

Leviticus Notes

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Introduction:

Leviticus means “the things that pertain to the Levites.”

- Chap. 1 – 17 is the basis for worship – sacrifice.
- Chap. 18 – 27 is the basis for fellowship – separation/sanctification.
- The Levites are mentioned for the first time in Leviticus in Lev. 25:32.
- 1 Peter 2:5,9 – The Church is a “holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ... a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light.”

Immediately following the establishment of the tabernacle (Exodus 40), God gives instructions to the Levites so they would know how to conduct worship and ministry at that tabernacle.

- “I write so that you may know how to conduct yourself in the house of God.” (1 Tim. 3:15)

Leviticus is the center of Moses’ law. Center stage has to do with blood, because the only way to approach God, and the only means to holiness, is through sacrifice and substitutionary atonement.

- Heb. 10:4 – “The blood of bulls and goats cannot take away sin.” The OT sacrifices do not appease God, as the sacrifices of the pagans were meant to do, but point to the sacrifice to come in Jesus Christ, “the Lamb of God who takes away the sin of the world.” (John 1:29; Rev. 13:8)

The key phrase of Leviticus is: “You shall be holy, for I [the Lord your God] am holy.” (Lev. 11:44)

- Right being, exceeds right doing.
- There is no Deuteronomy or Joshua or Hebrews or Revelation, without Leviticus.
- “It took one night for God to get Israel out of Egypt, but over 40 years to get Egypt out of Israel.”

Key words in Leviticus are: “holiness” – used 91 times, “blood” – used 88 times, “cleanliness” – used 71 times, “uncleanness” – 128 times, and “atonement” – used 45 times.

- Holiness is an important NT concept.
 - 2 Cor. 7:1 – “perfecting holiness in the fear of God.”
 - Heb. 12:14 – “pursue...holiness, without which no man shall see the Lord.”
 - 1 Pet. 1:15-16 – “be holy for I am holy.”

Chapter 1:

The Leviticus sacrifices picture Jesus, but they also reflect the heart of the worshipper. Burnt offerings signify the consecration of one’s life. The grain offerings signify the consecration of one’s work and service. The peace offerings signify a deeper fellowship with God. The sin offering was the sacrifice to cover unintentional sin. And the trespass offering was the sacrifice to cover deliberate sin.

- The burnt, grain, and peace offerings were voluntary offerings for a sweet savor to the Lord. The sin and trespass offerings were mandatory offerings for the blessing of the worshipper.

- 1:1 – “spoke to him from the tabernacle” – God is not speaking out of Sinai, but from the tabernacle. He is getting closer.
- The tribes of Israel are encamped around this tabernacle listening to God speak out of the midst of them.
- 1:2 – “any one” – This is not just for the priests, but for any who were willing. There are no special requirements, only that one is willing.
- “offering” – (Heb. “corban”) Lit. “gift, or offering.” Jesus used this word in Mark 7:11.
- 1:3 – “burnt” – (Heb. “olah”) Lit. “going up, or that which ascends.”
- The burnt offering was an offering to consecrate one’s life. (Rom. 12:1-2)
 - The Latin Vulgate translates this with the word that gives us the English “holocaust.”
 - “burnt sacrifice” – Jesus fulfills the consecration offering. (Eph. 5:2)
 - “of the herd” – The sacrificial animal was to be domesticated (that is, not wild) and an herbivore (that is, it doesn’t eat meat). That would mean this animal was attainable.
 - We don’t have to hunt down salvation. It is attainable...like a lamb.
 - “without blemish” – Lit. “integer.” That is, whole or free from bodily faults.
 - This is a special animal!
 - “free will” – Pagan religions were full of blood sacrifices to appease their gods, but Jewish sacrifices are different. They are looking forward to a sacrifice to come.
 - “Jesus Christ, slain from the foundation of the world.” (Rev. 13:8)
 - “door of the tabernacle” – They were to bring all sacrifices to a central location.
- 1:4 – “put his hand on” – Lit. “to lean heavily upon.”
- Laying one’s hands on this sacrifice was the sign of imparting one’s sins onto the innocent substitute. Each individual must own his or her sin when coming to the sacrifice.
 - Leaning on this animal was also a sign of trust. In John 3:16, “believes” means “faith, trust, or to lean heavily upon.”
 - “atonement” – (Heb. “kaphar”) This Hebrew word carries the idea of “covering.”
- 1:5 – “He shall kill the bull” – In this economy, the worshipper is always the executioner. Each worshipper understands the necessary death and blood resulting from his/her sin.
- To lean on this bull as you slit the throat and feel the blood and life drain out would leave quite an impression on the life of the worshipper.
 - “sprinkle” – Lit. “splash.”
- 1:6 – “he shall skin” – It seems that the worshipper is the one to skin and cut the animal. The slaughtering was performed by the offerer himself in the case of private sacrifices, and by the priests and Levites in that of national and festal offerings.
- As Jesus’ back was flayed, He comes without blemish, with the weight on His shoulders.)
- 1:7 – “fire” – This speaks of the judgment of God. The sacrifice, not the worshipper, carries that too.
- 1:8 – “the parts, the fat, and the head” – This is a gross scene. It pictures the grossness and severity of sin, but it also pictures the amount of grace needed to cover that sin. (Those who are forgiven much, love much – Luke 7:47.)
- God doesn’t look lightly on sin at all. It removes us from fellowship with Him.
 - We see the gross affects of sin around us too.
 - No matter how gross this scene is, it is only a shadow of the sacrifice to come in Jesus.

- 1:9 – “he shall wash” – It seems the worshipper is the one to wash the inwards of the animal.
- The sacrifice cleanses all the way to the inward parts.
 - “sweet aroma unto the Lord” – Lit. “savor of rest.” Somehow this smells sweet to God.
 - “It pleased God to bruise Him.” (Isa. 53:10)
 - We stand in front of God on ground that is soaked in the blood of Jesus!
- 1:14 – “turtledoves” – These doves were the sacrifice of the poor. Joseph and Mary brought turtledoves to sacrifice when they dedicated Jesus.
- 1:15 – “the priest shall...wring off its head” – This was the one burnt offering the worshipper doesn’t kill.
- 1:17 – “split it” – The bird cut open, but not all the way in half.
- Jesus was probably opened up much like this too.

Chapter 2:

- 2:1 – “grain” – (Heb. “minchah”) Lit. “gift, or present.”
- The grain offering was a consecration offering. It was the work of his/her hands given over to the Lord. Even our service is to be given over, as we give back to Him what He has already given to them. This sacrifice differs a bit from the preceding burnt offerings. (Eph. 6:7; Col. 3:24)
 - This is the only offering given without blood.
 - Philippians 4:18 – Epaphras’ service “a sweet savor to the Lord.”
 - “grain offering” – Jesus fulfills the grain offering. (1 Cor. 15:20)
 - “pour oil” – Oil is typical of the Holy Spirit, signifying that this work is not done in the flesh.
 - It is not as if we struggle on our own, then give over our meager little offerings. He is right alongside us, working with and through us, and then rewarding us.
 - “All inspiration without perspiration is irresponsibility; but all perspiration without inspiration is just body odor.” God’s calling and His anointing go together.
 - “frankincense” – This would be a sweet smell, because of the acceptable sacrifice.
 - Frankincense was a burial perfume. We are to be dead to ourselves as we serve Him.
- 2:3 – “the rest of the grain offering” – Aaron and his sons kept the greater portion as their food.
- 2:4 – “unleavened” – Leaven is a type of sin.
- 2:9 – “memorial” – Only a portion is sacrificed.
- 2:11 – “leaven” – Leaven was forbidden. We are not to bring service with any compromise!
- “honey” – Honey was also forbidden. It is an artificial sweetener.
- 2:13 – “salt” – The Hebrews believed salt wasn’t burned in the fire. To them salt was a picture of the eternal service.
- Mt. 5:13, Luke 14:34 – “You [alone] are the salt of the earth.” The Church is the preservative, the restraining force in the world today. Salt is not heard, it is tasted.

Chapter 3:

3:1 – “peace” - (Heb. “shelem”) The Hebrew word is associated with the word “shalom,” which means “peace” or “wholeness.” (Amos 5:22)

- The Passover sacrifice was the picture of redemption. These sacrifices are the picture of a healthy life; the consecration, communion, and cleansing necessary for daily life. We have “peace with God” judicially by receiving of Christ’s sacrifice on the cross once for all. But we can also have the “peace of God” experientially as we continually come to God through the open door of the shed blood of Jesus.
- They were to offer the inner parts as food to the Lord, the priests would take some to eat, and the offerer would get to take some and eat it too. (Lev. 7:11-36) Eating a meal with someone in that culture was true fellowship, as if you were making yourself one with that person.
- Jesus loved eating with people, from tax collectors and prostitutes to Scribes and Pharisees. Even in Revelation 3, Jesus is seen asking to come in and eat with people.
- “peace offering” – Jesus fulfills the peace offering. (Rom. 5:1)
- “sacrifice of a peace offering” – Fellowship with God is only available because of the shedding of the blood of an innocent substitute. We find fellowship over the common sacrifice.
- “male or female” – This differs from the burnt sacrifice.
- “without blemish” – Apparently, some superfluous marks allowed. (Lev. 22:23)

3:2 – “lay his hand on” – Again, as in the burnt sacrifice, there is this transfer of guilt and sin.

3:4 – “the fatty lobe” – This is the fatty mess above the kidneys.

- The deepest, most inward, things go to God completely.
- God takes the junk inside and lets the person eat the good stuff.

3:5 – “upon the burnt sacrifice” – One cannot have fellowship without consecration. Fellowship is only possible to the degree that you have something in common.

3:8 – “sprinkle its blood all around” – This altar is bloody.

3:9 – “fat tail” – The special breed of sheep in Palestine had a tail with extra vertebrae in which was stored much of the fat of the sheep. These tails could weigh between 48-72 lbs.

3:11 – “as food” – This is the Lord’s portion of the feast.

3:17 – “eat neither fat nor blood” – The fat and blood go to God.

Chapter 4:

4:2 – “sins unintentionally” – This is for a person who sinned without realizing it, but desired to confess the sin when it came into the light.

- Sin, or missing the mark, can occur even when one is trying not to sin.
- David wrote “Cleanse me from secret faults” (Ps. 19:12). These are sins I didn’t know about in my own life.
- Jesus fulfills the sin offering. (2 Cor. 5:21)
- “unintentionally” – Orthodox Jews don’t seem to take this into account.
 - Sins committed “presumptuously” resulted in capital punishment. (Num. 15:27-31)
 - Provision for forgiveness of sins is made for all other sins. Perfection is necessary, but God provides the means to make the flawed perfect once again.
 - The order of offering was: 1. the priest, 2. the whole nation, 3. a leader, 4. a common individual, and 5. a very poor person.

4:3 – “bringing guilt on the people” – The idea is that the priest’s sin will affect all the people.

- The higher the sinner’s position in the nation, the more expensive the sacrifice. The greater one’s responsibility; the greater one’s standards and consequences.
- Priest has to offer first for himself. Jesus didn’t have to do this. (Heb. 5:1-3)
 - This would require an admission of guilt from the priest.

4:6 – “before the Lord” – This is inside the tabernacle, very close to God and the heart of God.

4:12 – “outside the camp” – Jesus was sacrificed outside the city. (Heb. 13:12)

- “on wood” – This speaks of Christ on the cross, the ultimate sin offering.

4:15 – “the elders” – The elders represent the whole nation and kill the bull in their place. There would be too many people for all to touch the bull and kill it together.

4:18 – “horns of the altar” – There are the four corners of the altar of incense.

- Sin negatively affects our prayer before God. (Ps. 66:18)

4:20 – “is shall be forgiven them” – This is the key phrase of Leviticus 4 and 5. It occurs 9 times.

- “forgiven them” – The “them” is plural. The one sacrifice covers the many.

4:22 – “when a ruler has sinned” – What would Washington look like if they had to do this?

- We cannot expect from unsaved leaders what is supposed to happen through redeemed individuals.
- The rulers need the offering just the same; they are no better or worse. It is the heart that needs to be touched. And that is the Church’s number one mission!

4:27 – “common people” – This is for all of us. Each individual has to be aware of their own sin.

4:31 – “sweet aroma” – Lit. “savor of rest.”

4:35 – “atonement” – (Heb. “kaphar”) Lit. “covering.”

Chapter 5:

5:1-13 – “sin offering” – The translation of Lev. 5:6 in the KJV gives the impression that verses 1-13 are about the trespass offering, when actually they dealt with the sin offering. The trespass offering was a ram and not a female lamb of goat (vv. 5:16,18; 6:6); the trespass offering included a fine, which is not mentioned here; and verses 5-9 and 11-12 clearly call this sacrifice a sin offering.

5:1 – “the utterance of an oath” – When one was put under an oath they were obligated to tell the truth.
- The High Priest put Christ under this oath. Jesus was quiet until that point and then answered that He would come back to them in the clouds. (Matt. 26:63-64)

5:2 – “touches any unclean thing” – They are unclean even if it is unintentional.

5:5 – “confess” – The offerer had to acknowledge his sin to God in order to receive forgiveness.

5:6 – “priest shall make atonement for him” – In contrast to the burnt offering, it seems the priest is the one to slay the animal of the sin and trespass offerings.

5:8 – “bring them to the priest” – The priest is the executioner for the turtledove sacrifices.

5:11 – “no oil” – Oil, representative of the Holy Spirit, is not involved in the sin offering.
- Oil was involved in all of the freewill offerings.

5:13 – “the priest’s as a grain offering” – A handful would go to the Lord to be burnt on the altar and the rest would go to the priests as payment.

5:15 – “trespass” – This is the Trespass Offering.
- To trespass is to “step over the line.” It is a deliberate and known sin.
- There is no sacrifice throughout the Law for open and willful rebellion against God. Adultery was a capital crime punishable by death. Murder was a capital crime, punishable by death. The sacrifices of Leviticus 1-5 didn’t cover these sins. (David committed both murder and adultery and therefore wrote in Ps. 51:16-17 that God does “not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, A broken and contrite heart – These, O God, you will not despise.” And David found forgiveness for his sins.)
- “in regard to the holy things” – If the person touches something sacred in relation to the offerings of the people of Israel, there is a specific sacrifice.
- “your valuation” – The priest set the price.
- “trespass offering” – Jesus fulfills the trespass offering. (Rom. 4:25)

5:16 – “restitution” – Restitution reinforces personal responsibility. It is a very costly thing for people to commit sin and for God to cleanse sin. True repentance will always bring with it a desire for restitution.

5:17 – “things which are forbidden...though he does not know it” – Ignorance is no excuse.

- People should know from the things that are seen. (Rom. 1:18-21)
- There is a story told by Wycliffe Bible Translators of a tribe in Papua New Guinea that had a chief that was seeking God merely based on what he knew of God through nature. In a dream God appeared to him and said that there would be a white man coming to give them more information about salvation and the way of the cross. Years later, after the chief had died and passed off the scene, a white Wycliffe missionary was taken to this tribe from another remote tribe in Papua New Guinea. As he got out of his little boat, the tribe immediately surrounded him asking about salvation and the way of the cross. And in the middle of town, they had built a church with a cross on the exterior of the building awaiting the day the white man would come and tell the story. They responded to the revelation they received, so then God brought more.

5:18 – “it shall be forgiven him” – The point of Leviticus 4 and 5 is that it can be forgiven. Both the intentional and unintentional sins can be atoned for by the death of an innocent substitute.

- No sin is an excused or okay sin. We have to be perfect to get to heaven. Otherwise heaven wouldn't be heaven. But there isn't a sin that can't be forgiven as well.
- Sin doesn't keep us out of heaven. Only rejecting the sacrifice that will cleanse our sin will keep us out of heaven.

Chapter 6:

6:2 – “trespass against the Lord” – Though all the instances relate to our neighbors, yet the trespass is said to be against God.

- “against the Lord...unto his neighbor” – This is breaking the two tables of the Law, the first with respect to God and the second with respect to one's neighbor.

6:3 – “found what was lost” - Look how a holy God stoops down to get involved in our daily and dirty experiences of our lives.

- God is giving the Law to a scheming, lying, manipulating, little human being.

6:5 – “restore its full value” – God asks for restoration between each other before they bring a sacrifice to Him. (Matt. 5:23,24)

- One could not get right with God without also making his wrong right with men.

6:8-7:38 – “Command Aaron and his sons” – God explains the priest's place with respect to those offerings. It shows how God takes care of His servants. (We are the royal priesthood; servants of the living God – 1 Pet. 2:5,9.)

6:10 – “the burnt offering” – This was the daily burnt offering offered every morning and evening (not the burnt offering mentioned in Lev. 1). It was a picture of consecration marking the beginning and ending each day.

6:13 – “fire shall never go out” – This fire is a holy fire from the Lord. (Lev. 9:24)

- They would simply have to keep adding fuel to the fire to keep the fire burning.
- The Jews tell us [Matthew Henry] that the fire never did go out upon the altar, till the captivity of Babylon. This is referred to in Isa. 31:9, where God said – “to have His fire in Zion, and His furnace in Jerusalem.”

- 6:17 – “not be baked with leaven” – Leaven was a type of sin and was not to be a part of the priests’ sustenance.
- 6:18 – “the children of Aaron may eat it” – This is God’s provision for the priests.
- 6:22 – “wholly burned” – When the priests offered their grain offerings, they didn’t burn only a portion/memorial, they gave all to the Lord. The priests’ provision came from the people.
- You can give all to the Lord and still be taken care of.
- 6:29 – “it shall be eaten” – In the sin offering, the inner parts of the animals were offered to God and the priests were allowed to eat the rest.
- 6:27 – “wash that on which it was sprinkled” – As the garments got splashed with the blood from the sacrifices, they were to wash them in the holy place.
- 6:30 – “burned with fire” – If they brought the body of the animal to the priest with blood still in it, the entire animal was to be burnt. They weren’t to eat anything with the blood still in it.

Chapter 7:

- 7:7 – “the trespass offering is like the sin offering” – The sin and trespass offerings are very similar.
- 7:8 – “the skin” – This is for the burnt offering. In the sin offering, the skin was to be burned outside the camp (Lev. 4:11-12). For the burnt offering, the priest is allowed to keep the skin.
- This would serve as a reminder – God clothed Adam and Eve with the skins of sacrificed animals as well.
 - The priests’ work and provision come from these sacrifices. It seems important to God to provide for the needs of His servants from the work they are participating in.
- 7:8-16 – “vow or voluntary offering” – The burnt, grain, and fellowship offerings here are completely voluntary as God asked them for their life, service and communion without obligation.
- 7:12 – “for a thanksgiving” – Fellowship offerings were to come from a heart of thanksgiving.
- 7:13 – “with yeast” – This regulation was not against the prohibition of Lev. 2:11 or Exod. 23:18 since the offering here was not burned on the altar.
- 7:15 – “peace offering for thanksgiving shall be eaten” – The person offering the peace/fellowship offering partakes of the meat with the priests and with God.
- “eaten the same day” – This prohibition has health reasons. The meat would rot without refrigeration.
 - They were not allowed to store up sacrifices to eat in a “rainy day.” Those who minister before the Lord must live dependently upon the Lord.
- 7:17 – “on the third day must be burned with fire” – God would not allow His holy One (Jesus) to see corruption (or decay) in the grave. (Acts 2:27)

- 7:20 – “cut off” – It seems this individual is put outside the camp. It might be that there are hopes of restoring the individual later.
- The priest ate the same meat this man eats who is sinning without proper atonement.
 - Don’t come to make a peace offering for fellowship if you should be doing a sin or trespass offering first. Can’t fellowship with un-confessed and uncovered sin in one’s life.
- 7:24 – “the fat of an animal” – They were to use the fat for something else.
- Why would anyone want to eat the fat of road-kill anyway?
- 7:26 – “not eat any blood” – They are not to drink blood either. This shouldn’t be hard to keep!
- Jehovah’s Witnesses use these verses to prohibit blood transfusions...
 - What does this mean concerning German blood pudding and head cheese?
- 7:29 – “wave offering” – waved back and forth to the Lord.
- “heave offering” – lifted up to the Lord.
 - These offerings must so represent and remind the Lord God of Jesus, as His shoulders were lifted up on the cross as the ultimate heave offering and His breast waved back and forth trying to get the next breath.
 - The wave and heave offerings go to the priests. Yet, it was Christ who is the ultimate “High Priest forever after the order of Melchizedek.” (Heb. 5:6)
- 7:35 – “portion for Aaron and his sons” – The sons of Eli took beyond their prescribed portion, and therefore made the offerings disreputable to the people. (1 Sam. 2:12-17,24) Their misrepresentation of sacrifice turned the hearts of the people from God.
- “offerings made by fire to the Lord” – That is what makes these consecrated offerings, they are to the Lord.

Chapter 8:

Lev. 8-9 deals with the consecration of Aaron and his sons. The word “commanded” is used 16 times in these 2 chapters (and 4 more times in Lev. 10). Obedience always precedes glory.

- The Church is now the spiritual priesthood. (1 Pet. 2:5-9; Rev. 1:6; 5:10) Israel was given a priesthood to minister to the rest of the nations. The Church entire is the priesthood in the line of Jesus sent to minister to the rest of the world.
 - Leviticus 8 and 9 cover a span of 8 days.
 - Exod. 29 gives us the instructions given to Moses on consecrating the priests.
- 8:3 – “gather all” – Many of the 2-3 million Israelites were gathered at the east gate to the tabernacle. (This would be like one of the “million man marches” on Washington, DC.)
- God’s prescribed worship in Israel is about to begin. The tabernacle is in place, the sacrifices have been outlined, and the priests’ place has been noted. Now the priests will be consecrated, offerings made, and worship will begin.
 - God is taking up residence in the midst of Israel.
 - The people can only relate to God through sacrifice, as they look to the sacrifice to come that will make reconciliation for sinners.

- 8:6 – “washed” – It seems that they are washed once completely and then from then on only their hands and feet are washed.
- They were much like us, needing a judicial cleansing once for all and then receiving continual cleansings as they were dirtied in their service as priests.
 - Eph. 5:25-26 says “Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water and by the word.”
 - The steps for the priest are: 1. washed, 2. clothed, and 3. anointed.
- 8:9 – “put the turban on his head” – This is a picture of God’s grace. All of these things, the sacrifice, the garment, and the position are provided by God.
- This is for Aaron, too, who led the nation astray with a golden calf – Ex. 32. (See also Zech. 3 concerning Joshua the high priest.)
 - The Church is also washed before being robed with the righteousness of Christ.
- 8:11 – “its base” – This is the footstool under the altar.
- The anointing covers everything. (The smell of the Spirit covers the smell of death.)
- 8:12 – “anointing oil on Aaron’s head” – Aaron, in all of his garments, gets this oil poured all over him. The other priests get sprinkled; only the high priest gets drenched.
- Ps. 133:2 gives a picture of “the precious oil upon the head, Running down...the beard of Aaron.”
 - The anointing is to set aside. The fragrance of the oil covers the smell of the natural.
- 8:14 – “sin offering” – This is the first offering recorded since the Passover lamb in Egypt.
- Did any of the congregation gasp at the sight of this animal being slain?
- 8:15 – “Moses killed it” – Evidently Moses is killing it this time.
- 8:18 – “burnt offering” – This is an offering of consecration and can only come after the sin offering.
- The order of the sacrifices is a testimony to us that trying to be religious without Jesus is ridiculous.
- 8:21 – “sweet aroma” – Lit. “savor of rest.”
- 8:23 – “right ears...thumbs of his right hands...toe of the right feet...” – For our life to be dedicated to the Lord we are to set our ears to God’s voice, our hands to God’s work, and our feet to God’s path.
- God’s calling and plan for our lives only come after consistently listening for His voice and doing as he has already instructed. The toes are consecrated last.
- 8:28 – “consecration” – Lit. “to fill the hands.” Consecration is coming to the Lord with empty hands and allowing the Lord to fill one’s hand to do what He is calling them to do.
- 8:29 – “breast and waved it” – These are interesting pictures of Christ on the cross as His breast waved and heaved before the Lord and as His shoulders were lifted up to the Father on the cross.
- 8:32 – “burn with fire” – They were to burn what wasn’t eaten. It was a meal with the Lord Almighty and none gets wasted.

8:33 – “the days of your consecration” – For 8 days the priests are kept there and for 8 days the people return to the tabernacle. The priests are sustained on the food of the sacrifices the entire time.

8:35 – “stay at the door of the tabernacle” – Preparation precedes presentation.

- It is our time alone in the presence of the Lord that prepares us for ministry before the people.

Chapter 9:

9:1 – “on the eighth day” – The whole ceremony of consecration lasted more than a week.

9:2 – “Aaron, ‘Take for yourself’” – For the first time, Aaron is doing the killing. Up to this point it was Moses.

- “sin offering” – Aaron spent the past week in the tabernacle precincts, and still he must atone for the sin of that week.

9:4 – “the Lord will appear to you” – This is the goal of all Aaron and his sons are doing.

9:7 – “make atonement for yourself” – Aaron had to offer for himself first.

- Hebrews 5:3 and 8:1-3 tell us that Jesus’ priesthood exceeds Aaron’s for this reason.
- “the offering of the people” – Aaron now ministers for the people.

9:10 – “the fat, the kidneys” – The most inward things must be burnt in a sin offering. Sin goes to the heart/bowels.

- The Israelites held the bowels as the center of the person.

9:15 – “the sin offering” – This serves as an atonement for sin.

9:16 – “burnt offering” – This offering served as a consecration of their hearts and lives.

- Consecration was to be an on-going process.
- “the prescribed manner” – This carries the idea of an ordinance.

9:17 – “grain offering” – This offering was for a consecration of their service.

9:18 – “peace offerings” – This offering was for deeper fellowship with God.

- All these offerings are made before God’s glory appears.

9:22 – “lifted his hand” – His hand is no doubt covered with blood.

- Aaron could but crave a blessing; it is God’s prerogative to command it.
- “blessed them” – Tradition says Aaron said the blessing of Numbers 6:23-26.
- It seems that parts of these offerings are still lying on the altar, but not consumed, as Aaron comes down.

9:23 – “Moses and Aaron went into” – Moses and Aaron go in before the presence of God alone.

- What did they say to each other if anything? Did Aaron light the lampstand, put bread in order on the table, or start the incense at the table of incense?
- “all the people” – They all get to see God’s glory.

- 9:24 – “fire” – God is adding the fire from heaven to the coals of the earth.
- God signifies His approval by sending fire from heaven throughout the Scriptures.
 - God’s glory and fire are attached to the sacrifices, nothing else.
 - “fell on their faces” – This is true worship!
 - The sacrifice takes the fire. The people get to enjoy God’s presence without burning up.

Chapter 10:

- 10:1 – “Then” – Nadab and Abihu run into the middle of the fervor of this scene. Fire from the presence of God has ignited the sacrifice on the altar. The entire congregation is on their faces before the manifestation of the Lord. Then, Nadab and Abihu get up and do this.
- “Nadab” – means “liberal.”
 - “Abihu” – means “God as Father.”
 - Nadab and Abihu had been with Moses and Aaron on Mt. Sinai in the presence of God. (Exod. 24:1)
 - “strange fire” – Also translated “profane or common.” It came from outside the temple.
 - Nadab and Abihu are adding something extra or foreign to God’s ministration. They are attempting to worship and serve God in their own natural strengths and abilities. They want the fire without the sacrifice.
 - “He had not commanded” – They are not offering this incense in the prescribed way. (Lev. 16:12)
 - One cannot serve God spiritually if they will not choose utter obedience in their service.
 - “God is Spirit, and those who worship Him must worship in spirit and truth.” (John 4:24)
- 10:2 – “fire” – This is the fire of Lev. 9:24.
- “they died before the Lord” – Parallel to the scene in Acts 5:1-11 where Ananias and Sapphira die in their service at the start of the Church.
 - God warned them. (Lev. 8:35)
- 10:3 – “sanctified...glorified...” – Maybe this is what God talked to them about in Lev. 9:23.
- Nadab and Abihu are grabbing at the glory by not obeying God’s order and, therefore, drawing attention to themselves.
 - “I must be regarded as holy” – They are drawing attention to themselves, trying to make themselves look good in front of the people.
 - “I must be glorified” – The main killer of worship is bad theology – this self-glorification and self-centeredness that steals glory from God.
- 10:4 – “Moses called Mishael and Elzaphan” – This is a scary job.
- 10:6 – “do not uncover your heads” – Aaron, Eleazar, and Ithamar had to stay in the tabernacle. They were asked to not disagree with the judgment of God in front of the people.
- Being a minister of the Lord has an impact on one’s natural family relationships. We may not be able to do everything with our families that the rest of the world does.
- 10:7 – “lest you die” – They obey this time.
- “the anointing oil is upon you” – Priests are always on duty.
 - Aaron sinned worse than this in making the golden calf, but that was before his consecration. After his consecration, he and his sons had a greater accountability.
 - Others’ failure in ministry is never an excuse for us to abandon our ministries.

- 10:8 – “the Lord spoke to Aaron” – This is the only place in Leviticus that God speaks directly to Aaron. It comes on the heels of all that has happened to Aaron this day and it shows God’s tender love and concern to talk with and warn Aaron in the midst of this harsh judgment.
- 10:9 – “do not drink wine” – Were Aaron’s sons drunk? Is that why God tells them this now?
- God’s minister’s are not to be given to wine. (Eph. 5:18, 1 Tim. 3:3, Titus 1:7)
 - Ministers ought not to be under the influence of anything but the Lord.
 - Prov. 23:29-35 – “...do not look on wine when it is red, when it sparkles in the cup...”
- 10:11 – “teach the children of Israel” – Aaron needs to teach with his life and not only with his words.
- 10:14 – “sons and daughters” – The whole family was to be taken care of.
- 10:15 – “it shall be yours” – Because the Levites could not get land to farm, God would provide for them as He shares His sacrifices with them. He was the portion.
- 10:16 – “angry” – Moses is getting angry that the offering that was to be eaten, was burnt instead.
- Moses, the meekest man who ever lived, struggled with anger.
- 10:18 – “you should have eaten it” – Are Eleazar and Ithamar scared now?
- 10:19 – “accepted” – Aaron and his sons would’ve only been going through the motions, so they chose not to.
- It wasn’t in the mere external actions that God is pleased. He is looking deeper.
 - Aaron has sanctified and glorified God, even in his decision to not eat this meat.

Chapter 11:

In Leviticus 11, “unclean” is used 32 times and “abomination” is used 10 times.

- The NT teaches that the believer has great freedom in what he/she eats: Jesus in Mar. 7:1; Peter in Acts 10:9-16; and Paul in Rom. 14:1-15:13; 1 Cor. 8:8 and Col. 2:16-23.
- 11:3 – “chewing the cud” – These animals are ruminants which means that they have 5 compartments to their overall stomach. Israel is only to eat the animals with a split hoof and which chew the cud.
- There are reasons for these guidelines: 1. There were health reasons; there was no refrigeration (see also “None of These Diseases” by S.I. McMillen) and 2. The Egyptians used animals in strange ways, and God is teaching them to make a distinction.
 - The Church doesn’t have these restrictions Jesus, Peter, and Paul agree.
 - Kosher means “right or fit.” It is “fit” according to God’s Law.
 - “chewing” – The same word is translated “meditate” in other places of the OT (Josh. 1:8; Ps. 1:2). This is how we are to chew on the Word of God.
- 11:4 – “the camel” – Jesus told the religious leaders of His day that they were straining at gnats, but swallowing camels. (Matt. 23:24)
- 11:5 – “rock hyrax” – This is a groundhog-like animal that lives among the rocks.

- 11:6 – “hare” – They are high in carrying yellow fever.
- Up until this century, it wasn’t believed that rabbits chewed the cud and Bible critics used that verse to claim an error in Scripture. But it is now known to be the case that rabbits do indeed ruminate.
- 11:7 – “swine” – Pigs carry trichinosis and hook worms.
- 11:9-12 – “in the water” – Shellfish, crabs, shrimp and lobster were not allowed. They were hard to clean and can carry illnesses if not handled carefully.
- 11:13 – “eagle” – This is a bird of prey.
- 11:13-19 – “an abomination among the birds” – Chickens, ducks, and turkeys were okay.
- 11:15 – “raven” – These were unclean birds that God sent to feed Elijah during the drought.
- 11:21 – “legs above their feet” – This means they legs behind the four in the front.
- 11:22 – “locust” – John the Baptist was kosher.
- “beetle” – Lit. crickets.
- 11:27 – “paws” – No dogs or cats.
- 11:28 – “carries any such carcass...unclean until evening” – To even touch the unclean would make them unclean. Taking part in the little affects the whole.
- The Greek word for ‘intercession’ is used twice in the NT; once for government leaders (1 Tim. 2:1) and once for food (1 Tim. 4:5).
- 11:31 – “touches them when they are dead” – Not only can’t they eat dead weasels and snails, but they can’t play with them either.
- 11:33 – “vessel into which any of them falls” – Everything the unclean animals touch is unclean. Diseases can be carried that way.
- 11:36 – “spring or a cistern shall be clean” – Water was very valuable. The entire source wouldn’t be wasted for one animal.
- 11:41 – “every creeping thing” – Insects and spiders.
- 11:43 – ‘lest you be defiled by them’ – They were to be reminded with every meal of their relationship with God and of their separation from the world.

11:44 – “consecrate” – Lit. “to set yourself apart.”

- “be holy” – Moral perfection that is attained by being in fellowship with God, His purposes, and His holiness. Leviticus defines the perfection God is looking for. Godly perfection affects the things we eat and everything we do, because it is in relation to the God we have.
- God’s standard is perfection. “Be perfect as your Father in heaven is perfect.” (Matt. 5:48)
- Holiness is something that is both imputed and something we grow into! “Holiness is as much a direction as it is something God judgmentally imputed to us through Christ. To walk with the Lord is holiness” – Joe Focht.
- The secret to separation for God is not what you are separated from, but who you are separated unto and can be defined by being God’s husband, God’s father, God’s teacher, God’s student, God’s factory worker, etc. In all things, my primary vocation is in being a Son of God. “Walk worthy of the vocation to which you were called” (Eph. 4:1). “Live a life worthy of the Lord” (Col. 1:10).
- Holiness follows grace and love. Love and grace draws us to that which is holy.
- Holiness is observable. We are to walk in holiness and live in holiness.
- God Almighty is so concerned about us that He is willing to stoop and talk with us about the food we eat. He loves us so much that He is willing to care about all aspects of our lives.

11:47 – “to distinguish between the unclean and the clean” – One of the marks of maturity is the ability to “make a difference” (NIV) and distinguish between right and wrong.

- 1 Cor. 2:15 – “he who is spiritual judges all things.”
- “may be eaten...may not be eaten” – The NT teaches that even our eating and drinking can be to the “glory of God.” (1 Cor. 10:31)

Chapter 12:

12:2 – “she shall be unclean” – Ordinances are here given in regards to childbirth. But nowhere in the Bible are we told that marriage, sex, or childbirth are unclean.

- There is a spiritual picture here of the sin that is passed down from the seed of Adam. (Ps. 51:5; 58:3; Rom. 5:12)

12:3 – “8th day” – Babies don’t produce Vitamin K until the 8th day.

12:4 – “the days of her purification are fulfilled” – Mary brought Jesus to the temple at this time. Jesus was made like us in every way. (Heb. 2:17)

12:5 – “purification sixty-six days” – A girl’s time is doubled.

- It is not clear why the period of purification for a daughter is longer than a son’s. It may be because she doesn’t shed blood as boys do in circumcision. Or maybe God is upholding the established order of the family. Or possibly God is giving a mother more time for a mother to bond with her daughter, as daughters were traditionally less desired than sons.

12:8 – “two turtledoves” – Joseph and Mary brought the sacrifice for the poor. (Luke 2:24)

Chapter 13:

Leviticus 13-14 is the most detailed ancient account of any writings talking about diagnosing a disease and it's cleansing.

- Leprosy first appears on the skin. It begins as small, red or yellow spots. Before too long they get bigger and start to turn white, with a shiny or scaly appearance. The spots are typically without feeling and can reach deep into the skin, sometimes even to the muscles and bones. Pretty soon the spots spread over the entire body and the hair begins to fall out; first from the head, then even from the eyebrows. As things get worse, the finger-nails and toe-nails become loose; they start to rot and eventually fall off. Then the joints of fingers and toes begin to rot and start to fall off piece-by-piece. The gums start shrinking and can't hold teeth anymore, so each of them is lost. Leprosy keeps eating away at the face until the nose is literally lost, and the palate and even eyes rot. Finally, the senses become dull, the patient gets thin and weak. Diarrhea sets in, and incessant thirst and burning fever terminate the sufferings.
- In Lev. 13 and 14, diseases other than leprosy (ie. elephantiasis or skin cancer) are also included in this description.
- Leprosy is type or picture of sin. Leprosy attacks the nervous system and debilitates extremities where the body temperature is lower. There is no known universal cure for leprosy and it is not perfectly clear where and how it starts. There are records of doctors who have injected themselves with the live leprosy bacilli and were unable to get it.
- Leprosy generally took 10-20 years to kill an individual. Lepers were considered "The Walking Dead." The Pharisees, incorrectly, considered leprosy "The Finger of God." Yet, leprosy is not caused by a particular sin as the Pharisees assumed. At the time of Jesus, no leper of Israel had ever been cleansed before (Luke 4:27).
- Leprosy is still around (there are an estimated 5,000 leper in the US), is curable if treated early enough, and is called Hansen's Disease.

13:2 – "the priest" – People with this disease would go to a priest, not a doctor, because it is a picture of sin and not merely a medical condition.

13:3 – "deeper than the skin" – This is a phrase used 10 times in this section. It is speaking of when the priest sees a problem on the skin that speaks of something amiss deeper inside.

- The external sins of one's life (ie. murder, adultery, stealing, etc.) are results of a Sin nature taking up residence in the life of an individual. (Luke 6:45)
- "unclean" – This word is used 54 times in Lev. 13-15.

13:5 – "examine him on the seventh day" – To see how the priest examines for leprosy is to see how God examines us for sin. God's examination of our sinful condition is complete and perfect.

13:7 – "spread over the skin" – Leprosy spreads like sin.

13:13 – "it has all turned white" – This person is to be pronounced clean. It is only a rash or eczema or something. They are not to be sent out of the camp.

13:23 – “pronounce him clean” – It was of utmost importance to differentiate between leprosy and not leprosy. It was the difference of life and death to the leprous individual and to those around the leprous individual. All this is necessary to keep the leprosy from spreading, while at the same time not isolating anyone who doesn’t actually have the leprosy.

- If sin spreads, indicating a habitual bent to sin, there is a problem. Believers sin from time to time. But the difference is whether or not it is the spreading kind.

13:24 – “burn” – The burn doesn’t cause the leprosy. It simply provides a means by which the leprosy can be revealed in the flesh.

- It is not the external circumstances that lead someone to sin. It is Sin the heart of the individual that merely reveals itself through the circumstance when the opportunity arises.

13:33 – “shave himself” – Shaving the head and beard would make any spreading visible.

13:37 – “the scale is healed” – There is no medicine involved here.

13:39 – “bright spots” – Sometimes the elderly develop white spots where the skin pigment dies. This is not leprosy.

13:41 – “he is bald” – Just because one doesn’t have hair doesn’t mean they have leprosy.

13:45 – “cry, ‘Unclean’” – There is no hiding the effects of sin.

- “cover his mustache” – This is a veil covering the mouth to prevent spreading.

13:47 – “a garment has a leprous plague” – Sometimes sin in our surroundings heightens the problems, desensitizing us.

- Leprosy desensitizes by attacking the nervous system and making the extremities numb. The numbness can be so severe that rats will chew off fingers and toes of lepers while the lepers are asleep without them even realizing it at the time.
- “leprous plague” – This is describing some type of mold.

13:48 – “warp” – These are the vertical threads in the fabric.

- “woof” – These are the horizontal threads in the fabric.

13:57 – “burn with fire” – Like those things stained by sin, it is destined for the flame.

- Jude 1:23 – “...hating even the garment defiled by the flesh.”

Chapter 14:

14:1-7 – “the law of the leper for the day of his cleansing” – These verses alone should’ve been enough proof for Annas and Caiaphas. They performed this ritual more than any other priests in the history of the nation of Israel as Jesus sent the cleansed lepers to them “...as a testimony unto them.” (Mt. 8:4)

14:2 – “cleansing” – Leprosy is not cured or remedied. Cleansing was for the priests as a testimony to God’s work. Their medicine couldn’t touch this.

- To the leper, these verses would almost appear as a false hope of a God mocking their situation. But God places them in there for a future work.

- 14:7 – “let the living bird loose” – This is an enactment of being set free from leprosy.
- The imagery of this ritual is beautiful. The field is a type of the world. The birds are a type of the Spirit. The blood is a picture of redemption in a bowl which is a picture of Jesus Christ’s incarnation. The thread is a picture of the promise of redemption woven through the fabric of the Scriptures. And the hyssop and water are pictures of cleansing.
- 14:8 – “to be cleansed” – The Levites were similarly cleansed. (Num. 8:7)
- 14:9 – “stay outside his tent seven days” – The individuals were to shave, be examined, washed, and then wait for seven more days.
- What would Annas and Caiaphas think while they waited these seven days?
- 14:10 – “two male lambs” – On the 8th day, the cleansed leper presents the offerings that reinstate them.
- Jesus was also resurrected on the 8th day.
- 14:12 – “wave offering” – It seems as if the lamb is alive. They “kill the lamb” in v. 13.
- 14:14 – “right ear...right hand...right foot” – The entire life of the cleansed is purified and set apart to the Lord.
- This ceremony is identical to that of the priests in Lev. 8:23.
- 14:15 – “oil” – This is a type of the Holy Spirit. The cleansed leper is consecrated by the Spirit.
- A leper, previously left to scavenge for food until he died, certainly needs the continual work and power of God after he is cleansed.
 - Who are we to think we can complete on our own what Jesus has started? (Gal. 3:3)
 - Eph. 5:18 – “...but be (being) filled with the Holy Spirit.” It is to be a continual process. “One baptism, many fillings.”
- 14:14-15 – “blood...oil” – Wherever the blood of Christ is applied for justification, the oil of the Spirit is applied for sanctification; for these two are inseparable and both necessary to our acceptance with God.
- 14:21 – “poor” – Most likely a leper would’ve been abandoned by his family and left without a job.
- God continually makes provision for the poor and less fortunate.
- 14:21-32 – “law for the one who had a leprous sore, who cannot afford the usual cleansing” – This is the same procedure again; this time for the poor.
- 14:34 – “When...” – This is God’s promise. Right now they are living in tents. God is giving all of these instructions with an eye to the Promised Land.
- “leprous plague” – This is not the disease, but mold or mildew of some sort
 - “I put the leprous plague” – Lit. “I will put a mark of a disease upon the house.” God doesn’t mark out a leper, but He does mark out a house that has a disease in it.
 - Marking out the Canaanite practice of Molech worship. Instead of God blessing the house, which is why they sacrificed their infant babies and placed their ashes in a corner of their house, He marks it out with this mold. God could never bless that house.
 - God marks the diseases we’ve picked up from the Canaanites around us as well.

14:35 – “some plague in the house” – This guy seems only to go to the priest after it has been marked with leprosy.

14:36 – “empty the house” – All the diseased stuff will be taken out and laid bare for all to see.
- How would we respond if everything done, seen, or said in our house was laid bare?

14:40 – “take away the stones in which is the plague” – They cut out part of the marked house and repair the house for use once again.

14:45 – “break down the house” – They have to break down the house and start all over again.
- There are times God takes out part of our lives to repair us and other times where He completely levels us to start afresh.

14:49 – “to cleanse the house” – This ceremony, including the shedding of blood, is to pronounce a house clean. The house is cleansed with blood.
- God repairs and rebuilds homes with the blood of His Son.
- What does God think of my home? Is it worth the blood of Jesus?

Chapter 15:

The Israelites are to be separate and holy among the Canaanites. They just came out of 400 years of Egyptian morality where they practiced bestiality, other deviant forms of immorality, and where the women were famous for being very sexual. And now they will be in the midst of the Canaanites, where some whole villages were wiped out by (what archeologists believe to be) venereal diseases. They were probably the most immoral country of the entire region. Israel has to learn holiness from God, because they won't learn it from the people around them.

- Bodily discharges could possibly transmit the infections of Lev. 13-14. That seems to be why this chapter is included where and as it is.

15:2 – “discharge” – This may be associated with a venereal disease.

- “his discharge is unclean” – A life is not cleansed by a discharge, by simply getting it out. Rather, the source itself must be cleansed for the life to be cleansed.
- There were no antibiotics at this time. Throughout Leviticus, God is wisely prescribing diagnosis and treatment to prevent the spread of disease. During the Middle Ages, upon the outbreak of the bubonic plague (which also included leprosy) the magistrates went back to Leviticus to see what was prescribed, and by isolating some people, the plagues were stopped.

15:7 – “until evening” – The new day would start in the evening.

15:12 – “vessel of earth” – This is a clay pot.

15:13-15 – “the priest shall offer them” – This is a similar cleansing sacrifice as was presented for leprosy. (Lev. 14:22-23)

15:18 – “woman lies with a man...unclean until evening” – This is a reminder that the two persons were each sinners and any fruit of their consummation would also be a sinner.

15:16-18 – “unclean until evening” – This is describing a different situation here. There is no sacrifice prescribed here.

- God invented and sanctified sexual relations. There is no sin with sex between a married couple (Heb. 13:4). The washing to cleanse after sex is God’s way of separating sexual pleasure and worship. Many groups of that region worship gods sexually as temple prostitutes. Baal and Ashteroth were both fertility cults.

15:19 – “discharge...of blood” – This is referring to the menstrual cycle.

- God really stoops down to get involved in our lives.

15:24 – “her impurity” – Again, there is no sacrifice here. The women’s reproductive cycle is God’s invention and is not inherently sinful.

15:25 – “discharge of blood for many days” – This is describing something different from the menstrual period. It may also be referring to venereal disease as in v. 2.

- We see this woman in the gospels. (Mark 5:25)

15:28 – “count for herself seven days” – This is the untold rest of the story, after the NT woman with a blood flow of 12 years was healed.

- This woman in the NT is the only woman Jesus ever called “daughter.” (Mark 5:34)
- The woman touching Jesus would have made Jesus ceremonially unclean (no sin, but unclean). Did Jesus follow this law (v. 27) and go home to wash after talking with this woman?

15:31 – “defile My tabernacle” – God wanted them to honor the tabernacle and set it aside in their hearts and practice.

- God Himself was manifestly present in the tabernacle in a way He is not in our present-day church buildings.
- Now we are Christ’s temple. May we be as concerned about the cleanliness of our lives as God was about His temple.

Chapter 16:

The Day of Atonement is the modern day celebration of Yom Kippur. Rabbis simply call this day, “The Day.” It was God’s provision to meet with humans.

- It seems as if the High Priest would kill up to 15 animals on this day. No grain or peace offerings; only burnt and sin offerings. This is a day for sins to be dealt with.

16:1 – “the death of the two sons of Aaron” – Referring to the scene in which Nadab and Abihu died in Lev. 10:2.

16:2 – “not just to come at any time” – The Law wasn’t given to show us how to approach God. It was given to show us how unapproachable God truly is.

- The NT believer has the freedom to “enter the throne of grace boldly.” (Heb. 4:16)
 - In both cases, the Old and New Testaments, it is God who sets the order for approaching Him.
- “mercy seat” – (NIV “atonement cover”) In the Septuagint, the word for “atonement cover” is the same one used of Christ and translated “propitiation” (or “sacrifice of atonement” in NIV) in Rom. 3:25.

16:3 – “Thus shall Aaron come into the Holy Place” – The prescribed way is only through the blood. (Lev. 17:11)

- The priest must come at the prescribed time and in the prescribed way. There is only one way and God dictates it to us. Any refusal to try to approach God without following the prescribed manner could bring on the priest the same judgment brought upon Nadab and Abihu.
- They would put bells on the bottom of the priest’s garment to tell if he was struck dead in the presence of God and a rope around his ankle to pull him out with if necessary.
- The New-Age teachers, politically correct, and Unitarians do not like this truth. They say it is too narrow-minded. But the truth is that God dictates the way we are to approach Him, and any failure to do so will bring judgment on our own heads. The amazing thing is not that God would only provide only one way to be accepted by Him, but that there is any way at all.
- “with the blood” – The sacrifice gets killed so the worshipper doesn’t.

16:4 – “linen tunic and linen trousers” – He was to come to the presence of God without the ephod and the other fancier garments of the priest. Here he comes to God’s presence simply and humbly.

16:6 – “for himself” – The High Priest has to admit his own sinfulness and sacrifice for himself before he could minister for the people. He must offer his own heart and life to the Lord before he is going to be of any service to the people around him.

- Heb. 7:27 – Jesus was different; He didn’t have to offer for himself. He is sinless. His sacrifice isn’t for Himself at all. It is completely for us, where Christ procures a ticket that He would never have to use and then makes that ticket freely available to us.

16:7 – “two goats” – It took two goats to typify Christ’s work: one to be the sacrifice for propitiation and the second for removing/separating sins.

16:11 – “make atonement for himself” – What a difference it makes in the lives and ministries of the priests when they understand that they are merely sinners ministering to sinners. It generates humility and gentleness.

16:12 – “bring it inside the veil” – God wanted the incense to be between Him and Aaron.

- What must Aaron think the first time he goes in?

16:14 – “the blood of the bull” – This is Aaron’s personal sin offering.

16:16 – “for all their sins” – Aaron offers for himself, the people, and the tabernacle.

16:17 – “no man in the tabernacle” – The priest is to go in alone. It is a picture of Christ offering sacrifices on behalf of His people without any help from the people.

16:22 – “all” – This means all!

- “land not inhabited” – So no one will find them.
- Ps. 103:12 – “As far as the east is from the west, so far has he removed our transgressions from us.”
- Jer. 31:34 – “I will forgive their iniquity, and their sin I will remember no more.”
- Isa. 38:17 – “You have cast all my sins behind Your back.”
- Isa. 44:22 – “I have blotted out, like a thick cloud, your transgressions.”
- Job 14:17 – “My transgression is sealed up in a bag.”
- Micah 7:19 – “You will cast all our sins into the depths of the sea.”

16:24 – “put on His garments” – This is a picture of Christ coming forth in His glory when His work is completed.

16:27 – “burn in the fire” – The offerings are totally consumed.

16:29 – “afflict your souls” – This is a solemn day; a day to humble themselves.

- This is the only fast day prescribed by God in the OT. (Lev. 23:27,29, 32) Tradition would later add other fast days to the Jewish calendar. (Isa. 58)

16:32 – “atonement” – (Heb. “kaphar”) Lit. “to cover.” The word is used 16 times in Lev. 16.

16:34 – “once a year” – The blood of bulls and goats could never take away sins. They had to come back each year to offer again and again. Jesus offered “once and for all...” (Heb. 10:1-4)

- Peter wrote that even the prophets looked intently into their own writings to search out the salvation that was to come by grace. (1 Pet. 1:10,11) No doubt, this is one of those passages that it is clearer to us than to those at the time of its writing.

Chapter 17:

17:2 – “the children of Israel” – God is passing this down to the next generation.

- “the Lord has commanded” – God prescribes the way to true worship. No foreign worship (like the Egyptians or Canaanites) and no foreign gods. You have to worship the right God, the right way. And God is the One to define the “what” and the “how.”
- How many people like to make up their own rules to serve and worship God?
- The Emergent church movement that places experience above truth is going the way of self-directed idolatrous worship.
- God alone has the prerogative to tell sinful humans how they can sacrifice to Him.

17:7 – “devils” – Translated other places “goat gods.” These were gods worshipped in Egypt (as “Mendis”) and Canaan (as “Pan”) and are still prominent in Satan worship today.

- The result of forsaking God’s prescribed way of worship is always idolatry.

17:9 – “cut off from among his people” – These are the consequences.

17:10 – “blood” – God did not want the blood to be treated as common food.

- Leon Morris says that the word “blood” is used 460 times in the Bible, 362 times in the OT, 98 times in the NT, 13 times in this chapter.
- Gen. 9:4 is the first command in the Bible to instruct humans to “not eat flesh with its life, that is, its blood.”
- Blood is still very important to God. (Acts 15:29)
- Isn't it strange how pagan religions place such emphasis in drinking blood? Satan is still trying to corrupt and defile God's holy way.
- Blood is connected to the fallen nature of man for “Flesh and blood cannot inherit the kingdom of God...” (1 Cor. 15:50). But Jesus took on that nature for “...as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death...” (Heb. 2:14)
- Through the “precious blood of Jesus” (1 Pet. 1:19) we are justified (Rom. 5:9), redeemed (Eph. 1:7), washed (Rev. 1:5), sanctified (Heb. 13:12), brought near (Eph. 2:13), and cleansed (1 John 1:7). The Church was purchased by the blood of Christ (Acts 20:28).
- An object's value is determined by what someone else is willing to pay for it to take it into their possession. Our value is determined by the blood of Jesus.

17:11 – “the blood that makes atonement” – Heb. 9:22 says that “without the shedding of blood there is no remission.”

- There has not been a blood sacrifice in Israel since AD 70. Religious Jews say that God sees their faith, but that still leaves them without a sacrifice. At the same time, some Jews are preparing to sacrifice on the Temple Mount again, bearing witness against themselves.
- “life of the flesh is in the blood” – Medical science bears this out.

17:13 – “cover it with dust” – This is showing some reverence for the life of the animal.

Chapter 18:

Ch. 18-20 turns from the ceremonial part of the priesthood to focus on practical conduct. It is here pointing back to the 10 Commandments. Telling them how to live because “I am the Lord your God.”

- The key phrase “I am the Lord your God” is used 26 times in Lev. 18-20. (It is used 42 times in Lev. 18-26.) God is claiming Lordship over His people and, therefore, telling them how to live. If God has purchased His people, then He can tell them what to do.
- Ch. 18 and 19 prescribe conduct. Ch. 20 prescribes corresponding punishments.
- The OT law must be reiterated in the NT to apply to the Christian. Common Church practice is defined by that which was taught by Jesus in the Gospels, seen in action by the Church in Acts, and expounded upon in the Epistles.

18:2 – “I am the Lord your God” – The behavior of Israel was representative of God Himself. Israel was to be a priest to the rest of the world.

18:4 – “ordinances” – Lit. “the rights of citizenship.” These are the rules of the homeland.

18:3 – “you shall not do” – Egypt and Canaan were well known for their sexual deviation. These are God's opinions towards sexual practice and are widely supported and repeated in the NT.

- Heb. 13:4 tells us that the “marriage bed is pure and undefiled.”

- 18:5 – “if a man do, he shall live in them” – God does not ask them to talk about it or claim it, but live it. The Law cuts down to the life which stems from the heart.
- This is a real challenge to Christians as well. There must be a life that matches up to its talk. We are not to be fooled, the life determines what one truly believes, not just the words.
 - Paul uses this verse in Rom. 10:5 and Gal. 3:12 to say that no one can be perfect by the law, because if you try, you must live it all perfectly.
- 18:6 – “uncover his nakedness” – This is a Hebrew idiom for sexual relations and probably entails more than just sexual intercourse. It is probably equivalent to the NT word “fornication.”
- The two become one in sexual relations. (1 Cor. 6:16)
- 18:10 – “your son’s daughter” – Having sexual relations with a grandchild is defiling yourself.
- 18:15 – “daughter-in-law” – Judah and Tamar of Gen. 38:18.
- 18:18 – “wife’s sister” – Jacob with Leah and Rachel of Gen. 29:23-30.
- 18:19 – “customary impurity” – The prohibition against sexual relations during a woman’s menstrual period was defined in Lev. 15.
- 18:21 – “pass through the fire” – This was the process of sacrificing newborns to Molech by placing them on the arms of a hollow statue that had been heated by a fire placed within. It was thought to help bring prosperity to a household.
- 18:22 – “not lie with a male as with a woman” – This is speaking of homosexuality. Its punishment is given in Lev. 20:13. (See also Gen. 19, Rom. 1, and 1 Cor. 6:9.)
- One’s sinful nature doesn’t permit us or excuse us from sin and its consequences. We all have tendencies to some sin. That is why we are to crucify our flesh with its sinful lusts. (Gal. 5:24)
- 18:23 – “mate with any animal” – Bestiality was practiced in Canaan.
- 18:24 – “do not defile yourselves” – All of these sins defile.
- 18:25 – “land is defiled” – The iniquity of the Amorites is becoming full. (Gen. 15:16 and Gen. 9:25)
- There is a reason for each one of these commands. The Canaanites practiced every one of these things.
 - These sins are against God, who is the Lord.
- 18:29 – “cut off” – Lev. 20 indicates that this is speaking of death by capital punishment.
- The greatest threat to any nation is not nuclear or biological, it is spiritual. When a nation turns from God to participate in sin, they are refusing to glorify Him as God and are serving the creature over the Creator. At that point, the only thing God can do is turn them over to their own sin and allow them to destroy themselves. (Rom. 1)

Chapter 19:

19:2 – “be holy” – The idea behind the word holy is “separate.” This is not just doing holy things, but being holy to the heart. Holiness goes beyond personal purity; it is going in the direction of God in all things.

- God is the one who defines holiness. There is no way to separate theology and morality.
- The OT law must be reiterated in the NT to apply to the Christian.

19:3 – “revere his mother and his father” – Holiness starts at home.

19:4 – “idols” – These “change the glory of the incorruptible God into an image make like to corruptible man, and to birds...” (Rom. 1:23; Ps. 106:20)

- “gods” – (Heb. “elihim”) Lit. “nothings.”

19:5 – “peace offering” – These are the free-will sacrifices for fellowship.

19:7 – “eaten at all on the third day” – Without a refrigerator, after three days the meat would certainly be abominable.

19:9 – “When” – These commands are concerning the Promised Land which was a land “watered with the rain of heaven.” (Deut. 11:10-11)

- Because God is producing the blessing, He can dictate how they use it.

19:10 – “not glean your vineyard” – Rabbinic tradition says this would amount to about 15% of the harvest.

- Ruth was taking advantage of this law in Ruth 2:2-3.

19:12 – “profane” – This is to cheapen His name by making it common.

19:14 – “not curse the deaf” – This would be to talk about and hurt any defenseless person.

- It is amazing that God has to tell them not to curse and defraud the deaf. He knows our nature. Yet God chooses to instruct them, rather than simply dismiss them from being His people.
- It is like cruel children to pick on a handicapped child.
- “fear your God” – Anyone who is taking advantage of the disadvantaged has lost the sense of the presence of God.

19:15 – “no injustice in judgment” – God required the same justice for the rich and poor.

19:16 – “talebearer” – This is gossip.

- Some people have as much trouble with gossip as others do with alcohol.

19:17 – “not hate your brother” – To confront a conflict for the sake of the relationship is demonstrating love and value toward that other person. (Matt. 18:15-20; Gal. 6:1)

- Mt. 7 → “Judge not...Don’t throw your pearls to the swine.” Believers are never to condemn, but they are to be able to discern between right and wrong.
- “in your heart” – The Law is meant to deal with the heart. The Jews missed the point of this, but Jesus corrected their perception in Matt. 5-7.

- 19:18 – “love your neighbor as yourself” – In the same way we take care of ourselves and are concerned about our own interests, we should take care and have concern for the interests of others.
- Jesus teaches the NT believer to “love your enemies.” (Matt. 5:44)
- 19:19 – “another kind...mixed seed...mixed linen” – God is continually instructing His people to separation.
- 2 Cor. 6:14 tells us to “not be unequally yoked together with unbelievers.”
- 19:20 – “lies carnally with a woman” – This is not rape. The punishments are different.
- 19:23 – “uncircumcised” – The Hebrew word implies “forbidden.”
- 19:25 – “fifth year you may eat” – They were to wait 4 years before seeing any fruit for themselves. This would require great patience on behalf of the farmer.
- 19:26 – “blood” – This is associated with the occult.
- “divination” – The Hebrew word implies “potions” and seems to refer to hallucinogenic drugs.
 - “Sorcery” in the Gal. 5:20 comes from the Greek word “pharmacia” and refers to the use of state-altering drugs to achieved altered states of consciousness.
 - “nor observe times” – Statistics say that 40% of the US population follow astrological charts.
 - Astrology originated in ancient Babylon.
 - Statistics also say there is only a 5% accuracy rate in check-out line astrology.
- 19:28 – “for the dead” – These are ways pagans in Canaan mourned for the dead.
- 19:29 – “prostitute your daughter” – Many cultures used prostitution and sex in cult worship.
- 19:30 – “My Sabbaths...My sanctuary...I am the Lord” – All of these things are contradictory to God Himself.
- 19:31 – “no regard to mediums” – Establishing paths of communication with the spirit realm, including séances, Ouija boards, necromancy, etc, is forbidden.
- Satan is a great deceiver and will come as an “angel of light” if necessary to deceive. (2 Cor. 11:14)
- 19:32 – “rise before the gray headed” – God calls us to respect the elderly.
- In the US, it seems as if there is a move toward euthanizing the elderly.
- 19:34 – “you were strangers” – Remembering where God brought us from will go a long way in reminding us how to treat the less fortunate around us.
- 19:37 – “all my statutes...all my judgments” – They are His. That’s why they are important.
- “I am the Lord” – Stated 15 times in this chapter.

Chapter 20:

Ch. 20 lays out the consequences and punishments to chapters 18 and 19.

20:2 – “Molech” – means “king.” He was the Canaanite god of lust and fertility and was often worshipped in conjunction with the goddess, Ashtoreth..

- Solomon set up an altar to Molech in 1 Kings 11:7. (See also 2 Kings 23:10 and Jer. 32:35.)
- “gives any of his descendants to Molech” – Instead of addressing their worship of Ashtoreth as sin, they simply kill the children. It was the abortion of the day.
- How many children in our culture have been sacrificed to the god of lust? Or how many have chosen to neglect their children to pursue financial prosperity?
- “The time we spend with our children when they are little will be the time they will want to spend with us when they are teens” – Jon Courson.
- “put to death” – Capital punishment was the sentence for those who killed their children on the statues of Molech.

20:6 – “mediums and familiar spirits” – This is speaking of sorcery and seems to indicate the death sentence. (Acts 19:17-20)

20:9 – “curses his father” – Cursing the authority God has put in your life brought capital punishment.

- There are three verses in the Bible directing children to respect and honor authority.

20:10 – “the adulterer and the adulteress” – Adultery merits capital punishment. It was a serious crime in the Jewish economy.

- In John 8, only the woman is brought for execution. This would cause Jesus to immediately know that they were attempting to set Him into a dilemma.

20:11 – “uncovered his father’s nakedness” – This is a result of the two becoming one flesh.

20:12 – “lies with his daughter-in-law” – This is like Judah and Tamar of Gen. 38.

20:13 – “man lies with a male” – Homosexuality was a capital crime in Israel.

- Homosexuality is an indicator of our morality as we parade it around the country. No sin is more damning than any other, but sin is still sin.
- The Church cannot afford to be so popular or politically correct and thereby sacrifice God’s Word, and the Bible does not okay homosexuality.

20:15 – “man mates with an animal” – Bestiality was practiced among the Canaanites.

20:17 – “sees her nakedness” – “Uncovered his sister’s nakedness” makes it clear that it is talking about sexual intimacy.

20:18 – “exposed her flow” – Sleeping with a woman during her monthly period required the couple to be cut off from the rest of the people for a time. (Lev. 15:19-24)

20:24 – “inherit their land” – God’s commands are for the blessing of His people.

- “milk and honey” – The Promised Land was good for grazing (milk) and for produce and pollination (honey).

20:26 – “you should be mine” – These laws were not only given so that Israel could possess the land; they were also given so that God could possess Israel. What God really wants is us – and if that is truly given, the obedience will follow.

- God’s work is to sever us. Our response is to separate to Him.
- Your calling will never exceed your character.
- The NT believers have the spirit of adoption.

20:27 – “has familiar spirits” – Shirley McClain claimed to have spirits.

Chapter 21:

God is speaking to the priesthood. He understands that a corrupt priesthood will lead a corrupt people.

- The word “defile” is used 4 times and “profane” is used 8 times in this chapter.
- God will not use an unsundered man to reach an unsundered people.
- “...and do them...” – The Truth of these things must pervade our entire life.
- 1 Peter 2:9 – The Church is now the “royal priesthood” of God.

21:1 – “unto the priests” – Those whose office it is to instruct must do it by example as well as precept. (1 Tim. 4:12)

- “defile himself for the dead” – It seems that the High Priest isn’t to defile himself at all in this way, but his sons, the priests, are allowed to take care of the dead if someone close to them dies.

21:4 – “chief man” – This refers to the High Priest.

21:5 – “bald place on their heads” – This is again (as in Lev. 19:27,28) speaking of the way those around them mourned for the dead.

- Priests cannot minister properly if they are defiled. You can’t separate a person’s lifestyle and their teaching.

21:6 – “holy” – Lit. “separate.”

21:7 – “not take a wife who is a harlot” – God goes to great lengths to preserve, and keep clean, the line of Aaron.

21:13 – “in her virginity” – The High Priest will know his kids are really his kids.

- This is a picture of the Church. Paul desired to present the Corinthian church to God as a chaste virgin. (2 Cor. 11:2)

21:17 – “any defect” – The deformed of the priest’s lineage could still eat from God’s provision, but they are not to minister before the Lord.

- The High Priest is a picture of Christ ministering before the Lord without blemish.
- NT asks ministers to be morally clean and whole (not physically, as is defined here).

21:20 – “eunuch” – Lit. “sterile or unable to reproduce.” God wants the priestly line to continue.

21:21 – “defect” – (KJV “unclean”) This is not the idea of morally unclean. It is simply that he is not fitting the type.

21:22 – “eat the bread of his God” – The deformed are taken care of by God too. They eat of the priest’s sustenance.

Chapter 22:

The instructions for the priests continue answering the question, “What happens when a priest becomes unclean?”

22:2 – “separate themselves” – If these following things occur, they are to separate themselves for cleansing at the tabernacle.

- It seems reasonable that a NT minister of the gospel who has fallen into uncleanness should at least be required to separate for a season from the ministry and go through a process of cleansing before being restored to the work.
- “separate themselves from the holy things” – Lit. “to treat with regard and respect; to be careful in handling.”

22:6 – “any such thing shall be unclean” – These are examples of the ways the priests are defiled.

- Priests cannot eat of the offerings presented to the Lord with uncleanness in their lives. In the same way, the royal priesthood of the NT Church cannot eat of the things of heaven while their life is defiled.

22:9 – “die thereby” – The laws of cleanness were the same for priests and people, but the penalties were far more severe for the priests, who had greater responsibility. (Lev. 10:1-3; 1 Sam. 2:12-29; Mal. 1:6-2:9)

- “profane it” – A priest is not to continue ministering in his hypocrisy.

22:10 – “outsider” – No stranger or visitor of the priest may eat the offerings presented to God.

22:11 – “the priest buys a person” – The bought one becomes part of the priest’s household.

22:15 – “not profane the holy offerings” – David ate of the showbread only to be eaten by the priests and wasn’t condemned. (1 Sam. 21:6; Mt 12:3)

22:18 – “all the children of Israel” – The instructions broaden out to all Israel.

- “freewill offerings” – God doesn’t want forced worship.

22:21 – “perfect” – Perfection is the standard (Matt. 5:48). You cannot have fellowship with God without being perfect. That is why a perfect sacrifice is needed.

- Anything less than perfect will not be accepted, no matter what the intentions of the worshipper are.

22:22 – “eczema” – This is a type of rash.

22:24 – “not offer to the Lord what is bruised” – God knows us well. Without these instructions we would only sacrifice the worst and the animals that didn’t cost us much. (Mal. 1:8)

- We should offer our best to the Lord because He offered His best for us.

22:27 – “with its mother” – When a bull is born it should be with his mother 7 days.

22:29 – “of your own free will” – This instruction is even given to those under the law.

22:32 – “profane” – Lit. “to make common.” In the Greek, “profanum” means “outside the temple.”

22:33 – “I am the Lord” – All of these things are in response to a God who brought them out of Egypt.

Chapter 23:

This chapter may be providing a prophetic timetable of some sort.

23:2 – “feasts” – Lit. “appointed times.” These are Israel’s holy days.

- Israel’s national life centered around what God had done and will do for them.

23:3 – “Sabbath” – This is a weekly feast from sundown Friday to sundown Saturday.

- The Sabbath was a day of rest and cessation of all work. We have a Sabbath rest in Christ. (Heb. 4)

23:5 – “Passover” – The day marking the redemption of the nation from slavery in Egypt. The Passover is pre-law and pre-Levitical.

- Jesus who died on this day fulfills this feast. “Christ, our Passover, was sacrificed for us.” (1 Cor. 5:7)
- “first month” – Nisan. This month was switched to the 7th month before Christ was born.

23:6 – “Feast of Unleavened Bread” – This Feast follows the Passover.

- You cannot clean up your act before coming to Christ. The cleansing from sin of the Feast of Unleavened Bread comes after the redemption of the Feast of Passover.

23:10 – “firstfruits of your harvest” – This is the Feast of Firstfruits. It would be celebrated as a priest would take a sheaf of grain and wave it before the Lord.

- The Sunday after the Sabbath of the Passover during the Feast of Unleavened Bread is the same day Christ rose from the dead as the firstfruits of those who will rise out from among the dead. (1 Cor. 15:20)

23:16 – “fifty days” – This is the Feast of Weeks. Pentecost means “fifty days.”

- In Israel, this looked to the harvest that had begun at the Feast of Firstfruits. (The barley harvest was at the time of Firstfruits and the wheat harvest was at the time of Weeks.)
- The modern Jews celebrate the Feast of Weeks by reading the book of Ruth.
- Pentecost was the harvest of which Jesus was the firstfruits.

23:17 – “with leaven” – As a picture of the Church, the leaven, which serves as a type for sin, is included as God looks to move from the Jew to the Gentile.

23:18 – “grain offering” – This offering is a sacrifice of one’s service.

- “drink offerings” – This offering is a picture of the Holy Spirit that is poured out on a life that is being poured out in service to the Lord.

23:19 – “peace offerings” – This is a sacrifice that pictures the fellowship that resulted in Pentecost.

23:22 – “not wholly reap the corners of your field” – After the harvest, there is some fruit left to mature. God asked them to leave those gleanings for the less fortunate.

- The gleanings after Pentecost are still being gathered into the Church.

23:24 – “blowing of trumpets” – This is the Feast of Trumpets and now known as Rosh Hashanah, the Jewish New Year.

- This Feast may be prophetically looking to the rapture of the Church and God’s turning back to work through the nation of Israel (Rom. 11:25-26). This seems starkly similar to Paul’s mention of “the voice of the archangel and the trumpet of God.” (1 Thess. 4:16)
- The last three feasts happen in quick succession after the first three happened in quick succession and then had a fifty day delay before Pentecost. There are approximately 4 months between the Feast of Weeks and the Feast of Trumpets. (Rev. 1:1 – “shortly come to pass” – Lit. “quickly, in quick succession.”)

23:27 – “Day of Atonement” – This is known in modern Judaism as Yom Kippur.

- Prophetically, this may be speaking of the day Jesus presents Himself to the nation of Israel. (Zech. 12:10)
- The Year of Jubilee begins after the Day of Atonement. Israel will one day recognize Jesus as their Messiah.

23:28 – “before the Lord your God” – This was the only day the High Priest went into the Holy of Holies to offer for the nation.

23:34 – “Feast of Tabernacles” – This was a feast remembering God’s preservation of the nation through the wilderness. (John 7:34-37)

- The Feast of Tabernacles is the only feast maintained through the Kingdom Age and will ultimately be fulfilled as Christ brings Israel into all the promises of God. (Zech. 14:16)
- This feast wasn’t practiced all the way from the days of Joshua to the days of the return of Israel from Babylonian captivity. (Neh. 8:17)

Chapter 24:

Lev. 24 deals with the holy oil, the holy bread, and the holy name of God.

24:2 – “pressed” – This word carries the idea of “crushed.”

24:3 – “from evening until morning” – The lamps would burn all night.

- In the Temple, it may be that the lamps were let to go out during the day – 1 Sam. 3:3.

24:4 – “lampstand” – There were no candles then. (Exod. 27:20-21)

- There was no natural light in the tabernacle.
- The burnt oil (a picture of the Holy Spirit) gives light (a picture of the Word of God). “Your Word is a lamp unto my feet.” (Ps. 119:105)

24:5 – “cakes” – This bread is literally called “the bread of His Presence” at other places in the OT. (Exod. 25:30) It is a picture of the person of Jesus Christ.

- “ephah” – The measurement size is inserted by the translators. We are not sure exactly how large these loaves of bread would have been.

24:9 – “for Aaron and his sons” – The loaves would sit there from Sabbath to Sabbath. Then the priests would eat the bread.

24:10 – “son of an Israelite woman” – This is the son of an Israelite woman and an Egyptian man who is fighting with an Israelite man.

- “man of Israel fought” – The NT teaches that a “servant of the Lord must not quarrel” (2 Tim. 2:24). Many times, as a result of striving and fighting, we end up doing something very bad that will be regretted later.

24:11 – “the name” – “Of the Lord” is in italics, meaning that it is not included in the original text.

- “mother’s name” – We don’t get man’s name or the father’s name.

24:12 – “mind of the Lord might be shown” – Apparently since this guy is not a pure Israelite, Moses has to seek the Lord. If he was a pure Israelite, Moses would’ve known the punishment.

- We get the record of Moses seeking the council of God specifically 4 times Moses: Numbers 9, 15, 27 and Lev. 24.

24:16 – “blasphemes the name of the Lord” – This is the holy name of God. And therefore, there are very serious consequences. They are to hold His name in high esteem.

- “put to death” – This wouldn’t reform the heart, but it would keep order in the nation.
 - Ecclesiastes 8:11 – “Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”

24:17 – “whoever kills any man” – This is premeditated murder.

24:20 – “eye for eye” – This is not vengeance, but justice in punishment. (Exod. 21:23-25)

- Jesus would teach that this wouldn’t obligate someone to seek vengeance. (Matt. 5:38-42)

24:22 – “the same law for the stranger” – These rules apply to anyone cohabitating in the nation of Israel, even if your father is an Egyptian.

- God does not use a double-standard for the Jew and the Gentile.

Chapter 25:

25:1 – “Sinai” – God’s not speaking from the tabernacle here, but from the Mount.

- These instructions are no longer in response to the death of Nadab and Abihu.

25:2 – “When you come into the land” – The Lord is God of the land too.

25:4 – “sabbath of solemn rest” – A Hebrew slave was limited to 6 years of slavery (Exod. 21:2) and debts were also to be cancelled in the Sabbath year (Deut. 15:1-11).

25:5 – “year of rest for the land” – One out of 7 years they are to let the land go fallow.

- Deuteronomy would be read throughout the Sabbath year. (Deut. 31:9-13)
- There is no record of the Israelites in the promised land ever giving the land its Sabbath rest year.
- Israel was driven out of the land to Babylon/Persians for 70 years for not keeping the Sabbath years for 490 years. (2 Chron. 36; Jer. 29:10)
- Israel is still struggling with this commandment. (See Sabbath article on file describing the modern debate over the Sabbath and loopholes implied to get around this command.)

25:9 – “Jubilee” – (Heb. “yabel”) Lit. “to sound the trumpet.” The word is used 5 times in vv. 8-17.

- They have another year off in Jubilee.

- 25:10 – “proclaim liberty...inhabitants thereof” – These words are on the Liberty Bell in Philadelphia.
- 25:12 – “eat its produce from the field” – God will provide for this year of Jubilee.
- Jubilee would start on the evening of Yom Kippur.
- 25:13-55 – “return to his possession” – God has to lay out the guidelines so the people do not take advantage of the system.
- Gayle Erwin makes a recommendation to every new church to write into its bylaws that it will sell off its possessions 50 years after its origin to keep it from accumulating material resources to itself and force it to invest in things eternal.
- 25:15 – “according to the number of years” – The time until Jubilee determines the value of the land. Purchasing land was really only leasing it.
- God doesn’t want anyone to control the majority of the land. No major power brokers among them. He wants them to be brethren and to not oppress the less fortunate. (In our modern day, 15-20 men control over 50% of the world’s wealth.)
- 25:21 – “produce enough for three years” – When the Sabbath year preceded the Jubilee year, God would bless the land so it would provide for three years until they could harvest again.
- Every 48th year they would experience a mega-miracle. (We would probably spend it too fast.)
 - They failed to experience the peace and rest of this commandment because of greed and unbelief.
- 25:23 – “sojourners with Me” – God is the sovereign over the promised land of Israel allowing His people to work and live in the land, but requiring them to let it rest at certain times.
- 25:25 – “redeeming relative” – (Heb. “goel”) Lit. “redeem, or kinsman-redeemer.” A family member could buy back the land lost by a near of kin.
- The role of the kinsman redeemer is highlighted 7 times in this chapter in 25:25, 26, 30, 33, 48, 49, and 54. The kinsman redeemer also appears in Num. 5:8 and Ruth 3:9.
- 25:27 – “restore the remainder” – If you sold your land and then came into money, you were allowed to buy it back. But the cost would be prorated according to the Jubilee year.
- 25:29 – “a house in a walled city” – They only have one year to buy back a house in a walled city and it doesn’t go back in Jubilee. The Jubilee deals more with the land than the house itself.
- 25:31 – “houses of villages” – In agricultural communities, the land may be bought back at any time and goes back to the original family in Jubilee.
- 25:32 – “cities of the Levites” – Levites may buy their house back at any time and it returns to their family in the Jubilee.
- 25:33 – “their possession among the children of Israel” – The Levites had no possession in the land. There were only certain cities granted to the Levites.

25:36 – “no usury or interest” – They were not to take advantage of the less fortunate brothers.
- The rabbis clearly teach that God is requiring these types of loans to be interest-free.

25:39 – “slave” – God’s laws didn’t establish slavery. They regulated it and actually made it more humane.

25:41 – “he shall depart from you” – During the Sabbath year, the bondservant because of debt goes free, but leaves family in slavery (unless he or she chose to remain and have his or her ear pierced with an awl – Exod. 21). During the Jubilee year, the servant and the entire family can go free.

25:43 – “not rule over him with rigor” – God wants Israel to treat each other as brothers.

25:47 – “a sojourner and or stranger” – God expects a foreigner to abide by the same rules and feasts as the Israelites. If they are going to enjoy the blessings of Israel, then they will also have to submit to the responsibilities of Israel.

25:52 – “according to his years” – The price is adjusted according to the years left to Jubilee.

25:55 – “they are My servants” – God doesn’t want them to be slaves to any man, like they were in Egypt. God redeemed them. They are His servants.

Chapter 26:

Lev. 26-27 define the conditional promises that wrap up the Levitical law. God is giving them their choices with the corresponding consequences.

- J. Vernon McGee calls Lev. 26-27 the “iffy” chapter. The word “if” is used 32 times in these two chapters.
- Israel’s strength and prosperity had nothing to do with their abilities, but everything to do with God’s blessing. Basically, God is telling the nation of Israel to “seek first the kingdom of God and His righteousness, and all these things will be added to you.” (Matt. 6:33)

26:1 – “idols” – Lit. means “nothings.” This is a different word for idols than is typically used.

26:4 – “I will give” – God is in control here.

- “due season” – The right amount at the right time.
- “the land” – The land is mentioned 5 times in 11 verses. These promises have to do with Israel and their land.
 - Exod. 3:8 – “So I have come down to deliver them out of the land of the Egyptians, and to bring them up from that land to a good land and large land, to a land flowing with milk and honey, to the place of the Canaanites.”
 - Deut. 11:10-12 – “For the land which you go to possess is not like the land of Egypt from which you have come, where you sowed your seed and watered it by foot, as a vegetable garden; but the land which you cross over to possess is a land of hills and valleys, which drinks water from the rain of heaven, a land for which the Lord your God cares; the eyes of the Lord your God are always on it, from the beginning of the year to the very end of the year.”
 - Christian believers have the NT principle of sowing and reaping. (Gal. 6:7)

- 26:5 – “eat your bread to the full, and dwell in your land safely” – The greatest danger to America isn’t nuclear or fiscal, it is forgetting God.
- 26:8 – “fine of you shall chase a hundred” – This promise was fulfilled by Joshua, Gideon, Samson, David, and others.
- 26:10 – “clear out the old because of the new” – This is a very abundant harvest.
- 26:12 – “I will walk among you” – God will bless His people with His presence.
- 26:13 – “upright” – This not only pertains to the moral sense, but to walking with integrity in all aspects of life.
- God doesn’t want His people to live in bondage. (Gal. 5:1)
- 26:16 – “terror” – Lit. “confusion of mind.” This is the kind of terror you feel when you cannot control what is going on.
- “wasting disease” – This describes the disease that slowly consumes the body.
- 26:18 – “if you do not obey Me” – These punishments should serve to push them back to the Lord.
- Righteousness exalts a nation, but sin is a reproach to any people. (Prov. 14:34)
 - Isaiah 26:9 – “for when Your judgments are in the earth, the inhabitants of the world will learn righteousness.”
 - “seven times more for you sins” – Hebrew idiom meaning “in a fuller way.”
- 26:21 – “contrary” – Lit. “a hostile meeting with the intention of fighting.”
- 26:25 – “pestilence” – Lit. “plagues.” (ie. West Nile Virus, Avian flu, tuberculosis, etc.)
- 26:29 – “eat the flesh of your sons” – This actually happened in Jewish history during the Babylonian siege of Jerusalem.
- 26:33 – “scatter you” – This happened a few times throughout Israel’s history; the last being the NT dispersion of Israel by the Romans. The Jews were called the “diaspora” meaning “the dispersed.”
- 26:34 – “the land shall rest” – This is what happened during the 70-year Babylonian captivity.
- 26:36 – “sound of the shaken leaf” – This is speaking of the fear and lack of confidence that results in rebelling against God.
- 26:40 – “if they confess” – In Daniel 9, Daniel repeatedly repents for his sin and the sin of the people.
- God asks them to own and admit their sin.

26:42 – “I will remember the land” – God sees that real estate.

- Michael is the archangel over Israel. (Dan. 10:21; 12:1)
- Romans 8:22 says that “the whole creation groans and labors with birth pangs together until now” with “the earnest expectation of the creation eagerly [awaiting] for the revealing of the sons of God.” (Rom. 8:19)
- Dominion Theology that says the Church takes Israel’s promises because of Israel’s failures fails to take into account Romans 11 and God’s final plan to fulfill the purpose of Israel.

26:45 – “their ancestors” – The ancestors of the future Jew awaiting the promises of God are those God is speaking to in Lev. 26.

Chapter 27:

27:2 – “vow” – Vows are free-will. Nobody forced them to make that vow to begin with.

- These vows pertain to the promised land, and the promised land was a land taken by faith. Vows seem to be expressions of self-confidence. God is reinforcing something about the land in these instructions.
- It seems to be that vows are expressions of self-confidence. Jesus said “let your ‘Yes’ be ‘Yes’ and your ‘No,’ ‘No.’ ” (Matt. 5:37)

27:3 – “your valuation” – The price was based on the work one could do physically. It was not an estimation of their value to God or to the nation.

- “fifty shekels of silver” – Warren Wiersbe estimates this to be about 4 years of income.

27:6 – “up to five years old” – The parents make this vow.

27:10 – “both it and the one exchanged” – They weren’t to exchange a bad one for a good one.

27:15 – “add a fifth” – God made it expensive to get it back. This is a 20% increase.

- God makes it expensive to be a backslider.
- Our vows are important to God. It is better not to vow than to vow and not do it. (Eccles. 5:2-5; Prov. 20:25)

27:26 – “the firstborn” – They were not to dedicate to the Lord what is already His.

27:28 – “devote to the Lord” – The Hebrew refers to the irrevocable giving over of things or persons to the Lord, often by totaling destroying them. Devoting something was far more serious than dedicating it to sacred use. The devoted things became totally the Lord’s.

- Jericho was set apart as devoted to the Lord, and therefore was to be completely destroyed and used for no other purpose. (Josh. 6:17)

27:30 – “tithe” – There were 3 tithes in Israel. A tenth was given to the tabernacle, a tenth was eaten before the Lord (Deut. 14), and every third year a tenth was given for the poor.

- They were not to give the Lord the tithe with only the beat up sheep. If they were trying to scam the Lord by exchanging bad for good, He will take both.