

The Burnt Offering

Leviticus 1

Background

Doctrinal Points

1. The burnt offering was a voluntary sacrifice, totally consumed on the altar.
2. The burnt offering is a spiritual picture of the sacrifice of Christ – a life of total commitment.

Practical Application

1. Present your life as a burnt offering to the Lord!

Questions

1. List several topics addressed in the book of Leviticus.
2. Why did God include Leviticus in His Word?
3. Where does the book of Leviticus fit into the nation of Israel's history?
4. When was the burnt offering required? When was it voluntary?
5. Which animals could be offered as a burnt offering?

Answers

1. Leviticus contains details of the offerings and feasts, clean and unclean foods, amongst many other laws.
2. God is a God of details concerning worship. God is holy and serious about sin. All the details of Leviticus lay the foundation and look forward to the coming of Christ.
3. In the last chapter of Exodus, the Tabernacle was set up at Mount Sinai and the glory of the Lord filled the Tabernacle. Now here in Leviticus 1 the Lord speaks to Moses from His tent of meeting and gives instructions about the various offerings and the way of worship for Israel.
4. The burnt offering was a required sacrifice for the nation. It was to be offered every morning and every evening as a continual burnt offering. In addition, the burnt offering was required by the nation on every Sabbath day, the first of the month, and on Feast days. For the individual worshipper, the burnt offering was a voluntary offering.
5. A bull, male sheep or goat, or even inexpensive birds, such as turtledoves

Discuss / Consider

1. The burnt offering was totally consumed on the altar. This symbolized the worshipper's complete and total dedication to God. Read through the details of this offering and point out other symbolic parts.
2. Romans 12:1 encourages believers to present your life by an act of your will to the Lord as a sacrifice. Discuss why this is not salvation. Discuss this voluntary act of commitment to the Lord. Have you done this?

Challenge

1. Don't get bogged down or skip the study of Leviticus! Ask God what He wants you to learn through this book, which He included for our learning (see Romans 15:4).

The Meal or Grain Offering **Leviticus 2**

Background

Doctrinal Points

1. The Grain Offering was not a blood sacrifice, but was not offered apart from shed blood.
2. The Grain Offering is a spiritual picture of the sacrifice of Christ – a life of sinless perfection.

Practical Application

1. Let your life go up in smoke!

Questions

1. What evidence was mentioned for the importance of the book of Leviticus?
2. What substance was offered during the grain offering?
3. Was all of the grain offering consumed on the altar?
4. What is portrayed by the olive oil associated with the grain offering?
5. What does leaven portray in the Bible?

Answers

1. Leviticus is referred to about 40 times in the New Testament.
2. This offering is not a meat offering or animal sacrifice. It was a grain or meal offering. The best way to visualize it is to think of a portion of whole grain cereal. It could also be baked, boiled, or fried and presented as cakes or wafers.
3. No, unlike the burnt offering, not all of the grain offering was offered up in smoke. Some of the grain was giving to the priests for food – certainly teaching the people in a practical way that offering to the Lord supported the work and workers of the Lord.
4. The Holy Spirit and His work in reference to the birth and ministry of the Lord Jesus (see Luke 1:35 and 3:22).
5. Leaven is used to symbolize evil.

Discuss / Consider

1. Of the five main Levitical offerings, the Grain Offering was the only bloodless offering. But it was normally offered along with a blood sacrifice. Discuss the significance of this. Refer to Hebrews 9:22.
2. Before the Lord endured His sufferings on the cross, He faced much other suffering- yet without sin! Discuss the sufferings Christ faced and refer to Hebrews 5:8.

Challenge

1. The Grain Offering, like the Burnt Offering, was a sweet savor offering. May it be that our worship is a sweet-smelling offering to the Lord.
2. When we say that something went up in smoke, we usually mean that the time invested in it was wasted. But if you present yourself as a living sacrifice (Romans 12:1) your life will go “up in smoke” as the Grain Offering that was burned on the altar. It is pleasing to God when we present our bodies to the Lord as a living sacrifice. The world will see this as a complete waste of your life, but your consumed life will count forever to the praise and glory of God.
- 3.

The Peace Offering **Leviticus 3**

Background

Doctrinal Points

1. The Peace Offering was the only offering in which the worshipper shared.
2. The Peace Offering was the spiritual picture of the sacrifice of Christ – the basis of our peace with God.

Practical Application

1. Give your fat to the Lord!

Questions

1. Explain the design of the detailed laws about sacrifices, special days, and clean / unclean foods in Leviticus.
2. Is the truth that God is love absent from Leviticus?
3. Leviticus 7 tells us three different occasions the Peace Offering would be brought to the Lord. List them.
4. What is significant about the types of cakes or bread that were offered along with the Peace Offering?
5. How does the Peace Offering represent the peace we should have with one another?

Answers

1. These laws were designed not only to point forward to the coming Messiah, but to maintain fellowship between a holy God and His unholy people.
2. No! God wanted to have fellowship with His people. In Leviticus we see how He provided a way for their sins to be covered until the coming of Christ.
3. For an unexpected blessing in connection with a vow made before the Lord for general thankfulness.
4. The Peace Offering was unique in that leavened bread was allowed to be used (Leviticus 7:13). The truth pictured here is that we who are sinners, represented by the leavened bread, can have fellowship with a holy God.
5. This great truth is portrayed in the fact that the worshipper and his friends could eat a part of the sacrifice that was not consumed on the altar. The sacrifice was the basis of their fellowship and a spiritual picture of the happy unity that should exist between believers because of Christ. See Ephesians 2:14.

Discuss / Consider

1. Discuss the details of the Peace Offering- the animal offered, the process of the sacrifice. Discuss the significance of the worshippers laying their hands on the sacrifice as the animals were slain.
2. In the Peace Offering, Christ is seen as the basis and foundation of the believer's peace and fellowship with God. Without the sacrifice of Christ there would be no peace between us and God. Discuss this amazing truth and refer to Ephesians 2:17 and Colossians 1:20-21.

Challenge

1. "Give your fat to the Lord"? In that culture the fatty portions detailed in the Peace Offering were considered the best part of the offering. Let's give our best to the Lord.

The Sin Offering **Leviticus 4**

Background

Doctrinal Points

1. The Sin Offering was a mandatory sacrifice whenever sin was committed.
2. The Sin Offering is a spiritual picture of the sacrifice of Christ – the substitute who was made sin for us.

Practical Application

1. Let's go to Jesus "outside the camp."

Questions

1. List the 5 different offerings the Children of Israel were to bring before the Lord in obedience to the Law.
2. What is the difference between sweet-savor or soothing aroma offerings and non-sweet savor offerings?
3. Where was blood sprinkled during the Sin Offering?
4. On what occasion were the elders involved in the sin offering?
5. What is the spiritual picture of the Sin Offering being burned "outside the camp"? See Hebrews 13:11-12.

Answers

1.
 - 1) The Burnt Offering
 - 2) The Grain Offering
 - 3) The Peace Offering
 - 4) The Sin Offering
 - 5) The Trespass Offering
2. In the first three offerings mentioned the sacrifice itself is the focus of attention. It was a soothing aroma before the Lord when it was consumed on the altar. In the Sin and Trespass Offerings, the sin and sinner for which the sacrifice was being made were more the focus. Sin never is a soothing aroma before the Lord.
3. The blood of the sacrifice was sprinkled in front of the inner veil of the Tabernacle (verse 6) and also applied to the horns of the incense altar before the veil (verse 7). In some cases it was also applied to the horns of the large bronze altar before the rest of the blood was poured out at the base of the altar. All of this was for purification of the whole sanctuary, which had to be by blood (Leviticus 8:14-15).
4. In the case of the whole congregation involved in sin, the elders represented the whole congregation when they laid their hands on the sacrifice (verse 15). The laying on of hands on the sacrifice implied identification and a recognition that the sacrifice had died as a substitute for the people.
5. No kind of human religion or good works could save us. The Lord Jesus had to go to the place of judgment “outside the camp” of religious Judaism as our substitute and suffer the shameful penalty of our sins.

Discuss / Consider

1. Discuss the sacrifice of Christ as our Sin Offering. What a beautiful truth that He was our substitute who was made sin for us. Refer to 2 Corinthians 5:12, 1 Peter 2:24, and Isaiah 53:4-5.

Challenge

1. The Lord Jesus is still rejected by this world – including the religious world which will not acknowledge Christ as the only way of salvation. Are you willing to go “outside the camp” to identify with Jesus and bear the reproach that comes with being a committed Christian?

Sins Requiring a Sin Offering; The Trespass Offering **Leviticus 5:1-6:7**

Background

Doctrinal Points

1. The Trespass Offering involved making restitution to the injured party.
2. The Trespass Offering is a spiritual picture of the sacrifice of Christ- restores more than what was lost.

Practical Application

1. Let's practice more than full restitution.

Questions

1. When was the sin offering required, as described in Leviticus 4?
2. What concessions did God make for the poor people to enable them to bring a Sin Offering?
3. Describe the significant difference between the Trespass Offering and the Sin Offering
4. How does Psalm 69:4 relate to the Trespass Offering?

Answers

1. Whenever sin was committed- including unintentional sin as well as intentional sin. Remember there was no sacrifice for defiant sin (Numbers 15).
2. God in His grace accepted a less expensive sacrifice as a Sin Offering from the poor people of the land (verses 7-13).
3. In the Trespass Offering not only the committed sins are in view, but the consequences of those sins as well. In addition to bringing the sacrifice of a ram, the offender had to make full restitution plus 20% to the wronged party, either God or man.
4. In the restitution plus 20% of the Trespass Offering we see typified that aspect of the work of Christ by which He restored that which He did not take away.

Discuss / Consider

1. Discuss the spiritual picture of the Trespass Offering, that the Lord Jesus not only paid the penalty for our acts of sin, but He also took care of the bad fallout associated with our sin as well. Can you think of an example of this from your own life?

Challenge

1. Today we are no longer under the Mosaic Law, but the moral principles still apply. When we wrong someone we should not only confess our sin – even if it was unintentional – but also make it right. And to make it right we should practice more than full restitution.

Details about the Five Old Testament Offerings

Leviticus 6:8-7:38

Background

Doctrinal Points

1. The further details of the five Old Test. Levitical Offerings add to the overall picture of the sacrifice of Christ.

The Burnt Offering

The Grain Offering

The Sin Offering

The Trespass Offering

The Peace Offering

Practical Application

1. Don't forget the wave offering.

Questions

1. Why are these further details about the offerings included here?
2. Recall the significant feature of the Burnt Offering.
3. Why was it significant that the Burnt Offering and the fire on the altar were continual?
4. What did the Grain Offering primarily picture about Christ?
5. What spiritual lesson can we draw from the special regulations of the Sin Offering?
6. Why might the Peace Offering have been mentioned last in this review of the Levitical Offerings?

Answers

1. These extra details are primarily to give instruction to the priests as to their duties in reference to the offerings. In the previous instructions it was the people who were addressed.
2. The Burnt Offering was totally consumed on the altar – a spiritual picture of Christ offering Himself in total commitment to the Father, even to death.
3. The continual Burnt Offering and continual fire on the altar reminded the people that the way of access to God was always there. It pictures the sacrifice of Christ always before the Father assuring believers of our full acceptance before God.
4. The Grain Offering pictures Christ and His life of sinless perfection.
5. Any person or any garment that touched the Sin Offering or its blood had to be treated with special regulations, so that everything associated with the Sin offering remained undefiled. The spiritual lesson for today: Let us protect the holy things of God and not let them be profaned in any way.
6. Our peace with God and fellow believers is the happy result of the sacrificial work of Christ pictured in all the offerings.

Discuss / Consider

1. Spiritual leaders today are responsible to lead God's people in worship the right way according to the teaching of the Word of God. How could this principle be a safeguard to protect the church?
2. The priests were to bring a Grain Offering for themselves every day along with the Burnt Offering. Discuss this great lesson for spiritual leaders today: In leading other in worship let us not fail to worship the Lord ourselves.

Challenge

1. The wave offering was a peace offering which got its name from the fact that it was waved back and forth and toward the altar, signifying that they gave to the Lord and He gave back to them. The Lord has given much to you. Don't forget the wave offering.

The Consecration of Aaron and his Sons as Priests

Leviticus 8

Background

Doctrinal Points

1. Aaron and his sons were consecrated as priests under the Law.
2. Aaron and his sons are a spiritual picture of priests under Grace.

Practical Application

1. Thank the Lord that we no longer have the Urim and the Thummim

Questions

1. What was the subject of the first 7 chapters of Leviticus?
2. What is the subject here in Leviticus 8?
3. Give a probable explanation of the Urim and Thummim.
4. Review the elements of the consecration ceremony.
5. Was the consecration ceremony of Aaron and his sons a onetime event?
6. Recall the New Testament passages mentioned for priests under grace today.

Answers

1. Leviticus 1-7 covered the five different offerings which God ordained for worship of the Lord under the Law: the Burnt Offering, the Grain Offering, the Peace Offering, the Sin Offering, and the Trespass Offering.
2. The consecration of Aaron and his sons so they can begin their service as priests.
3. The Urim and Thummim were probably two precious stones inside some kind of pouch on the breastplate and were sacred lots to determine God's will in decision making.
4. The consecration ceremony of Aaron and his sons began with ceremonial washing, clothing, and anointing. The first sacrifice was a Sin Offering to emphasize that they were sinners just like the rest of the people. Then a Burnt Offering was sacrificed, followed by a Peace Offering. Blood was then applied to Aaron and his sons as a sign of their separation. This was followed by a Wave Offering and a fellowship meal.
5. No, verse 33 explains the whole consecration ritual was repeated for seven straight days. This emphasized the importance of consecration to Aaron and his sons as well as to the congregation of people.
6. Christ as our High Priest, Hebrews 5:4-5, and all believers under grace, 1 Peter 2:5-9.

Discuss / Consider

1. During the consecration ceremony of Aaron and his sons, blood was applied to their right ears, right thumbs, and right big toes. This emphasized the holy separation that should characterize what they listened to, what they did with their hands, and where they went with their feet. Discuss the application of this to your practice of holiness.
2. The Urim and the Thummim were sacred lots that the high priest could use in decision-making to determine God's will. Why can we be thankful we don't have or need these lots today? The Lord promises that He will guide us in everything if we walk with Him. See Proverbs 3:5-6

Challenge

1. "So Moses did as the Lord commanded him." Leviticus 8:4 Could this be said of each one of us? Have we done as the Lord has commanded in all the areas of our life?

The Inaugurations of the Priests

Leviticus 9

Background

Doctrinal Points

- 1. Aaron's priestly ministry began after the week of consecration.**
- 2. Aaron's second appearance is a spiritual picture of the return of Christ.**

Practical Application

- 1. Have the right attitude concerning the return of the Lord.**

Questions

1. When did the priestly service of Aaron and his sons begin?
2. Why was the first sacrifice Aaron offered for himself?
3. Why did Aaron present four offerings for the people at his inauguration?
4. Explain the significance of the fire in verse 24.
5. After Aaron blessed the people, he and Moses went into the tabernacle out of sight of the people. What did his reappearance (verse 23) portray?

Answers

1. On the eighth day, after a full week of consecration ceremonies. See Leviticus 8.
2. To acknowledge publicly that even though he was the high priest, he was still a sinful man.
3. This variety of sacrifices was not to atone for specific sins, but to point out the need for all the sacrifices to cover the general sinfulness of the people as well as prepare the people for worship.
4. Fire from the Lord, like lightning, consumed the portion of the offerings on the altar that were already burning, showing God's approval and acceptance of the offerings. This was probably the start of the fire on the altar that was to burn continually according to Leviticus 6:13
5. This is a spiritual picture of the return of Christ. At that time the Lord will return in His resurrection glory as both King and Priest to establish His righteous kingdom here on this earth. There will be worldwide blessing just as Moses and Aaron blessed the people.

Discuss / Consider

1. In Leviticus 9:15 the phrase "offered it for sin" is literally "he sinned it," that is, "he made it to be sin." Discuss this in relation to the truth of 2 Corinthians 5:21

Challenge

1. When the people shouted in verse 24 it was not in fear; it was in joy! When we meet the Lord, we will be elated with joy, with an attitude of holy reverence. Do you look forward to that Day?

The Judgment of God on Nadab and Abihu Leviticus 10

Background

Doctrinal Points

- 1. Worship that is not biblical is unacceptable worship.**
- 2. Worship that is not biblical has serious consequences.**

Practical Application

- 1. Don't detract from God's glory.**

Questions

1. What happened to Nadab and Abihu in Leviticus 10?
2. What was the strange fire that Nadab and Abihu put in their censors or firepans?
3. As long as our worship is _____ - _____ and _____ - _____, there is considerable freedom in procedure.
4. What other examples of unacceptable worship from the Bible were mentioned?
5. What did Jesus mean when He said in John 4:24 that God must be worshipped in spirit and in truth?

Answers

1. Nadab and Abihu offered strange fire before the Lord and their lives were taken in judgment by the fire of the Lord.
2. It may have been fire of their own making and not from the coals of fire from the brazen altar as required under the Law. Or it may have been an incense mixture of their own making and not the prescribed incense. Or it may not have been offered at the proper time of day. Or maybe Nadab and Abihu went into the Holy of Holies, or maybe (verse 9) they were drunk when they were conducting the worship.
3. As long as our worship is Christ-centered and Christ-focused, there is considerable freedom in procedure.
4. Cain and King Uzziah
5. "In spirit" means that acceptable worship is not dependent on the building or environment. It is our spirit's response to God in thanksgiving and praise. "In truth" means that acceptable worship must be in line with what God has revealed to be true. Worship that does not acknowledge the truth about the Lord Jesus Christ, no matter how sincere, is false worship.

Discuss / Consider

1. Just as Old Testament believers had freedom within the restriction that God had set up, so believers today have freedom of worship within limits. How do these freedoms and responsibilities play out in your church's corporate worship?
2. Because Aaron and his remaining sons were priests, they had the responsibility to continue in their important roles. In these roles they were to convey the holiness of God in their lifestyle- especially when they were on the job officiating. Do we as believer priests convey the holiness of God in our lifestyle?

Challenge

1. Because Nadab and Abihu did not follow the way of worship as God had commanded, no matter how sincere they may have been, they dishonored God and did not treat God as holy. This detracted from the glory of God. Does your worship keep the focus on the glory of God?

Clean and Unclean Animals

Leviticus 11

Background

Doctrinal Points

1. God had reasons for His laws which differentiated between the clean and the unclean.

Practical Application

1. Begin with the positive

Questions

1. Explain one of the reasons given for the clean\unclean laws.
2. Obeying these laws, the Israelites were responding to God's call to mirror His _____ in their lives.
3. Give another reason mentioned for the clean\unclean laws.
4. Are these dietary laws binding for the believer today?

Answers

1. Practicing the clean\unclean laws, along with all the other laws of Leviticus that governed the Israelites' lifestyle, would reflect God's holy character to the surrounding nations.
2. Holiness
3. For physical hygiene and sanitation. Without refrigeration and the knowledge of disease which we have today, the Hebrews would have needed many of these dietary laws just to stay healthy.
4. No, we know from the New Testament that all these dietary laws were set aside as the Lord said in Mark 7:18-19.

Discuss / Consider

1. These laws of the clean and the unclean emphasize God's demand for holiness in the details of our lives. While the actual practice of these ceremonial laws has ceased with the coming of Christ, what spiritual application can you draw?
2. Discuss the lesson here to trust and obey. God graciously incorporated sanitation measures into the Levitical laws and expected His people to obey, without giving them a lot of explanation. He did this for their good. Can you think of a time when you did not understand why God was asking you to obey Him and later you saw it was for your good?

Challenge

1. In this chapter of detailed dietary laws God begins with what the Children of Israel may eat and not what they may not eat. God began with the positive before He went to the negative. Beginning with a positive approach is a good pattern to follow when you are in charge or in the place of authority.

The Laws of Purification After Childbirth Leviticus 12

Background

Doctrinal Points

1. The circumcision of the baby at the time of birth conveys a spiritual lesson concerning the sinful nature.
2. The offerings of the mother at the time of birth may convey a spiritual lesson concerning the sinful nature.

Practical Application

1. Obey and stay open for further enlightenment!

Questions

1. What topic is addressed in Leviticus 11-15?
2. What does it mean that a woman was “unclean” after childbirth?
3. On what day was a male baby to be circumcised? Why is the timing significant?
4. What spiritual lesson associated with circumcision do we learn from the New Testament?
5. Why was more time required for the purification of the mother in the case of female babies than in the case of male babies?

Answers

1. Leviticus 11-15 form a special section of Leviticus concerning ritual cleanliness.
2. To be unclean did not necessarily mean to be sinful. Ceremonial defilement or ritual uncleanness was not the same as spiritual defilement or moral uncleanness. Childbearing was a case in point. To have children was certainly not sinful, but a new mother was still considered unclean due to the bodily discharge of blood associated with the birth.
3. The male baby was circumcised on the eighth day. We know today from medical science that this was the ideal time to circumcise because the clotting capacity of the baby's blood peaks on that day. This was important for healing after circumcision and shows how our omniscient and caring God had this in mind when He gave this law.
4. When Christ died for our sins, our bodies of flesh, that is our sinful natures, were cut off (Colossians 2:9-14). We are new creatures or new creations in Christ (2 Corinthians 5:17).
5. In Dr. Dave's opinion the basic reason for the time period for both male and female babies was for the protection of the woman. Under the law she could recover her strength and care for the baby without having to worry about social obligations or just being used for sex by an uncaring husband. The reason for the longer time in the case of female babies was because of the stigma attached to having a female baby in that culture.

Discuss / Consider

1. In our position and standing before a holy and righteous God we are new creations. Until we get our resurrection bodies we are to practice spiritual circumcision. We are to cut off the flesh, that is we are not to carry out the desires of the flesh, but rather we are to walk by the Spirit. Refer to Colossians 3:5 and Galatians 5:16-26. Can you give an example of a choice you made to "cut off the flesh" this week?

Challenge

1. The Jews in Old Testament times would not have understood why God commanded that male babies be circumcised on the eighth day. What about commands in the Bible for the believer today that we don't fully understand. Do we question God, or do we obey and stay open for further enlightenment?

The Disease of Leprosy **Leviticus 13**

Background

Doctrinal Points

- 1. The disease of leprosy illustrates the disease of sin.**
- 2. The discipline of the leper illustrates the discipline of the sinner.**

Practical Application

- 1. Keep tabs on your associations!**

Questions

1. What is the theme of Leviticus 11-15?
2. What is meant by “leprosy” in this chapter?
3. What happened to a person who was declared unclean from leprosy?
4. What New Testament passage backs up the spiritual principle that we should be aware of the defiling aspects of evil in this world as the Hebrews were to keep tabs on any mold or mildew in their garments?
5. It was important for the Hebrews to use cleansing water on their infected garments or articles. What is the spiritual picture?

Answers

1. Ritual cleanliness
2. The Hebrew word translated “leprosy” here is not limited to Hanson’s disease – the disease that we call leprosy today. The word is broad enough to include all kinds of skin diseases as well as mold or mildew in a garment or leather article.
3. The leper had to be put outside the camp and the rest of the congregation had to know that he was outside the camp because he was unclean. If he was healed from his disease he could be received back into the congregation.
4. In John 17 the Lord Jesus teaches the principle that we should be “in the world, but not of it.” See also Romans 12:2
5. The water of God’s Word is important in keeping us sanctified. Ephesians 5:26 says that Christ sanctifies and cleanses His church with the washing of water by the word.

Discuss / Consider

1. Discuss the ways mentioned and others you can think of in which the disease of leprosy illustrates the disease of sin.

2. The treatment and discipline of lepers here illustrates church discipline. As an unclean leper had to be put outside the camp, so an unclean sinner (whose sin is obvious and affecting the public testimony of the local church) must be put out of fellowship. Have you ever seen church discipline handled properly? Was there a positive result?

Challenge

1. Just as personal garments had to be carefully checked for mold or mildew which could spread and contaminate the person wearing the garment, we must keep close tabs on our associations and not risk the danger of contamination or infection.

Regulations for the Cleansing of Leprosy

Leviticus 14

Background

Doctrinal Points

- 1. The healing of a leper is a spiritual picture of salvation.**
- 2. The cleansing of the leper is a spiritual picture of sanctification.**

Practical Application

- 1. Remember that spiritual pictures are not plain statements.**

Questions

1. What is included under the “leprosy” category in Leviticus?
2. What regulations concerning leprosy are covered in Leviticus 13-14?
3. What happened to a person who was found to have leprosy, as described in Leviticus 13?
4. Are the first verses of Leviticus 14 a procedure for curing leprosy?
5. What is meant by “sanctification”?

Answers

1. The discussion of leprosy included much more than the disease we call leprosy today. It included a number of skin diseases and even included mold or mildew in homes and garments.
2. In Leviticus 13 the emphasis was on the identification of various outbreaks of the disease. In chapter 14 the emphasis is on the healing and cleansing of the various outbreaks of the disease, including an infected house.
3. The leper had to be separated from the camp and from the Lord whose presence was in the Tabernacle – certainly a picture of the effects of sin.
4. No. This procedure was for restoration if the leper was found to be healed.
5. To be set apart from sin and consecrated to the Lord

Discuss / Consider

1. Discuss how the healing of the leper is a spiritual picture of salvation.
2. Some spiritual pictures in the Old Testament are quite obvious and easy to see. Other are not as obvious and we need to stay more open to their interpretation. Discuss how you strike the balance on this in your Bible study.

Challenge

1. When the healed leper brings a sacrifice, the blood of the sacrifice is put on the right ear, the right thumb, and the right big toe. Sanctification is concerned with what we listen to, what we do with our hands, and where we go with our feet.

Ritual Cleansing from Bodily Secretions **Leviticus 15**

Background

Doctrinal Points

- 1. Under the Law, men were unclean when they had natural or unnatural bodily discharges.**
- 2. Under the Law, women were unclean when they had natural or unnatural bodily discharges.**

Practical Application

- 1. Don't mix the sacred with the common!**

Questions

1. Review the outline of Leviticus 11-15.
2. Why did God include a chapter like Leviticus 15 in the Bible? List several reasons.
3. What did a man have to do when he had bodily discharges? What is the spiritual picture?
4. Why were the man and his wife ceremonially unclean after sexual intercourse if no sin was involved? What was a benefit of the woman being considered unclean during her menstrual cycle?
5. What was a benefit of the woman being considered unclean during her menstrual cycle?

Answers

1. Chapter 11: Ritual Cleanliness in reference to diet Chapter 12: Ritual Cleanliness in reference to childbirth Chapter 13-14: Ritual Cleanliness in reference to skin diseases Chapter 15: Ritual Cleanliness in reference to bodily discharges
2.
 - a. God was concerned with the well-being of His people and these detailed laws prevented the spread of disease.
 - b. These laws separated God's people from the surrounding foreign nations and their pagan practices.
 - c. These detailed laws separated the common from the sacred. There were certain bodily functions that were natural and not sinful, but because of these laws they would be kept separate from that which was sacred.
3. The man had to bring sacrifices in a cleansing ritual. The emphasis is not that the man had committed some particular sin resulting in his disease, but that all unnatural bodily discharges are because of the Fall and the effects of sin.
4. To separate the common from the sacred.
5. Again, there is nothing sinful here, but by being unclean it did give the woman some rest from her normal duties and some time to renew her energy.

Discuss / Consider

1. Discuss the principle of separating the common from the sacred.

Challenge

1. Are you looking forward to your resurrected body? We will have no unnatural bodily discharges then, which are a result of sin coming into the world.

The Day of Atonement **Leviticus 16**

Background

Doctrinal Points

1. The Day of Atonement emphasized the one and only approach to a holy God.
2. The Day of Atonement pictured the complete and perfect sacrificial work of Christ.

Practical Application

1. Humble yourself in the presence of the Lord.

Questions

1. What is the basic meaning of the Hebrew word translated “atonement”?
2. When was the Day of Atonement held? Why was this day so important?
3. Briefly sketch out the prescribed regulations and procedure for the Day of Atonement.
4. What did the two goats for the people represent?
5. Hebrews 9:6-14 reveals the Day of Atonement as a picture of the complete and perfect sacrificial work of Christ. Describe that picture.

Answers

1. The basic meaning of the Hebrew word is “to cover.” The idea is that sin is covered before God who is holy.
2. Yom Kippur, the Day of Atonement, was held on the tenth day of the seventh month, exactly 6 months after the Passover lamb was selected. On this important day atonement was made for all of Israel as well as for the sanctuary itself. This was the only day of the year that the high priest, and only the high priest, entered the Holy Of Holies with the blood of the atoning sacrifice.
3. Aaron first brought a sin offering and a bunt offering for himself and the priests. Then two male goats were brought as sin offering for the people. One goat was to be sacrificed and the other was to be sent into the wilderness as a scapegoat. After Aaron offered the sin offerings, he burned sweet incense before the Lord inside the Holy of Holies. Then the blood of the sin offerings was put on the mercy seat of the Ark of the Covenant and before the mercy seat.
4. In the sacrificial goat we have emphasized the payment for sin and in the scapegoat, we have emphasized the removal of sin.
5. When the high priest went into the Holy Of Holies on the Day of Atonement and applied the blood of the atoning sacrifice on the mercy seat, it pictured the coming complete and perfect sacrificial work of Christ where our sins were covered before God in heaven by the shed blood of our High Priest, the Lord Himself. The symbolic removal of sins to the wilderness by the scapegoat pictures the work of Christ in completely removing our sins.

Discuss / Consider

1. Discuss how the specific regulations for the Day of Atonement emphasized the one and only approach to a holy God. There is still now only one way of approach to God, through His beloved Son, Jesus Christ (John 14:6). Discuss why people then and now want to come to God in other ways.

Challenge

1. In God’s presence Aaron was to humble himself even in the clothing he wore. How do you humble yourself in the presence of the Lord?

Laws About Animals for Food or Sacrifice

Leviticus 17

Background

Doctrinal Points

- 1. Under the Law, the slaughter of animals for sacrificing was strictly regulated.**
- 2. Under the Law, the slaughter of animals for eating was strictly regulated.**

Practical Application

- 1. Don't confuse what Jesus said in John 6 with Leviticus 17?**

Questions

1. Give two simple outlines for the book of Leviticus.
2. Who was the audience of the strict regulations with regards to animal slaughter in Leviticus 17?
3. What was the concern about goat demons in verse 7?
4. What were the children of Israel required to do when they killed an animal for food?

Answers

1. Way of Sacrifice- Chapters 1-10 Walk of Separation- Chapters 11-27 - or - Public Worship of the Children of Israel- Chapters 1-16 Private Worship of the Children of Israel- Chapters 17-27
2. This is not just for the priests or leaders of the people, but for any and every individual Israelite.
3. In Egypt a number of the Children of Israel has picked up the idolatrous practice of sacrificing to idols which were carved or molded in the shape of goats. Even today the goat is a demonic symbol in satanic worship.
4. They were required to drain the blood and bury it before the meat was cooked and eaten.

Discuss / Consider

1. According to Leviticus 17, there was to be no sacrificing at all except at the Tabernacle. Even proper sacrifices to the Lord were no longer to be conducted in any location – only at the Tabernacle. Discuss the implications of this regulation. Why was this safeguard put in place?

2. Discuss the principle “The life of the flesh is in the blood.”

Challenge

1. The Lord’s comment saying you must eat His flesh and drink His blood would have been shocking to His Jewish audience. In John 6, Christ is talking about salvation – partaking of Christ so that He becomes your life. This is the most important decision you will ever make.

Laws about Sexual Relationships

Leviticus 18

Background

Doctrinal Points

- 1. God's Word gives us guidelines for sanctioned marriages.**
- 2. God's Word gives us boundaries for sexual practices.**

Practical Application

- 1. Your morality is the fruit of your theology.**

Questions

1. How does the topic of Leviticus 17 compare with that here in Leviticus 18?
2. How does 1 Peter 1:15-16 relate to this passage?
3. What is the intent of the phrase "I am the Lord" repeated in this chapter?
4. Why did God lay out these guidelines restricting marriage between close relatives?
5. What are the Ras Shamra tablets?

Answers

1. Leviticus 17 shows how people were to conduct themselves so as to be free of ceremonial defilement. Here in Leviticus 18 we see how God's people were to conduct themselves in order to maintain moral purity.
2. It shows that moral purity is very important to God – then and today.
3. It is not the idea of a father barking out a command to his child and backing it up with, "Because I said so!" This is more like a father laying out the dos and don'ts of family life to his children and backing it up with, "Because I am your father and I know what's best for you." By calling Himself "Lord" God emphasized His loyal covenant keeping relationship with His people.
4. In order to protect His people from the increasing genetic disorders that were associated with the offspring of close blood relative marriages, God made these regulations part of the Mosaic Law.
5. The Ras Shamra tablets are several thousand ancient tablets dating to the 15th century BC that were uncovered at the site of ancient Ugarit on the Syrian coast. These tablets prove the accuracy of this Scripture concerning the sinful practices of the Canaanite nations that God judged at the time of Israel's conquest – including child sacrifice to Molech (verse 21).

Discuss / Consider

1. Discuss this teaching: "The stability and sanctity of marriage is very important to God because the family is the basic unit for society as God intended it."
2. God is still against the sinful sexual practices addressed in Leviticus, regardless of what society says. Satan can use the media to desensitize us to sinful sexual practices through sitcoms, movies, celebrity news, etc. Can you identify this trend? What do you think is the media's most recent agenda? Why is our awareness of this strategic?

Challenge

1. Romans 1:21-27 lays out the decline of man's theology and shows how man's morality follows and becomes degraded and corrupt. Is your theology driving your morality? Do you have any inconsistencies you need to correct?

Laws on Practical Holiness

Leviticus 19:1-18

Background

Doctrinal Points

1. Believers reflect the holiness of God when parents and worship are priorities.
2. Believers reflect the holiness of God when they do not make or have idols.
3. Believers reflect the holiness of God when they obey His commands and when they care for the poor.
4. Believers reflect the holiness of God when they are honest.
5. Believers reflect the holiness of God when they don't take advantage of others.
6. Believers reflect the holiness of God when they preserve justice.
7. Believers reflect the holiness of God when they are good neighbors

Practical Application

1. Be careful about practical jokes.

Questions

1. What was the setting of Leviticus 19?
2. What is the format of Leviticus 19?
3. Explain the law concerning fields and vineyards (verse 9).
4. Why is it strategic that the laws of caring for the poor follow the law of the Peace Offering?
5. What is a neighbor in Scripture?

Answers

1. This chapter is a speech by Moses to the covenant community. It is very similar to a covenant-renewal message because all the people are exhorted to lead a life of practical holiness as evidence that they intend to follow the Laws of the Lord.
2. This chapter consists of 42 laws divided into 14 subsections. This is clearly seen by the repetition of the phrase “I am the Lord” or “I am the Lord your God” 14 times in this chapter.
3. Land owners were to leave the corners of their fields unharvested and they were not to have their vineyards gleaned. All these harvest leftovers were for the poor people of the land. (Recall the story of Ruth and Boaz.)
4. The Peace Offering emphasized fellowship with the Lord. It stands to reason that if you were regularly bringing your peace offering but not caring for the poor, you were acting hypocritically.
5. A neighbor in Scripture is not just the person living next door to you, but anyone the Lord brings in personal contact with you.

Discuss / Consider

1. The Israelites were called to be holy in their conduct right down to the details of everyday living. Does this concept have any application for today? See 1 Peter 1:14-16.
2. The responsibility of honoring your parents does not stop when you turn 18 or 21. Discuss how you should be honoring your parents at your current life stage.
3. Discuss the two areas in which you might be tempted to distort justice (verse 15): showing favoritism to the poor because they have greater needs, or showing favoritism to the rich and famous because they have more clout. Think of a time when you have been tempted to judge unfairly. How can you preserve justice instead?

Challenge

1. Think of a time when you witnessed or performed a practical joke that went awry. What was the result? Be careful about practical jokes.

Further Laws about Practical Holiness

Leviticus 19:19-37

Background

Doctrinal Points

- 1. Believers reflect the holiness of God when they keep appropriate distinctions and separation.**
- 2. Believers reflect the holiness of God when they stay away from pagan practices**
- 3. Believers reflect the holiness of God when they maintain pure worship of the Lord.**
- 4. Believers reflect the holiness of God when they don't dabble in the occult.**
- 5. Believers reflect the holiness of God when they honor older people.**
- 6. Believers reflect the holiness of God when they provide for the outsiders.**
- 7. Believers reflect the holiness of God when they keep ethical standards of conduct.**

Practical Application

- 1. Don't throw the principle out with the precept!**

Question

- 1. What is the central thought of Leviticus 19 (as well as for the whole book of Leviticus)?**
- 2. What is the common thread between the laws in verses 19-25?**
- 3. What types of laws were contained in the Mosaic Law?**
- 4. What were the "familiar spirits" mentioned in verse 31**

Answers

1. You shall be holy as I the Lord Your God am holy” (verse 2).
2. All the laws in this subsection in some way relate to keeping separate or distinct what God has separated or made distinct in His order of creation.
3. The Mosaic Law contained moral laws, civil laws, and ceremonial laws. God’s moral laws never change and are for the believer today, but the civil and ceremonial laws of the Mosaic Law ended with Christ.
4. Familiar spirits in the Bible are not the spirits of people who have died. They are demons that are familiar with the person who has died.

Discuss / Consider

1. In Leviticus 19:32, the Lord required not only the honoring of parents, but of the older generation as a whole by the younger generation. This seems to be a foreign concept in our culture. Discuss how you can model this principle to those around you.
2. Romans 10:14 tells us that Christ is the end of the Law. Romans 8:2 says He has set us free from the Law. This does not mean that we as Christians need to throw out all the laws of the Old Testament. Discuss the guideline, “Don’t throw the principle out with the precept!”

Challenge

1. God had allowed the Children of Israel to be strangers in Egypt so that they would know what it felt like to be aliens. There were to be no second-class citizens in Israel. Is there someone in your circle of friends, church, or workplace that you need to stop treating as an outsider? Commit to do so today.

Penalties for Serious Offenses

Leviticus 20

Background

Doctrinal Points

1. The Law's stiff penalties for sin revealed God's holiness.
2. The Law's stiff penalties for sin provided God's protection.

Practical Application

1. Don't lower God's moral standards.

Questions

1. Where have we seen a similar list of heinous offenses before?
2. Why such stiff penalties under the Law? (especially stiff when you compared with today)
3. Verses 22-25 explain another reason for these standards of holiness. What was it?
4. How did the Law's stiff penalties protect God's people?
5. Give two ways you could lower God's moral standards.
6. Why aren't we advocating the death penalty for Christians who commit the sins listed here today?

Answers

1. In Leviticus 18 we saw a number of gross and heinous sins listed that were expressly forbidden under the Law. Now here in chapter 20 we have the penalties and punishments for these offenses.
2. “Consecrate yourselves therefore, and be holy, for I am the Lord your God. And you shall keep My statutes, and perform them: I am the Lord who sanctifies you.” Leviticus 20:7-8. Stiff penalties maintained God’s standards and revealed God’s holiness.
3. That when God’s people came into the good land that He was giving them they would be different and separate from the people and pagan practices of the nations of Canaan.
4. The stiff penalties for off limits sexual activity not only protected God’s people from sexually transmitted diseases, but also protected families from abnormal relationships. This permitted the family, God’s basic social unit, to exercise normal love and affection.
5.
 1. To treat God’s laws lightly and be involved in sinful practices
 2. Not to punish people who break God’s moral laws.
6. Because the Church is not a theocracy under the Law. The highest form of discipline in the Church is excommunication.

Discuss / Consider

1. “Stiff penalties maintained God’s standards and revealed God’s holiness.” Discuss this principle. This is not a common mindset in our homes or society today. How might things look different if it were?

2. Normal love and affection could thrive within families when off limits sexual activity was defined. Discuss how boundaries lead to freedom, if we set them wisely.

Challenge

1. Parents, when you don’t properly punish children for deliberate acts of rebellion you are in essence lowering God’s moral standards. Don’t make light of God’s moral standards.

Laws About the Conduct and Qualifications of Priests

Leviticus 21

Background

Doctrinal Points

1. Under the Law, certain normal practices were restrictions for the priests.
2. Under the Law, certain physical defects were restrictions for the priests.

Practical Application

1. Don't miss the spiritual pictures in the physical defects.

Questions

1. What is the shift in focus of Leviticus 21-22?
2. What was the law for the Israelites concerning a dead person? What was the law for priests?
3. How were the laws even stricter for the high priest?
4. What is important to remember about the guidelines on physical defects for the priests (verses 22-23)?
5. What were the marriage restrictions for priests and the high priest?

Answers

1. Up to this point in Leviticus, the laws have concerned the nation as a whole. Now in Leviticus 21-22 we have special laws, precepts, and requirements for the priests of Israel.
2. Under the Law, when anyone touched the body of a dead person which would happen for any number of reasons, that person was unclean for seven days (Numbers 19:11-22). A priest who came in contact with a dead body in any way was defiled. The only exception was in the case of an immediate family member.
3. The high priest was not even to show the normal signs of mourning for the dead such as uncovering his head and tearing his clothes. He was not to defile himself by contact with the dead – even when his father or mother died. He was not to participate in funerals but he was to remain in the tabernacle or Temple area where his duties were.
4. These defects and impediments did not deprive the priest of his priestly position, but from priestly functions. The physical condition of the priests was to portray the perfection of God's creation. That was true of the animal sacrifices as well. Physical wholeness of the priests symbolized spiritual holiness. They were to be without defect. And the High Priest portrayed Christ as our sinless High Priest (Hebrews 7:26).
5. Priests could not marry prostitutes or divorced women. The high priest was to marry a virgin Israelite. There was to be no foreign blood in the Aaronic line of high priests.

Discuss / Consider

1. Discuss the biblical principle "Rank has its privileges and responsibilities."
2. All of the restrictions for the priests have spiritual lessons for us today as Christians, because we are believer-priests according to 1 Peter 2:5. Discuss the spiritual pictures in this chapter's regulations.

Challenge

1. Physical defects and impediments did not affect the priest's position, but only his function at the Tabernacle. These priests could be involved in other activities such as teaching Scripture in their villages. In the same way, by God's grace, our shortcomings do not affect our sonship or priestly position or many of our activities as believers, but they do interfere with the full exercise of our priestly privileges and functions in the Church which is the Temple of the Holy Spirit.

Laws About the Priests and the Sacrifices

Leviticus 22

Background

Doctrinal Points

1. Under the Law, certain common circumstances were restrictions for the priests.
2. Under the Law, certain offerings were unacceptable sacrifices.

Practical Application

1. Give your best to the Lord!

Questions

1. Why were the priests under stricter regulations?
2. What happened if a priest ignored the restrictions?
3. What topic is addressed in verses 10-16?
4. Why were animals with defects not acceptable as sacrifices?
5. List the possibilities given as to why God gave further regulations regarding acceptable and unacceptable sacrifices in verses 26-33.

Answers

1. Because of their important responsibilities in connections with the House of the Lord the priests were restricted from certain normal practices that were not off limits to the rest of the people.
2. For priests to ignore the restrictions and still officiate was to profane the name of the Lord – a serious sin (verses 1-2). As a result, the priest would no longer serve as a priest (verse 3) and may even die before the Lord (verse 9).
3. Several of the temple sacrifices provided portions of food to sustain the priests and their families. This section contains laws concerning who could eat the priests' portion of the sacrifices.
4. The offerings without defects picture Christ as the Perfect Sacrifice. See Hebrews 9:14 and 1 Peter 1:18-19.
5.
 1. To distinguish Israel's worship from pagan practices.
 2. To ensure that the animal offered for sacrifices was alive and well and strong.
 3. To conserve the animal stock and not deplete the flocks and herds.
 4. To teach compassion and the principle "be kind to animals."

Discuss / Consider

1. As the Old Testament priests had to ensure they were not unclean when they functioned as priests, so we as New Testament priests are exhorted in 1 Corinthians 11 not to be unclean when we participate in the Lord's Supper. How do you prepare yourself for partaking in communion?

2. Defective sacrifices were unacceptable before the Lord. What does this say about our giving to the Lord? Discuss your time, talents, Christian service, and financial giving. How are you giving your best to the Lord?

Challenge

1. Imagine you were an Israelite. If defective and blemished animals had been allowed for the required sacrifices, would you have given your best to the Lord?

The First Four of the Seven Annual Feasts **Leviticus 23:1-22**

Background

Doctrinal Points

1. The Hebrew feasts have both a historical aspect and a future aspect.

Practical Application

1. Don't forget the poor and needy!

Questions

1. How could you simply answer the question, "What is the book of Leviticus all about?"
2. Recall the five offerings in Israel's sacrificial system.
3. List the seven annual feasts in Israel's religious calendar described in Leviticus 23.
4. The five sacrifices each pictured the Person and Work of Christ in some way. What do the 7 feasts picture?
5. Why was the weekly Sabbath included in the descriptions of Leviticus 23?
6. When did the first four feasts fall in the Hebrew calendar?
7. What were the historical and eschatological aspects of the Feast of Pentecost?

Answers

1. Offerings and Feasts
2. The Burnt offering, the Grain or Meal offering, the Peace offering, the Sin offering, the Trespass or Guilt offering
3. Passover, the Feast of Unleavened Bread, the Feast of First Fruits, Pentecost, Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles
4. Christ and His redemptive program for His people
5.
 1. The Sabbath formed the basis of the whole sabbatical system of worship under the Law.
 2. The Sabbath day of rest was to remember the redemption out of Egypt.
 3. The Sabbath had prophetic meaning as a type of the rest yet to come when redemption is consummated.
6. The Passover Lamb was sacrificed on the 14th day of Nisan, the first month of the Hebrew religious calendar. The Feast of Unleavened Bread began the day after Passover and continued for a week. During the week of Unleavened Bread, the Feast of First Fruits was celebrated on the first day of the week. The feast of Pentecost, also known as the Festival of Weeks, was celebrated 50 days from the Feast of First Fruits.
7. Pentecost was a day of Thanksgiving to the Lord for the harvest and it looked forward to the coming of the Holy Spirit and the formation of the Church.

Discuss / Consider

1. Discuss the historical aspect of the Passover – a time to look back on the redemption of the firstborn and the reception of the nation out of Egypt. Discuss this in light of the eschatological (future) aspect of the Passover.
2. In the historical aspect, the Feast of Unleavened Bread looks back on the separation of Israel from the evil and pagan ways of Egypt. How can New Testament believers remain mindful of the need to separate ourselves from sin and unto the Lord?
3. The Feast of First Fruits looked forward to the resurrection of Christ, who would rise on the first day of the week. The Lord's resurrection foreshadows the harvest to come at the rapture. Why is it important that we as believers have this hope of resurrection? See 1 Corinthians 15:20-23.

Challenge

1. The Children of Israel were not to forget the poor and needy when God blessed them with an abundant harvest. So we should not forget to share with the poor and needy out of the abundance God has given us.

The Feast of Trumpets, the Day of Atonement, the Feast of Tabernacles **Leviticus 23:23-44**

Background

Doctrinal Points

1. The Hebrew Feasts have both a historical aspect and a future aspect.

Practical Application

1. Let everyday be a Rosh Hashanah!

Questions

1. What has been the focus of our study of the annual feasts in the Hebrew religious calendar?
2. Briefly review how the first four annual feasts typified the program of Christ.
3. What is the distinction between the spring and fall feasts?
4. What is the difference between the Jewish religious calendar and the Jewish civil calendar?
5. What was the Day of Atonement?
6. What was the historical aspect of the Feast of Tabernacles? What was the future aspect?

Answers

1. The historical and eschatological (future) aspects of the feasts and how they portrayed the redemptive program of the coming Messiah.
2. Passover foreshadowed Calvary and Christ as the Lamb of God. The Feast of Unleavened Bread portrayed the results of Christ's work on the cross. The Feast of First Fruits looked forward to the resurrection of Christ. Pentecost typified the coming of the Holy Spirit and the formation of the Church.
3. The four spring feasts portrayed some aspect of God's redemptive program in connection with Christ's first coming. The three fall feasts portray some aspect of God's redemptive program in connection with Christ's second coming.
4. The Jewish religious calendar began in the month of Nisan, as established in the book of Exodus. The Jewish civil calendar began after the Babylonian captivity. For Jewish people now the Feast of Tabernacles is a new year's celebration called Rosh Hashana, which occurs on the first day of Tishri.
5. The Day of Atonement was the one day of the year when the High Priest went into the Holy of Holies with the blood of the atoning sacrifices in reference to the sins of the nation. You can read more details in Leviticus 16.
6. The Feast of Tabernacles reminded the people how God took care of them in the wilderness for forty years. The feast looks forward to that time of great blessing for the spiritually restored nation of Israel.

Discuss / Consider

1. Consider the viewpoint that the Feast of Trumpets concerns the regathering of Israel to the land in view of the future repentance and restoration of the nation. What do you know about the miraculous history of the State of Israel? Keep your eye on the Middle East to see whether the regathering continues in your lifetime.
2. In Leviticus 23 the description of the Day of Atonement emphasizes repeatedly that no work was to be done on this day. This certainly emphasizes that atonement for our sins is not by works. It is only because of the substitutionary sacrifice of the Lamb of God on the cross. Why is it important to be frequently reminded of this truth?

Challenge

1. A number of Christians believe that the Rapture of the Church will fall on Rosh Hashanah (the Feast of Trumpets) because the Church began on the Feast of Pentecost. Some of these Christians tend to walk a more godly life around the time of Rosh Hashanah. We should have that same expectant attitude every day of the year. Maybe the Lord will come back today.

The Execution of a Blasphemer; The Law of Retaliation Leviticus 24

Background

Doctrinal Points

- 1. Under the Law, the lamps and the loaves were maintained.**
- 2. Under the Law, blasphemers were executed.**
- 3. Under the Law, the lex talionis was prescribed.**

Practical Application

- 1. Be faithful in the mundane maintenance as well as in mountaintop moments.**

Questions

1. There were no chapter divisions in the original text of Leviticus. What is the connection between the seven feasts (now chapter 23) and the maintenance of the lamps and bread of the priests here in chapter 24?
2. How was the Lampstand maintained?
3. How was the Bread for the Priests maintained?
4. Why was a young man put to death in verses 10-16?
5. What was the lex talionis, and why was it given?
6. In Matthew 5:38-39 was the Lord terminating the lex talionis?

Answers

1. God's people were not only to worship and serve Him on the special days of the year, but every day of the year. The daily maintenance of the lamps and weekly maintenance of the bread for the Table in the Tabernacle were an essential part of Israel's worship of the Lord.
2. The seven lamps of the Tabernacle lampstand or menorah had to be resupplied daily with clear olive oil so that they lamps could burn continuously. There were no windows in the Tabernacle, so all light was from the lampstand in the Holy Place.
3. The Table of Bread for the priests called the Table of Showbread or the Table of the Bread of Presence was another article of furniture in the Holy Place of the Tabernacle. On this table were placed twelve loaves or cakes of unleavened bread in two rows or columns of six cakes each. The twelve cakes of bread were food for the priests when they were replaced with fresh loaves every Sabbath.
4. This young man blasphemed by either cursing the name of God or using the name of God in a curse. Such blasphemy required the death penalty.
5. The lex talionis or law of retaliation was given as a limit to social justice – not as a right to take personal revenge. For example, if you punched out a tooth in a fight with your boss, he could not put you to death.
6. No. The Lord was not terminating this moral law but was correcting the misuse of this law. The people at the time of Christ were using the lex talionis as a justification for taking personal revenge and personal vendettas. This law was never given for that reason; rather it was given in the context of social justice.

Discuss / Consider

1. The Lampstand pictures Christ as the Light, and the Bread of the Priests portrays Christ as the Bread of Life. Discuss these spiritual pictures.

2. The lex talionis or law of retaliation was designed to limit excessive revenge which was so often practiced in the ancient world (and today!). Why do our human hearts desire revenge? Why is the biblical principle of "the punishment must fit the crime" so important?

Challenge

1. It's easy to be faithful right after a mountaintop experience in our Christian life. It's not as easy to be faithful in the mundane maintenance of daily Christian living. The priests were expected to be faithful in the routine matters, and you can be too.

The Sabbath Year and The Year of Jubilee
Leviticus 25:1-22

Background

Doctrinal Points

1. Under the Law, every seventh year was to be a Sabbath Year.

2. Under the Law, every fiftieth year was to be a Jubilee Year.

Practical Application

1. Remember, Atonement comes before liberty!

Questions

1. What was to occur each Sabbath year?
2. List some reasons God gave the law of the Sabbath year.
3. Did Israel keep the law of the Sabbath year?
4. What was the Jubilee Year?
5. Were the Israelites really expected to let their land lie fallow two years in a row?

Answers

1. Every seventh year the land was to lie fallow and be given a rest.
2. Every farmer knows that it is good to allow farmland to lie fallow periodically in order for the land to be renewed in nutrients. In the Law of the Sabbath year the Lord cared for the land itself. Another purpose was to provide for the poor and needy and even the beasts of the field, who were free to eat whatever grew on the land and on the vines that year.
3. No, and this is one of the reasons God removed them from the Land during the Babylonian captivity. See 2 Chronicles 36:20-21.
4. Every fiftieth year under the Law, was to be a year of Jubilee in Israel – a year of liberty for the land and for the people. The land was to lie fallow in the year of Jubilee as in the Sabbath years. All property purchased throughout the 50-year cycle was returned to the former owner.
5. Yes. God promised in verses 20-22 that He would make the land extra productive in the 48th year so that the produce would carry them for three years.

Discuss / Consider

1. Observing the Sabbath Year and the Year of Jubilee were serious matters before the Lord. Discuss the consequences if the people failed to obey these laws. They were also missing out on the opportunity to trust God for their provision that year. When was the last time you took matters into your own hands rather than trusting God to provide?
2. The Year of Jubilee began with the Day of Atonement. Only with the full forgiveness of sins could the celebration of liberty begin for God's people. Discuss the divine principle "Atonement comes before liberty." True liberty comes when we know we are forgiven for our sins.

Challenge

1. In the Law of the Sabbath year the Lord cared for the land itself. And so should we! We can use the land, but let's not abuse the land.

Israel's Year of Jubilee
Leviticus 25:23-55

Background

Doctrinal Points

1. Under the Law, the redemption of property was related to the year of Jubilee.
2. Under the Law, the redemption of slaves was related to the year of Jubilee.

Practical Application

1. Don't give the land away!

Questions

1. What was the year of Jubilee?
2. What two aspects of the Year of Jubilee were prescribed in the first half of Leviticus 25?
3. Give the two reasons mentioned for the land reverting to its original owner in the year of Jubilee.
4. What was a "kinsman-redeemer"?
5. Explain why verse 38 was included in this passage, "I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan and to be your God."
6. Describe the situation when a person became so poor that he had to sell himself to fellow Hebrew.

Answers

1. Every fifty year in Israel was a year of Jubilee. This was a year of celebration and restoration.
2. During the Year of Jubilee, the land itself was to be given a rest and left untilled. Also all property bought and sold in Israel was restored to the former owners in the Year of Jubilee.
3. All property bought and sold in Israel was priced according to how many years remained before Jubilee. This not only prevented inflated land prices it was a means of price control. It also guaranteed that property would remain in the respective tribe of Israel to which it was originally given, so that there would not be a patchwork of properties throughout the land with the tribal areas no longer intact.
4. If a poor person sold his land, the nearest relative, kinsman-redeemer, not only had the right to buy back the property, but had the responsibility. In the Year of Jubilee, property did not have to be redeemed because it automatically reverted back to its former owners.
5. The Hebrews were constantly to remember that everything they had, including the land, had been given to them.
6. If a poor countryman had to hire himself out in order to pay off a debt and make ends meet he was not to be treated as a slave. Rather he was to be considered as a hired hand until the debt was paid off, or for a maximum of six years, or until the year of Jubilee. See Deuteronomy 15.

Discuss / Consider

1. The Lord declared Leviticus 25:38 to remind His children that everything they had, including the land, had been given to them. What about you today? Does the principle apply? If so, how do you stay mindful of this?

The Blessings and Cursings Under the Mosaic Covenant

Leviticus 26:1-33

Background

Doctrinal Points

- 1. Under the Law, there were promised blessings to Israel for obedience.**
- 2. Under the Law, there were threatened punishments to Israel for disobedience.**

Practical Application

- 1. Remember the principle of the Sabbath and the sanctuary!**

Questions

1. God gave His law to His people in a form they would be familiar with. What was it?
2. What two categories of blessings did God promise His people if they would remain faithful and obedient?
3. What is an overarching principle for believers reading the blessings and cursings in the Old Testament?
4. Who was the audience of the blessings and curses of the Mosaic Covenant?
5. List the five waves of punishment if the people did not follow God's covenant.

Answers

1. He used a legal form list an Ancient Near East legal treaty. These followed a certain structure which concluded with a section of blessing for those who observed the sanctions of the treaty and a section of cursings on those who rebelled against the sanctions.
2. Material blessings (verses 1-10) and spiritual blessings (verses 11-13)
3. Christians can't claim blessings that were promised to Israel unless they are also given to the Church in the New Testament.
4. The blessings and curses are not directed at individual Israelites, but at the nation as a whole. God's response was dependent on whether the nation as a whole was faithful to the Lord and the covenant He was making with them.
5.
 1. Terror, disease, small harvests, and defeat in war.
 2. No rain, and thus barren land.
 3. Further disease and desolation; wild beasts attacking flocks, herds, and even children.
 4. More war and defeat, more plagues, more famine.
 5. Destruction as a nation.

Discuss / Consider

1. Can we as believers today claim the material and spiritual blessings of Leviticus 26 if we faithfully follow and obey the Lord? Discuss why the answer is Yes and No.

2. Discuss the history of the nation of Israel. When did the five waves of punishment occur?

Challenge

1. Although there is no command to Christians in the New Testament to keep the Sabbath or have a special building in which to worship the Lord, we see the principle of the Sabbath and the sanctuary in the New Testament. We should set aside time from our daily routine to worship the Lord. Do you?

Consequences of Rebellion and Results of Repentance

Leviticus 26:34-46

Background

Doctrinal Points

- 1. Israel would be removed from the land if they rebelled**
- 2. Israel would be restored to the Lord if they repented.**

Practical Application

- 1. Be consistent with the Covenants!**

Questions

1. What was the topic of the first part of Leviticus 26?
2. What is the good news to keep in mind when reading the cursings that have fallen on the Jewish people?
3. What was one of the reasons Israel would be removed from their land and scattered amongst the nations?
4. How is God's grace shown in the last section of Leviticus 26?
5. What covenant is referred to in verses 42-44?
6. What is a good rule of thumb when applying covenants from the Old Testament to believers today

Answers

1. A list of the blessings and cursings of the Mosaic Covenant – blessings if the people would follow the Lord and keep the Mosaic Covenant, and cursings or punishment if the people turned away from the Lord and broke Covenant.
2.
 1. This is evidence of the inspiration and reliability of the Bible, because it has all come true already – aside from the prophetic implications.
 2. The punishments included the defeat and scattering of Israel, but not the complete destruction of the Jewish people. That the Jewish people still exist today around the world is a miracle!
 3. There will be a restoration of Israel in the future as we see at the end of Leviticus 26.
3. Because they did not observe the Sabbath year as instructed in the Mosaic Law (verse 34). See the fulfillment in 2 Chronicles 36:20-21.
4. In spite of the fact that Israel turned away from the Lord and rebelled and broke the Mosaic covenant, God in His grace promised that He would restore them if they would repent and turn back to Him.
5. The Mosaic Covenant was conditional and ended with the coming of Christ (Romans 10:4). The covenant referred to in verses 42-44 is the Abrahamic Covenant which was unconditional.
6. We should only claim and apply promises in these covenants if the promises are also repeated or expanded in the New Testament for the Church under the Law of Christ.

Discuss / Consider

1. Consider what you know of the history of the Jewish people from the captivity in Babylon until recent times. This has all been in fulfillment of the verses in Leviticus 26.
2. It is critical to remember that God still has a plan for the Jewish people. Discuss Romans 11, which assures us that not only will Israel be restored if they return to the Lord, but as a nation they will return to Him in the future. Consider that Israel is only temporarily set aside right now while the Church is being built.

Challenge

1. Some Christians pick and choose from the biblical covenants and apply the blessings to themselves, but not the cursings! Remember when considering Old Testament covenants, when the covenant was made, with whom it was made, and for how long the covenant was made.

Regulations About Tithing and Making Vows

Leviticus 27

Background

Doctrinal Points

- 1. Under the Law, there were regulations concerning vows.**
- 2. Under the Law, there were regulations concerning tithes.**

Practical Application

- 1. Don't try to beat the system!**

Questions

1. What is the primary topic of Leviticus 27?
2. What three categories could be dedicated to the Lord in this passage?
3. How did a vow differ from a law?
4. Give a famous example from the Bible of someone dedicating a person to the Lord.
5. List three categories of things that could not be dedicated by vow to the Lord.

Answers

1. The regulation of voluntary vows and dedications to the Lord
2. Persons, animals, and property
3. A vow was voluntary, not mandatory, and usually was temporary. However if you did make a vow, it was a very serious matter and very important that it be kept during the time agreed upon.
4. Hannah dedicated her son Samuel to the service of the Lord. (1 Samuel 1)
5. 1. You could not vow or redeem firstborn clean animals because they already belonged to the Lord. 2. You could not vow or redeem something that had already been dedicated to the Lord for good purposes. 3. You could not vow or redeem something that had already been designated for the Lord's judgment.

Discuss / Consider

1. Those who made voluntary vows had to literally give what they dedicated or redeem it with the value plus 20% in money. There could be no talk and tokenism only. Think about yourself. Are you tempted to put on a show of godliness and exaggerate how much you do for the Lord or give to the Lord?

2. Think back over your study of Leviticus. What were your expectations and perceptions of the book before you studied it. Are they different or the same now?

Challenge

1. Today you are not required to give a vow to the Lord, but if you do give your word to give Him something, do you carry through? Are you good on your word?