the woman was a slave.

2. The fornicating man is to bring a trespass offering before the Lord and thereby be forgiven. Said act, on the part of the fornicator, indicated that he acknowledged and confessed his sins to God. With such a heart, God accepted back into the fold this person. Note that God would not give such laws if He did not intend to forgive people of their mistakes (see study # 16).

G. “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 their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten. But in the fourth year all the fruit thereof shall be holy, for giving praise unto Jehovah. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Jehovah your God” (19:23-25).
1. When Israel comes into the land of Canaan and begins to plant fruit trees they are not allowed to eat the fruit until the fifth year.

2. Four years are needful to cleanse the land of the uncircumcised.

H. “Ye shall not eat anything with the blood: neither shall ye use enchantments, nor practice augury. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah” (19:26-28).

1. Israel was to take care not to take on the physical appearance of the uncircumcised.

2. The Lord prohibited them from eating blood, practicing witchcraft, rounding the corners of the head and or beard, making cuttings in one’s flesh to remember the dead, and neither were they to tattoo their bodies. Said actions would be a visible acceptance and union of the ungodly people around them. Christians today ought not wear their hair in wild hairdos, pierce their bodies in the lips, eyes, nipples, and belly. Christians ought not tattoo their bodies nor do any other thing that would associate them with the world. Let us remember that we are sanctified from the world and should not desire to have their appearance (see study # 24; Worldliness).

I. “Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness. Ye shall keep my sabbaths, and reverence my sanctuary; I am Jehovah. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God” (19:29-31).

1. The Lord forbade fathers from selling their daughters for sex (i.e., making her a harlot).

2. Sabbaths were to be kept and the sanctuary of God viewed with reverence and respect (see study # 25; My View of God).

3. Israel was not to turn to wizards or witches for advice. They were to put their trust and hope in Jehovah God alone. The idea of being “defiled” is to be in sin (cf. Numb. 6:9-11).

J. “Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah. And if a stranger sojourn with thee in your land, ye shall not do him wrong. The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God” (19:32-34).

1. The older men were to be treated with a sense of respect for their age and wisdom.

2. Strangers were to be treated with hospitality due to the fact that the Israelites were once strangers in Egypt.

3. God’s people were to “fear thy God: I am Jehovah” (see study # 25).

K. “Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt. And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah” (19:35-37).

1. As the Lord is just (cf. Jer. 9:23-25) even so He demanded His people to be just and honest.

2. If one were to measure out or weigh precious metals, grain, or any other commodity the merchant was to be act trustworthy. Some may have fixed their scales to rob those who sold yet such an act was abhorrent to the Lord (see Hos. 12:7-8).

Chapter 20

I. Reverence and Respect for God and His Laws (20 all):

A. “And Jehovah spake unto Moses, saying, Moreover, 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 of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. I also 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. And if the people at the land do at all hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death; then I will set my face against that man, and against his family, and will cut
him off, and all that play the harlot after him, to play the harlot with Molech, from among their people” (20:1-5).

1. Molech was discussed at Lev. 18:21. The command was given not to sacrifice one’s child to this heathen god. Now, the Lord tells Moses that the man guilty of violating this command was to be stoned to death. Such an act was to be irreverent toward God’s sanctuary and profane His holy name. This conduct was antithetical to the reverence and fear that God commanded of His people (cf. Lev. 19:29-34) (see study # 25).

2. Any man or family that knows of one who has sacrificed his child to Molech and remains silent about the matter shall be cut off from the people of God. Let the sinner be exposed for the benefit of all (see study # 6).

B. “And the soul that turneth unto them that have familiar spirits, and unto the wizards, to play the harlot after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy; for I am Jehovah your God. And ye shall keep my statutes, and do them: I am Jehovah who sanctifieth you” (20:6-8).

1. Those who seek the advice and help of witches and wizards rather than God will also be cut off from the people of God.

2. Once again the command is that God’s people be “sanctified” (separate from the sins of the world) and thereby be a holy people. Those who know and obey God’s commands are the holy and sanctified ones (see study # 12).

C. “For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him. And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death. 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. 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. And if a man lie with mankind, as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them. 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. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 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. 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 shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister’s nakedness; he shall bear his iniquity” (20:9-17).

1. Jehovah God gives the penalty for all those wicked events discussed at Leviticus 18:6ff.

2. The penalty of death is reserved for those who:
   a. The man or woman who curses their father or mother.
   b. The man and woman that commits adultery.
   c. The man that has sexual relations with his own mother.
   d. A man that has sexual relations with his own daughter-in-law.
   e. A man that has sexual relations with another man.
   f. The man who takes to wife a mother and daughter.
   g. The man or woman who has sexual relations with an animal.
   h. The man who would have sexual relations with his own sister.
   i. The witch and wizard shall also be put to death by stoning (cf. Lev. 20:27).

D. “And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he hath made naked his near kin: they shall bear their iniquity. 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. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless” (20:18-21).
1. The man that lies with a woman during her menstrual period shall be cut off from Israel.
2. If a man was to have sexual relations with his aunt, uncle, or brother’s wife they all shall go childless.

E. “Ye shall therefore keep all my statutes, and all mine ordinances, and do them; that the land, whither I bring you to dwell therein, vomit you not out. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am Jehovah your God, who hath separated you from the peoples” (20:22-24).

1. Jehovah gives the admonition to keep “all my statutes” that the land vomit them not out as it will do to the perverted Gentiles. God’s Laws given to Moses were intended to be kept perfectly (cf. Gal. 3:10). We understand that there was no forgiveness under this system (cf. Heb. 10:1ff). However, God gave the people the laws of sacrifice to appease him until the seed promise should come.

2. Jehovah God “abhorred” the Gentile nations due to their perverse actions.

3. God had separated the Israelites from the Gentiles in that He gave them laws to follow and the sacrificial systems in which they might be expiated from their sins. Likewise, God has separated His saints today by the precious blood of His Son and the NT law. Let us not, thereby, look to the world for the way we dress, talk, and never adorning our bodies with the sin sick world’s tattoos and body piercing (see study # 24).

F. “Ye shall therefore make a distinction between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by bird, or by anything wherewith the ground teemeth, which I have separated from you as unclean. And ye shall be holy unto me: for I, Jehovah, am holy, and have set you apart from the peoples, that ye should be mine. A man also or a 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” (20:25-27).

1. The people of God were to make a “distinction” between what was considered clean and unclean among beast and birds that they not be made an abomination to God. Likewise, the people of God today are to make a distinction, through much study, of the words and actions that identify one as a true disciple and or a pseudo disciple of Christ.

2. Note the warnings that God is giving to Israel through Moses. The admonition and warning have to do with keeping one’s self unspotted from the world of sin and in a sanctified holy state before Jehovah God. God is just and holy and thereby His people must be too. God has “separated” from His people the things that are unclean by His laws. Today, Christians are separated from the ungodliness of the world through God’s laws. God’s laws divinely reveal His will for man that they may be saved from the consequences of sin (see study # 12).

Lessons Learned from Leviticus 18 – 20:

- Jehovah God commanded the Israelites to be “sanctified” (Lev. 20:8, 26) from the Egyptians and Canaanites (Lev. 18:3, 30; 20:23). The Gentiles were guilty of sexually immoral (Lev. 18:6-20), homosexuality (Lev. 18:22), Bestiality (Lev. 18:23), idolatry (Lev. 18:21; 19:4; 20:1-2), witchcraft (Lev. 19:26, 31), and even sold their daughters as harlots (Lev. 19:29). God’s view of those who commits such sinful practices is that they are abominable (Lev. 18:26-27), defiled (Lev. 18:30), wicked (Lev. 18:17), profane (Lev. 18:21), one’s who cause confusion (Lev. 18:23), shameful (Lev. 20:17), and impure (Lev. 20:21). Finally, the consequence of such lifestyles is death (Lev. 20:9-16). The lesson for us today is that we too ought to be sanctified from the ungodly practices of the world around us (cf. II Cor. 6:14; Eph. 5:11; I Jn. 2:15-17) (see study # 12 and # 24).

- Secondly, the Lord tells Moses that the people ought to “fear” him (i.e., respect, treat with reverence, and thereby follow God’s instructions) (cf. Lev. 19:14 / 18:4, 26; 19:19; 20:8). The lesson for us today is that we too ought to obey all God’s commands (cf. Eccl. 12:13; Col. 3:17).

- Lastly, God’s people today will have the ability to “make a distinction between clean and unclean” things as they spend time in Bible study (II Tim. 2:15 / Matt. 15:1-9).
Chapter 21

I. The Priests of God are to be Holy because God is Holy (21:1-9):

A. “And Jehovah said unto Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people; except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is near unto him, that hath had no husband; for her may he defile himself” (21:1-3).

1. Let us recall the definition of the word “defile” (Hebrew / tame and Gr. koinoo) = “to make common, to defile, profane... to deem or pronounce profane (irreverence toward God or things held sacred... disrespect of a sacred name by word or deed) (LS 440 / AHD 988) (see study # 25). Another Greek word for “defile” is (molusmos) = “to stain, sully; to defile, contaminate morally” (Moulton 272).

2. The priest were no different than others when it came to being defiled by contact with dead things (cf. Lev. 5:1-4); i.e., it defiled them (cf. Numb. 19:11-14).

3. Once again we find the nature of God in these verses. The priest who had some sort of association with a dead person (not a near kinsmen) was considered defiled because such a state is against the nature of God (i.e., life). We have already noted in this study that those who were sick and diseased were considered defiled as well. Many states of uncleanness and defilement in the book of Leviticus were not by any fault of the guilty but rather such a one found themselves in a state contrary to the nature of God (i.e., pure, holy, undefiled, sinless, perfect in every way).

A picture of the glorious body of the saints is thereby detected in the chapters of Leviticus. The apostle John tells us that there will be no “unclean” thing in heaven (cf. Rev. 21:27). When the glorified saints get to heaven there will be no death, sickness, disease, wounds, intercourse, deformities, or menstrual periods (all of which represent uncleanness in man). Though the OT laws have been abrogated (cf. Col. 2:14) we are nonetheless given a glimpse into the nature of God and thereby the glorious state of the Christian in heaven (cf. I Cor. 15:39-49; Phil. 3:20-21; I Jn. 3:1-2 / (Rom. 15:4; Heb. 8:5; 10:1) (see study # 14).

B. “He shall not defile himself, being a chief man among his people, to profane himself. 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. They shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy” (21:4-6).

1. More states of defilement are given; i.e., shaving the head bald, cutting the corners of their beard, and cuttings in the flesh.

2. The priest were to be holy (pure and undefiled from the listed contaminates) as opposed to being profane exercising irreverence and disrespect toward God (see study # 24 and # 25).

C. “They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I Jehovah, who sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire” (21:7-9).

1. The priests were not to take to wife a harlot, profane woman, neither were they to take a divorced woman. The reason given for not doing these things is, “for he shall be holy unto thee: for I Jehovah, who sanctify you, am holy.” This is the message of Leviticus. God is holy and thereby His people are to be holy (cf. Lev. 11:44-45). Jesus said, “Ye therefore shall be perfect, as your heavenly Father is perfect” (Matt. 5:48).

2. A priest who has a daughter that is a harlot was to be burned with fire due to the fact that she had defiled her father through her harlotry.

II. The High Priests are to be Holy because God is Holy (21:10-)

A. “And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother;
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 Jehovah” (21:10-12).

1. To “let the hair go loose” and “rend his clothes” was to mourn over the dead. The high priest was not to touch any dead body whether that be of his near kinsmen or general public. He was not to go out of the sanctuary to attend a mourning session or funeral for the dead.

2. The high priest was to be holy unto God because, “I am Jehovah” (i.e., this is God’s sovereign command).

B. “And he shall take a wife in her virginity. A widow, or one divorced, or a profane woman, a harlot, these shall he not take: but a virgin of his own people shall he take to wife. And he shall not profane his seed among his people: for I am Jehovah who sanctifieth him” (21:13-15).

1. The high priest was allotted a wife; however, she was to be a virgin.

2. The high priest was not to “profane his seed among his people” by taking to wife a widow, divorced, profane, or a harlot woman.

III. Further instructions regarding the holiness of the Priests (21:16-24):

A. “And Jehovah spake unto Moses, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. 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 anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken; no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of Jehovah made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God” (21:16-21).

1. Once again we see the theme of Leviticus coming out; i.e., “ye shall be holy for I am holy.” The priest with a physical “blemish” could not offer up the burnt offerings for the people due to his imperfect state of being. A “blemish” (Heb. m’uwm) = “a blemish (“to impair or spoil by a flaw; a flaw or defect, esp. on ethat adversely affects appearance... all of which denote loss or absence of perfection” [AHD 187]), blot, spot” (Strong’s 3971).

2. Moses lists the blemishes:
   a. Lame, flat nose, deformities (things superfluous) one with a broken foot or hand, a crooked back, or a dwarf.
   b. Those with a blemish in the eye, scurvy, scabbed, or stones broken (injured testicles).

B. “He shall eat the bread of his God, both of the most holy, and of the holy: only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am Jehovah who sanctifieth them. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel” (21:22-24).

1. The Lord provides for the blemished seed of Aaron by allowing them to eat that which is holy from the various sacrifices (i.e., the priests’ portion for their work); however, they were not to do the work of priests.

2. The seed of Aaron with a blemish would “profane” Jehovah’s sanctuary with their service. Once again we see that the deformed or blemished seed of Aaron did no wrong but they do not represent the purity of Jehovah God in their state of being.

3. After receiving these instructions Moses tells both the people and Aaron.

4. It seems apparent that this is indicative of the holy nature of God; i.e., perfect in every way. Thereby when we get to heaven and dwell in his presence there will certainly be no deformities or imperfections in our eternal bodies (see study # 13 and # 14).

Chapter 22

I. Authorized Persons may partake of the holy portion allotted to the Priests (22:1-16):

A. “And Jehovah spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name: I am Jehovah. Say unto them, Whosoever he be of all your seed
throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before me: I am Jehovah” (22:1-3).

1. The portion that belonged to the priests was the remaining parts of the meal offerings (Lev. 2:10), peace offerings (Lev. 7:14ff), the wave breast and heave thigh (Lev. 10:12-15) and so forth for their sustenance. When the Israelites came before the Lord with their various offerings these meats, grains, wine, and oil were hallowed unto the Lord and considered holy. The idea of “hallow” is “to make or set apart as holy” (AHD 589).

2. There appears to be a direct association between the things sacrificed and Jehovah God. When the offerings were made the people were sanctified and thereby the sacrifice was considered holy. A priest that would partake of these holy portions of the sacrifices and offerings was to be clean and free from defilements (aside from the instructions given regarding those who were born with blemishes and so forth). Not only the priests but the animal itself had to be perfect with no blemishes.

B. “What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth anything 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 uncleanness, whatsoever uncleanness he hath; the soul that toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread. That which dieth of itself, or is torn of beasts, he shall not eat, to defile himself therewith: I am Jehovah. They shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am Jehovah who sanctifieth them” (Lev. 22:4-9).

1. Here is an interesting point. The Lord revealed blemishes in chapter 25 to be those things that could be in the seed of Aaron yet they could continue to eat the holy portion of the priests. Now, there are conditions revealed that not only prohibit priestly service but also prohibit the seed of Aaron from eating of the portion that belongs to the priests.

2. Said conditions would be leprosy, an issue, emitting seamen, touching of a creeping unclean animal, touching an unclean man, eating an animal that has been found dead.

3. These unclean priests were to be cleansed before partaking of their portion of the offerings.

C. “There shall no stranger eat of the holy thing: a sojourner of the priest's, or a hired servant, shall not eat of the holy thing. But if a priest buy any soul, the purchase of his money, he shall eat of it: and such as are born in his house, they shall eat of his bread. And if a priest's daughter be married unto a stranger, she shall not eat of the heave-offering of the holy things. But if a priest's daughter be a widow, or divorced, and have no child, and be returned unto her father's house, as in her youth, she shall eat of her father's bread: 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 unto the priest the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto Jehovah, and so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am Jehovah who sanctifieth them” (22:10-16).

1. Further laws regarding who may and may not eat of the priest’s portion of the sacrifices.

2. No stranger, sojourner visiting the priests, hired servant, and daughter who has married a stranger shall be allowed to eat of the holy portion.

3. A purchased slave, daughter of priests who has been widowed, divorced, and returned to her house as she was during her youth these may eat of the holy portion belonging to the priests.

4. Those not allowed to eat of the holy portion may do so without knowledge. Such an incident will require the guilty to pay the priest a fifth of what he ate.

5. To allow any unauthorized person to eat of the holy portion of the priests was to profane the holy things and bear their sin.

II. Instructions regarding the condition of the animal to be sacrificed for offerings unto Jehovah (22:17-33):

A. “And Jehovah spake unto Moses, saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the sojourners in Israel,
that offereth his oblation, whether it be any of their vows, or any of their freewill-offerings, which they offer unto Jehovah for a burnt-offering; that ye may be accepted, ye shall offer a male without blemish, of the bullocks, of the sheep, or of the goats” (22:17-19).

1. All “burnt-offerings” were offered for the sake of being “accepted” by Jehovah God (i.e., atonement / cf. Lev. 1:4). Those not accepted by Jehovah God were cut off from the people (Lev. 7:19-21 etc.) or in some cases put to death (Lev. 20:9ff).

2. The prescribed burnt offering was to be an unblemished male bullock, sheep, or goat. Again, note that not only the priests but the animals sacrifice needed to be without blemish (see study #13).

B. “But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace-offerings unto Jehovah to accomplish a vow, or for a freewill-offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto Jehovah, nor make an offering by fire of them upon the altar unto Jehovah. Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill-offering; but for a vow it shall not be accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto Jehovah; neither shall ye do thus in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you” (22:20-25).

1. The offerings of a peace or free-will sacrifice were to be “perfect to be accepted.” Blemishes that disqualified an animal from being sacrifices were blindness, broken bones, maimed, having a wen (sores), scurvy, scabbed, deformities, missing limbs, injured or castrated testicles.

2. Strangers may not make these sacrifices unto Jehovah God because they are “blemished... they shall not be accepted for you.”

C. “And Jehovah spake unto Moses, saying, 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 the oblation of an offering made by fire unto Jehovah. And whether it be cow or ewe, ye shall not kill it and its young both in one day” (22:26-28).

1. The bullock, sheep, or goat for the burnt offering must be at least eight days old before it can be sacrificed.

2. The worshipper may not take a young animal and its mother and sacrifice them in the same day.

D. “And when ye sacrifice a sacrifice of thanksgiving unto Jehovah, ye shall sacrifice it that ye may be accepted. On the same day it shall be eaten; ye shall leave none of it until the morning: I am Jehovah” (22:29-30).

1. The “thanksgiving” sacrifices, such as the peace offering, were offered for the purpose of the worshipper being “accepted” by Jehovah God (cf. Heb. 13:15-16).

2. The portion that remained for eating was to be consumed the same day that the animal was sacrificed.

E. “Therefore shall ye keep my commandments, and do them: I am Jehovah. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah who halloweth you, who brought you out of the land of Egypt, to be your God: I am Jehovah” (22:31-33).

1. Let us recall that to be hallowed is to make or set apart as holy. God is made to be viewed as holy when His people are holy (i.e., “keep my commandments”). The name of Jehovah God is profaned (treated with disrespect and irreverence) when His people violate His commandments (see study #25).

2. God hallowed Israel in that he provided for them a means of atonement through blood sacrifices. The Lord brought His people out of Egypt to hallow them. God has brought Christians today out of the world of sin by His holly call of the gospel message and has supplied an entrance into His eternal kingdom (cf. II Thess. 2:13-14).
Lessons Learned from chapters 21-22:

- The theme of Leviticus continues to be that God’s people are to be holy for He is holy (Lev. 21:8 compared to Lev. 11:44-45; Matt. 5:48; I Pet. 1:15-16).
- A contrast is made in these chapters between the person that is “hallowed” (sanctified) (Lev. 22:32) and one who is “defiled, profane, blemished, imperfect, and in sin” (Lev. 21:4, 9, 17; 22:21, 32). The “hallowed” man or woman are those who keep God’s commandments and remain separate from the things identified as unclean (cf. Lev. 22:9, 31) (see study # 12). The “defiled, profane, and blemished” person is one who has violated God’s commandments (Lev. 22:9, 21). Though some things could not be helped, i.e., a deformed son of Aaron being recognized as blemished and unacceptable as a priest, we nonetheless find the nature of God in these chapters. God is perfect and holy and so expects His people to be. God has sanctified His holy people in the NT (cf. I Cor. 1:1-3) yet “defects” are found in NT Christians today when they sin (cf. I Cor. 6:1, 7).
- God has the sovereign right to declare an issue defiled or profane (cf. Lev. 21 all). Likewise God reserves the sovereign right today to make eternal decisions (cf. Rom. 9:10-18).
- Let us ever be mindful that our disobedience profanes the name of Jehovah God (Lev. 22:31-32).

Chapter 23

I. The set Feast of Jehovah (23 all):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, The set feasts of Jehovah, which ye shall proclaim to be holy convocations, even these are my set feasts” (23:1-2).
   1. The “set feasts of Jehovah” are enumerated in the next three chapters.
   2. During these set feast there were to be “holy convocations,” i.e., an assembly of God’s holy and sanctified people.

B. “Six days shall work be done: but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work: it is a sabbath unto Jehovah in all your dwellings” (23:3).
   1. The first holy convocation of God’s people mentioned is the Sabbath day. The Sabbath was the seventh day of the week (i.e., Saturday).
   2. The Lord has clearly explained to His people that six days are intended for work and the seventh (Saturday) for rest (cf. Ex. 20:9-11). Under the Mosaic system the first day of the week, Sunday, was not a time of holy convocation but rather a work day.

C. “These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season. In the first month, on the fourteenth day of the month at even, is Jehovah's Passover” (23:4-5).
   1. The Passover was to mark the “beginning of months: it shall be the first month of the year to you” (Ex. 12:2). When God’s people were slaves in Egypt God hardened Pharaoh’s heart so that He could show forth His mighty works to the world. One of those mighty works was the killing of all first born in the land of Egypt.
   2. God promised to “pass over” all houses that had the blood of an unblemished male lamb over the door post. The Lord commanded that Israel remember this day by keeping a Passover feast each year on the 14th day of the first month (Abib).
   3. Moses now reminds the people that God intends for them to keep the Passover feasts.

D. “And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread. In the first day ye shall have a holy convocation: ye shall do no servile work. But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work” (23:6-8).
   1. The Feast of unleavened bread was to be celebrated on the 15th day of the month Abib (one day after the Passover Feast).
   2. God’s people were to eat unleavened bread for seven straight days so that they might remember the bitter bondage of Egypt and the cleansing from their lives in the idolatrous infested land.
3. The fifteenth day was to be a day of holy convocation and so was the 21st day of the month (cf. Ex. 12:18). During the seven days they were to make their sacrifices unto Jehovah God.

E. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah. And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto Jehovah for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a hin. And ye shall eat neither bread, nor parched grain, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings. 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 there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meal-offering unto Jehovah. Ye shall bring out of your habitations two wave-loaves of two tenth parts [of an ephah]: they shall be of fine flour, they shall be baken with leaven, for first-fruits unto Jehovah. And ye shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams: they shall be a burnt-offering unto Jehovah, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savor unto Jehovah. And ye shall offer one he-goat for a sin-offering, and two he-lambs a year old for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave-offering before Jehovah, with the two lambs: they shall be holy to Jehovah for the priest. And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest: thou shalt leave them for the poor, and for the sojourner: I am Jehovah your God” (23:9-22).

1. Moses is given instructions for observance of 50 days after the Passover feast (OT Feast of Weeks [cf. Ex. 34:22] and NT Pentecost [Acts 2:1ff]).
2. The 50 days after Passover is a time of harvest. God’s people were not to harvest the corners of their fields nor gather fruit that had dropped from the trees but rather leave those areas for the poor.
3. The people of God were to begin the season of Pentecost with a wave offering of the first-fruits of the land to indicate their thankfulness for the harvest. They were to offer up a burnt-offering, meal-offering, and a drink-offering. At the end of the 50 days they were to have a holy convocation in which no work was to be done. They would then offer a meal offering, burnt-offerings, drink offerings, sin offerings, peace offerings, and a wave offering. The fiftieth day after the Passover was to be a day of holy convocation.

F. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto Jehovah” (23:23-25).
1. The Feast of Trumpets was to be celebrated on the 1st day of the 7th month (i.e. Tishri).
2. The seventh day of Tishri was to be a day of rest and the blowing of trumpets. The people were to have a holy convocation on this day.

G. “And Jehovah spake unto Moses, saying, Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. And ye shall do no manner of work in that same day: for it is a day of atonement, to make atonement for you before Jehovah your God. For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work: it is a statute for ever throughout your generations in all your
dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your Sabbath” (23:26-32).

1. The **Day of Atonement** was to be celebrated on the 10th day of the seventh month (i.e., Tishri).
2. The Lord had given instructions regarding the Day of Atonement at Leviticus 16:1ff and now gives the day that it was to occur. This was a day in the year when the high priests would enter into the most holy place and make atonement for not only the people’s sins but his own too (cf. Heb. 10:1ff).
3. This day was to be a time of holy convocation and afflicting of the soul due to the people’s sin.
4. No work was to be conducted on this day.

H. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah. On the first day shall be a holy convocation: ye shall do no servile work. Seven days ye shall offer an offering made by fire unto Jehovah: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto Jehovah: it is a solemn assembly; ye shall do no servile work” (23:33-36).

1. The **Feast of Tabernacles** (or **Feast of booths**) was to be conducted on the 15th day of the 7th month Tishri.
2. The first day of the feast, i.e., the 15th of Tishri, was to be a holy convocation and the people were to do no work. Seven straight days were to be spent making a fire sacrifice unto Jehovah God and then on the eighth day they were to close the feast with another holy convocation.

I. “These are the set feasts of Jehovah, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your freewill-offerings, which ye give unto Jehovah. Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month. Ye shall dwell in booths seven days; all that are home-born in Israel 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 Jehovah your God. And Moses declared unto the children of Israel the set feasts of Jehovah” (23:37-44).

1. The feast of Tabernacles (booths) marked the conclusion of the harvest season.
2. The people left their houses and dwelled in booths or tents made from trees so that they would always remember their tent dwelling days coming out of Egypt.

Chapter 24

I. The high priest’s Duties regarding the Candlesticks and Showbread (24:1-9):

A. “And Jehovah spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. Without the veil of the testimony, in the tent of meeting, shall Aaron keep it in order from evening to morning before Jehovah continually: it shall be a statute for ever throughout your generations. He shall keep in order the lamps upon the pure candlestick before Jehovah continually” (24:1-4).

1. The Lord reminds Moses of the high priest’s duty regarding the candlesticks. Morning and evening the high priest was to keep the candles lit using pure olive oil as fuel.
2. These candlesticks were made after the “pattern” God showed Moses while at Sinai (cf. Ex. 25:31-40).

B. “And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before Jehovah. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even
an offering made by fire unto Jehovah. Every sabbath day he shall set it in order before Jehovah continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of Jehovah made by fire by a perpetual statute” (24:5-9).

1. Two stacks of six loaves were to be placed on the table. Frankincense was to be put on each stack (this does not force us to the conclusion that the incense was to be spread upon the cakes; but is easily reconcilable with the Jewish tradition (Josephus, Ant. iii. 10,7) that the incense was placed in golden saucers with each row of bread (Keil and Delitzsch pg. 621).

2. Twelve loaves in all were to be placed upon the table each Sabbath and were to represent the 12 tribes of Israel

II. A man caught cursing the name of God (24:10-16):
A. “And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp: and the son of the Israelitish woman blasphemed the Name, and cursed; and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in ward, that it might be declared unto them at the mouth of Jehovah” (24:10-12).

1. Moses interrupts the instructions for priests to tell of an incident that seems to have occurred while God was communicating with him. The son of an Israelite woman, whose father was an Egyptian, ran into an altercation with another Israelite.

2. While the fight progressed the Israelite whose father was an Egyptian blasphemed and cursed the name of God. So horrid was the case that those who heard him say this apprehended the man and brought him unto Moses for judgment.

B. “And Jehovah spake unto Moses, saying, 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. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he blasphemeth the name of Jehovah, shall be put to death” (24:13-16).

1. The guilty man was now unclean and unacceptable to Jehovah God. There was no remedy for his sin of blasphemy and cursing of the name of God.

2. The people that heard the man’s cursing and blaspheme were to lay their hands upon the guilty man and then stone him to death. The laying of the hands upon the sinner signifying a placing of the words back upon him who said the words.

3. It seems a bit interesting that there were sins, like adultery and here the curing of God, that carried with it the death penalty while other sins could be acknowledged, confessed, and atonement made by way of burnt offerings. During the days of Moses, sins such as blaspheming the name of Jehovah God and adultery were apparent indications to God that such a man or woman’s mind was bent on destruction and thereby they received their immediate reward.

III. Various admonitions against Sin (24:17-23):
A. “And he that smiteth any man mortal shall surely be put to death. And he that smiteth a beast mortally shall make it good, life for life. And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him: breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him” (24:17-20).

1. He who kills a man must pay with his own life.

2. One guilty of killing a neighbor’s animal must repay an animal.

3. One may get into a fight with a neighbor and wound him so that he is scarred or left blind. The rule is an eye for an eye and a tooth for a tooth. If you harm me then I justly can harm you back. Interestingly, Jesus illustrated his deity by changing this law at Matthew 5:38.

B. “And he that killeth a beast shall make it good: and he that killeth a man shall be put to death. Ye shall have one manner of law, as well for the sojourner, as for the home-born: for I am Jehovah your God. And Moses spake to the children of Israel; and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as Jehovah commanded Moses” (24:21-23).
1. The same law shall apply to all no matter who commits the crime (i.e., home born or stranger) because God is the God of all flesh (cf. Jer. 32:27).
2. After all instructions had been received on this matter the guilty blasphemer was stoned to death.

Chapter 25

I. Instructions Regarding the Sabbath Year and Year of Jubilee (25:1-11):

A. “And Jehovah spake unto Moses in mount Sinai, saying, 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 Jehovah. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land. And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger, who sojourn with thee. And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food” (25:1-7).

1. Jehovah gives Moses instructions for the Sabbath Year. When Israel was to possess the land of Canaan, they were to till and work the land. On the 7th year they were to give the land rest. They could eat of the produce of the land that grew on its own.

2. “In the sabbatical year the land, which the Lord had given to his people, was to observe a period of holy rest and refreshment to its Lord and God, just as the congregation did on the Sabbath day;…..From this, Israel, as the nation of God, was to learn, on the one hand, that although the earth was created for man, it was not merely created for him to draw out its powers for his own use, but also to be holy to the Lord, and participate in his blessed rest…” (Keil and Delitzsch pg. 625).

B. “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines” (25:8-11).

1. Moses now gives instructions regarding the Year of Jubilee.

2. Counting from the Day of Atonement, the year of Jubilee would be every 50 years. During this time all things would go back to their original state:
   a. If someone had sold land, it was returned to them during the year of Jubilee.
   b. If someone had become poor and had to sell himself and his family into slavery, they were freed in the year of Jubilee.

C. “For it is a jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In this year of jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another. According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the crops he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee. And ye shall not wrong one another; but thou shalt fear thy God: for I am Jehovah your God. Wherefore ye shall do my statutes, and keep mine ordinances and do them; and ye shall dwell in the land in safety. And the land shall yield its fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase; then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. And ye shall sow the eighth year, and eat of the
fruits, the old store; until the ninth year, until its fruits come in, ye shall eat the old store. And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxed poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold. And if a man have no one to redeem it, and he be waxed rich and find sufficient to redeem it; then let him reckon the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession. 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; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubilee. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubilee. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold: for it is their perpetual possession. And if thy brother be waxed poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee. Take thou no interest of him or increase, but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor give him thy victuals for increase. I am Jehovah your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. And if thy brother be waxed poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bond-servant. As a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor, but shalt fear thy God. And as for thy bondmen, and thy bondmaids, whom thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possesion; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigor. And if a stranger or sojourner with thee be waxed rich, and thy brother be waxed poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family; after that he is sold he may be redeemed: one of his brethren may redeem him; or 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 waxed rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him: he shall not rule with rigor over him in thy sight. And if he be not redeemed by these means, then he shall go out in the year of jubilee, he, and his children with him. 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 Jehovah your God” (25:12-55).

1. Israel was not to wrong each other by keeping a brother’s land or servant past the year of jubilee. All property that was sold during the 49 years leading up to the Year of Jubilee was to be resold to its original owner. Hebrew slaves were to be restored as well to their original free state.
2. The year of jubilee was a time of God demonstrating His grace. The OT law of the Year of Jubilee reminds us of our original state of good before Satan tempts us to sin. God’s promise is to restore us to our original state of purity through the precious blood of His Son (cf. Lk. 4:17-21; Rom. 8:19-23). Remember, the OT is a shadow of the NT Law of Christ.

3. “In this way the year of jubilee became to the poor, oppressed, and suffering, in fact to the whole nation, a year of festivity and grace, which not only brought redemption to the captives and deliverance to the poor out of their distresses, but release to the whole congregation of the Lord from the bitter labor of this world;” (Keil and Delitzsch Pg. 631).

Lessons Learned from Chapters 23 – 25

- Let us remember that the law is a shadow or copy of the heavenly things (cf. Heb. 8:1-5; 10:1). Holy convocations and set feast of the law were times of remembering God’s blessings, thanksgiving, forgiveness, and rest. We have “holy convocations” today in the NT era. The saints of God met on the first day of the week and worshipped God (Acts 20:7). When we assemble as a church it is a time of remembrance, thanksgiving, forgiveness, and rest (cf. Matt. 26:26-28; I Cor. 11:23-29).
- The year of Jubilee was a time of restoration. Today we rejoice over God’s gracious mercy and provisions for our restoration (Lk. 4:17-21; Rom. 8:19-23).
- Lastly, we learn that there are consequences to sinful living (Lev. 24:10-23).

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Chapter 26

I. The Blessings of Obedience and Curses of Disobedience (26 all):

A. “Ye shall make you no idols, neither shall ye rear up you a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah. If ye walk in my statutes, and keep my commandments, and do them; then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. 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. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you. And ye shall eat old store long kept, and ye shall bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright” (26:1-13).

1. God’s gifts were to be conditioned upon the people’s obedience to his statutes and commandments. God promised to give Israel rains, fruitful land, plentiful vintage, bread to the full, safe land, peace, rid them of evil beast and enemies. God would cause them to multiply and He would establish His covenant with them. The Lord would set His tabernacle among them and He would not abhor them. Truly God would “walk among” the people as they “walked in my statutes, and keep my commandments, and do them.”

2. God’s grace works much the same way today. God’s great gift to man (Eph. 2:8) is to graciously forgive us of our sins (Eph. 1:7). We are recipients of this gracious gift when we adhere to His command to be baptized (Acts 2:38) (see study # 26).

B. “But if ye will not hearken unto me, and will not do all these commandments; and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant; I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you” (26:14-17).

1. Note that the gifts of God was conditioned upon their obedience. If they decided not to obey God’s statutes and commands then there would be consequences (see study # 26).

2. The soul that rejects and abhors God’s commands will be stricken with disease (consumption) and fever. The people’s crops will be harvested and eaten by their enemies. Furthermore those who hate them will be their rulers.

C. “And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit” (26:18-20).

1. If sickness and their crops being eaten by those who hate them did not move them to repentance then God would take away the fruitfulness of their land (see study # 19).

2. Note that by rejecting, abhorring, and breaking God’s covenant commandments the people revealed their pride stricken hearts. Pride is at the source of much sin (see study # 27; The Sin of Pride).

D. “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. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate. And if by these things ye will not be reformed unto me, but will walk contrary
unto me; then will I also walk contrary unto you; and I will smite you, even I, seven times for your
sins. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye
shall be gathered together within your cities: and I will send the pestilence among you; and ye shall
be delivered into the hand of the enemy. When I break your staff of bread, ten women shall bake your
bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be
satisfied” (26:21-26).
1. Note again that the adverse conditions of the people are due “according to your sins.” When one
“walks contrary unto God” they cannot expect to receive God’s gifts of mercy. What parent is
there that would continue to shower their son or daughter with gifts as they treat them with great
disrespect and irreverence? We first fix the problem with the child then gift them gifts (see study
# 26).
2. Through God’s chastening devices He seeks to “reform” the sinner to his original state of good
standing with the Lord. Those who continue in their state of rebellion and pride will be devoured
by wild beast of the field, the sword of their enemies, and pestilence.
E. “And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary
unto you in wrath; and I also will chastise you seven times for your sins. And ye shall eat the flesh of
your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut
down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall
abhor you. And I will make your cities a waste, and will bring your sanctuaries unto desolation, and
I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your
enemies that dwell therein shall be astonished at it. And you will I scatter among the nations, and I
will draw out the sword after you: and your land shall be a desolation, and your cities shall be a
waste” (26:27-33).
1. When pride and disobedience continues the Lord will step up His punishment (those who
continue in sin cannot possbly think that God is smiling upon them). The Lord shall rather
“abhor you” who persist in sin (see study # 28; God’s View of Sinners).
2. The Lord would bring starvation upon Israel so badly that the parents would eat their children, lay
their cities waste, not accept their sacrifices, and hand their land over to their enemies. Israel and
Judah actually came to this point with God. The Lord brought prophet after prophet to warn the
people of their sins yet they ignored and killed them. Jeremiah preached to the people for 23
years yet they rejected his words (Jer. 25:1-7). All these warnings came to pass as Jehovah raised
up Babylon as a “battle axe” (Jer. 51:20) and destroyed Judah and her people. While Jerusalem
was under siege the parents did eat their children and they died of the sword, famine, and
F. “Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies' land;
even then shall the land rest, and enjoy its sabbaths. As long as it lieth desolate it shall have rest,
even the rest which it had not in your sabbaths, when ye dwelt upon it. And as for them that are left
of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven
leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none
pursueth. And they shall stumble one upon another, as it were before the sword, when none pursueth:
ye shall have no power to stand before your enemies. And ye shall perish among the nations, and
the land of your enemies shall eat you up. 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” (26:34-39).
1. The only rest the land of God will experience will come with the wicked are removed.
2. The remaining Jews will be filled with fear and they will pine away in their iniquity.
G. “And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they
trespassed against me, and also that, because they walked contrary unto me, I also walked contrary
unto them, and brought them into the land of their enemies: if then their uncircumcised heart be
humbled, and they then accept of the punishment of their iniquity; 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” (26:40-42).
1. God gives the remedy to the people’s future problem of sin and loss of His favor. The remedy for their sin is “confession of iniquity” and a “humbled heart” (see study # 2).

2. When such a change occurs in their “uncircumcised” hearts then God would remember His covenant made with Abraham, Isaac, and Jacob; i.e., that He would cause all nations to be blessed through their seed, give the land of Canaan to their decedents, and make them a mighty nation (Gen. 12:7; 18:19; 22:15-18; 26:4-5).

H. “The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they rejected mine ordinances, and their soul abhorred my statutes. And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God; 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 nations, that I might be their God: I am Jehovah. These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in mount Sinai by Moses” (26:43-46).

1. Note that the “punishment of their iniquity” was due to their having “rejected mine (God’s) ordinances, and their soul abhorred my statutes” (see study # 7).

2. Though the people of God be brought so low because of their sins God will remember His covenant made with Abraham, Isaac, and Jacob and not destroy them all.

Chapter 27

I. Voluntary Vows to Jehovah (27 all):

A. “And Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for Jehovah by thy estimation. 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. And if it be a female, then thy estimation shall be thirty shekels. 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. 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. And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him” (27:1-8).

1. “A vow was a promise made by any one to dedicate and give his own person, or a portion of his property, to the Lord for averting some danger and distress, or for bringing to his possession some desired earthly good” (Keil and Delitzsch pg. 641).

2. Men, women, and children could vow themselves to God at a set price:

   a. Males 20 – 60 years old were estimated at 50 shekels of silver to accomplish the vow.

   b. Females 20 – 60 years old were estimated at 30 shekels of silver.

   c. Males 5 – 20 were 20 shekels and females the same age were 10 shekels.

   d. A male child one month old to five years old was estimated at 5 shekels and the female three.

   e. Males 60 years old and up were estimated at 15 shekels of silver while women the same age were estimated at 10.

3. Those too poor to pay the estimate of worth for their age were to be brought before the priest and a reasonable value that the man or woman could afford was estimated.

B. “And if it be a beast, whereof men offer an oblation unto Jehovah, all that any man giveth of such unto Jehovah shall be holy. 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 both it and that for which it is changed shall be holy. And if it be any unclean beast, of which they do not offer an oblation unto Jehovah, then he shall set the beast before the priest; and the priest shall value it, whether it be good or bad: as thou the priest valuest it, so shall it be. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation. And when a man shall sanctify his house to be holy unto Jehovah, then the priest shall
estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand. 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” (27:9-15).

1. The man or woman making the vow to God may use an animal rather than self. The animal was to be brought to the priest for a price evaluation.

2. A man’s house may be used as a vow too. Again, the priest was to value the house for the vow.

C. “And if a man shall sanctify unto Jehovah part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley shall be valued at fifty shekels of silver. If he sanctify his field from the year of jubilee, according to thy estimation it shall stand. But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain unto the year of jubilee; and an abatement shall be made from thy estimation. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him. 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: but the field, when it goeth out in the jubilee, shall be holy unto Jehovah, as a field devoted; the possession thereof shall be the priest’s. And if he sanctify unto Jehovah a field which he hath bought, which is not of the field of his possession; then the priest shall reckon unto him the worth of thy estimation unto the year of jubilee: and he shall give thine estimation in that day, as a holy thing unto Jehovah. In the year of jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth” (27:16-24).

1. A man or woman’s field may also be used in the vow.

2. The priest was to place a value upon the land based upon the time of sale in relation to the year of Jubilee.

D. “And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. Only the firstling among beasts, which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep, it is Jehovah’s. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof: or if it be not redeemed, then it shall be sold according to thy estimation. Notwithstanding, no devoted thing, that a man shall devote unto Jehovah of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto Jehovah. No one devoted, that shall be devoted from among men, shall be ransomed; he shall surely be put to death. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah’s: it is holy unto Jehovah. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah. 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 that for which it is changed shall be holy; it shall not be redeemed. These are the commandments, which Jehovah commanded Moses for the children of Israel in mount Sinai” (27:25-34).

1. Some things were not eligible for vows. The first born among beast already belonged to the Lord so it could not be sold and used in a vow. Unclean beast could be used in a vow but only after they had been sold and the money used in the vow (i.e., camels and so forth).

2. No man or animal that had been previously devoted to the Lord could be used in the vow. Things “devoted” are those things “dedicated to the Lord in an unredeemable manner” (Keil and Delitzsch 644).

3. No part of a man’s tithe could be used in the vow (it already belonged to Jehovah).

4. Concluding thoughts on the vow as quoted from pg. 641 Keil and Delitzsch: “…vows formed no integral part of the covenant laws, but were a freewill expression of piety common to almost all nations…which really lay outside the law….Making a vow, therefore, or dedicating anything to the Lord by vows, was not commanded, but was presupposed as a manifestation of reverence for God, sanctified by ancient tradition,…that it was not a sin to refrain from vowsing, but that every vow, when once it had been made, was to be conscientiously and inviolably kept (cf. Prov. 20:25).”
5. The final statement of Leviticus helps to realize that this is not so much a “handbook for priests” but rather a book of law for all God’s people.

Lessons Learned from Chapters 26 – 27:

- Chapter 26 reveals 7 “if / then” statements that indicate the conditional nature of God’s gifts. Israel’s “gifts” from God were conditioned upon their obedience to His “statutes and commandments” (cf. Lev. 26:3ff). God’s promises of blessings upon the people had always been conditioned upon the people’s obedience (cf. Gen. 12:1-3 as compared to 22:15-18 and Gen. 15:5-7 compared to Josh. 21:43-45). When we come to the NT we find that God’s blessings of salvation (His gift to us) are conditioned upon our obedience too (cf. Eph. 2:8 compared to 1:7 and Acts 2:38 and 22:16) (see study # 26).

- Secondly, we learn that the function of the OT law was to reveal sin and its consequences. When an individual would not hearken unto God’s commands (Lev. 26:14, 18), reject and abhor His statutes (Lev. 26:15; 26:15), break and walk contrary to His covenant laws (Lev. 26:15, 21, 23), and refused to be reformed (Lev. 26:23) then such a one was living in sin. The NT tells us that this was one of the primary functions of the law (cf. Rom. 7:7). The NT too reveals sin and its consequences (cf. I Cor. 6:9ff; Gal. 5:16-21). God’s gracious gift and blessings of salvation will not be ours if we continue in sin.

- Thirdly, we learn that God desired His followers to be of a humble and contrite heart from the beginning of time. Such an attitude on the part of God’s people would move them to confess their sins through a spirit of humility (cf. Lev. 26:40-42). When the word of God is made known the pride of a sinful man who wants to go to heaven is broken (cf. Lev. 26:19). Likewise, God desires that His disciples exercise a spirit of humility today that they may be saved from the consequences of their sins (Matt. 18:1-4; II Cor. 7:8-10) (see study # 19).

- Fourthly, Moses is given instructions regarding voluntary vows at Leviticus 27. Some today have various personal convictions that are neither sinful nor mandatory to complete. Some may determine to spend an hour in prayer on Thursday evenings due to the fact that they have that time free. One would certainly not bind such a time and day on others but rather do so because of one’s love for the Lord and desire to serve him to the best of their time and abilities. The apostle Paul addresses said issues at Romans 14.