



# Leviticus

Leviticus 1-27 (Information Sheet)

An overview of the book of Leviticus, the offerings, the priest, and the feast.

## Storing Up Treasures:

Discovering The Rich Teaching Of Scripture



### The Name

Leviticus means “pertaining to the Levites.” The Levites were the members of Aaron’s family who were not ordained as priest, but were responsible to help the priest in the service of the tabernacle (Numbers 3:1-13). This is why priests are mentioned more than twice as much as the Levites in Scripture. The Jews have another name for the book which is more precise based upon it’s content, *torah kohanim*, which means “The Law of the Priest.” The central figure in Leviticus is Aaron the high priest. This book contains the divine instructions for the priest concerning the various sacrifices, the feast, and the laws of separation (what was clean and what was unclean).

# Leviticus

However, while it is true that in eight passages Moses speaks directly to the priest, in seventeen places he is told to speak to the children of Israel. Leviticus is a book of instructions for the priestly nation and their priestly representatives. God had promised to make Israel, “a kingdom of priests” (Exodus 19:6). The common Israelite was to see his life as a priestly service to God, and therefore needed to know what was required. The representative priest who served in the Tabernacle also needed to know how to do his priestly duties. In this way Leviticus deals with the common and ceremonial duties of God’s kingdom of priest.

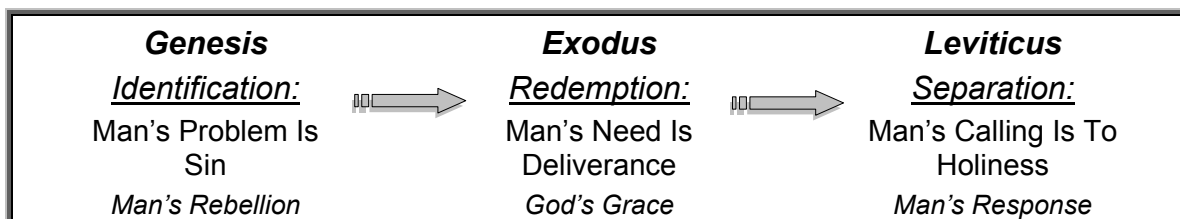
Collected from "Outlines on the O.T." Wiersbe; "The Pentateuch," James Smith; ISBE "Priest and Levites" Wiener

### The Theme

**A Holy People.** The order of the first books of the Bible are an illustration of the way that God chooses to save any person. First, there is an identification that sin has separated you from your Creator, and there is nothing you can do to restore the relationship. Then God reaches out in grace to provide a way for redemption. Once redeemed man then seeks to live wholly devoted to God. Therefore, there is a close connection between Exodus and Leviticus which is evident when one compares how Exodus ends and Leviticus begins:

*“Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.” ... “Then the Lord called to Moses and spoke to him from the tent of meeting, saying...” (Exodus 40:34; Leviticus 1:1).*

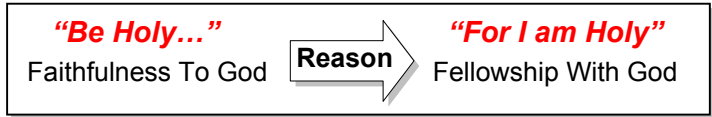
God now dwelling among His people teaches them how to live as His people.



**Purpose Of Love.** One way to look at the book of Leviticus is that it fleshes out the two tablets of the Law, love God, and love your neighbor. Leviticus spells out how to approach God with reverential love, and also provides sound regulations that will cause you to act lovingly toward your neighbor (In fact, the second greatest commandment was identified by the Lord from Leviticus 19:18).

**Practice Of Holiness.** But simply put the key theme in the book of Leviticus is holiness. God having redeemed Israel now calls upon her to live separate, distinct lives. The word “holy” is found over 130 times in the book. The theme is further intensified by the differentiation between the “clean and unclean,” a contrast that appears over 180 times in the book. The verse that best captures the heart of this book can be found in

Leviticus 19:2, *“Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the Lord your God, am holy.’”* (Leviticus 19:2). Calling the



redeemed to live a holy life is also the heartbeat of the New Testament (1 Peter 1:13-25). However, it should be recognized that the holiness described in this book is simply a means to an end, fellowship with God. *“Be holy, because I am Holy.”* Lasting, genuine, fellowship with God is the ultimate goal of Leviticus.

### **The Greatness of Leviticus!**

Griffith Thomas in his book *“Through The Pentateuch”* has offered an excellent development of the holiness theme of Leviticus under these seven headings.

**The Great Problem: Sin.** The fact of sin is recognized in the whole book. Sin is unlikeness to God, distance from God, and wrong done against God. By sin man is excluded from nearness to God and communion with him.

**The Great Provision: Sacrifice.** The words *offering* and *sacrifice* appear over ninety times. Two other words of high frequency are *blood* and *life*. The key phrase in the book, “before the Lord,” appears some sixty times. The fact of redemption is the key to the whole book. The redemption is achieved through substitution, imputation, and death. The innocent animal pays the death penalty for the guilty sinner. Redemption from death is founded on righteousness and therefore is possible only through blood (life) poured out.

**The Great Power: Priesthood.** Man can and must approach God through divinely appointed mediators. Reading the Book of Leviticus, the Christian is reminded of his need for an intercessor, a priest superior to Aaron and his family. That need is met in Jesus who offered up his own blood once for all time on behalf of sinful man.

**The Great Plan: The Day of Atonement.** Once each year the high priest was to enter the Holy of Holies with blood to atone for the sins of the priesthood and the nation. A goat was driven into the wilderness to symbolize the removal of sin.

**The Great Possibility: Access to God.** Man can come into fellowship with God and can maintain that fellowship.

**The Great Principle: Holiness.** God’s holiness demands holiness on the part of those who are his people. The word *holy* and its cognates appears some 131 times in the book. Closely related is the concept of cleanness. The word *clean* with its cognates and contrasts appears some 186 times. Leviticus stresses (1) clean food (ch. 11), (2) clean bodies (12:1–13:46), (3) clean clothes (13:47–59), (4) clean houses (14:33–57), (5) clean contacts (ch. 15), and (6) a clean nation (ch. 16). The verse which captures the essence of the book is Leviticus 19:2, “Ye shall be holy, for I the Lord your God am holy.”

**The Great Privilege: The Presence of God.** When man approaches God in the prescribed manner, he enjoys the presence of God and consequent blessing.

## Outline of Leviticus

### ***Fellowship Through Sanctification***

|  |                        |
|--|------------------------|
| <b><u>The Ground Of Fellowship – Sacrifice</u></b> | <b>Leviticus 1-17</b>  |
| A. Oblation (offerings)                            | 1-7                    |
| B. Mediation (priests)                             | 8-10                   |
| C. Separation (clean from unclean)                 | 11-16                  |
| D. Reconciliation (Day of Atonement)               | 17                     |
| <br>   |                        |
| <b><u>The Walk Of Fellowship – Separation</u></b>  | <b>Leviticus 18-27</b> |
| A. Sanctification (eating, drinking, sexual)       | 18-22                  |
| B. Celebration (religious festivals)               | 23-34                  |
| C. Ratification (continuing dedication)            | 25-27                  |

The *first section* of the book deals with the sacrifices, for we cannot approach God apart from the shed blood. The word “blood” is found eighty-eight times in Leviticus. This section can describe how the sinner attains fellowship with God.

The *second half* of the book covers the laws of purity, explaining how the people must live separated lives to please their Lord. This section can describe who the believer maintains fellowship with God.

This relationship between God’s ordained sacrifice and our life of separation is still the basis of our fellowship with God today. We need the blood of Christ, the Perfect Sacrifice, to cleanse us from sin, and we need to obey the Word and walk in purity and holiness in this present evil world. All of this is seen in type and symbol in Leviticus.

***Leviticus & Us!***  
1 John 1:6-2:2

“<sup>6</sup>If we claim to have **fellowship** with him yet walk in the darkness, we lie and do not live by the truth. <sup>7</sup>But if we walk in the light, as he is in the light, we have **fellowship** with one another, and the blood of Jesus, his Son, purifies us from all sin. <sup>8</sup>If we claim to be without sin, we deceive ourselves and the truth is not in us. <sup>9</sup>If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. <sup>10</sup>If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives. <sup>1</sup>My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. <sup>2</sup>He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” (1 John 1:6-2:2).

Separation

Sacrifice

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***The Basis & Walk Of Fellowship***

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Separation

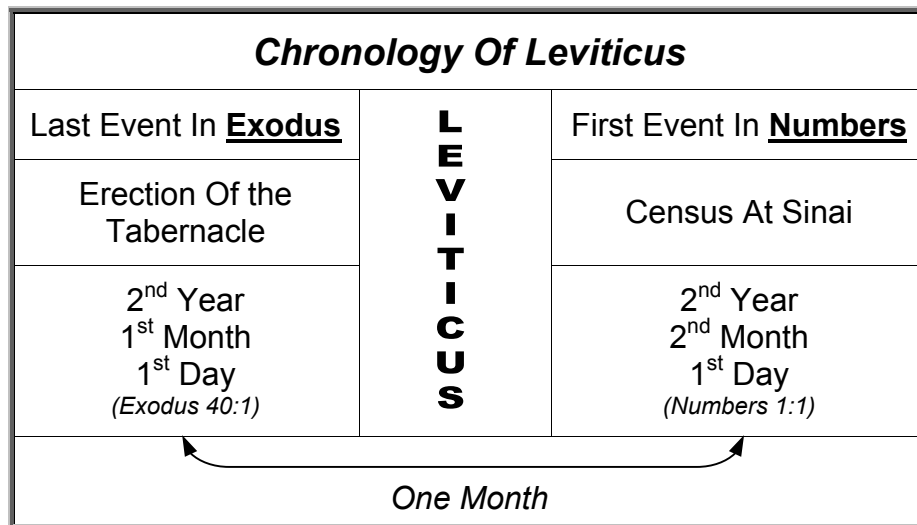
Sacrifice

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## The Chronology Of Leviticus

Both the introduction (1:1) and the conclusion of Leviticus (27:34) clearly indicate that the setting in this book is the same as in the final chapters of Exodus. The book contains laws given to Moses at Mt. Sinai. Another strong tie to Exodus is found in the account of the ordination of Aaron and his sons which is the completion of the instructions found in Exodus 29. The last event in Exodus, the erection of the Tabernacle, is dated to the first day of the first month of the second year of the Exodus (Ex 40:17). The first event in Numbers, the census at Sinai, is dated to the first day of the second month of the same year (Nm 1:1). Leviticus, therefore, covers only one month.



From "The Pentateuch" James Smith

It took the people of Israel three months to travel from Egypt to Mount Sinai. Once there at the base of the mountain they stayed a full year. During that year God gave them His Word, the Law which He gave through Moses, and He gave them the blueprint for His place of special worship, the Tabernacle. God was saying to His people, "There is my Word, walk in it. This is my house, worship in it." The themes of walk and worship are developed in more detail in the book of Leviticus than another other book of the Pentateuch, and is therefore the center and heart of the books of Law.

### **Practical Lessons From Leviticus**

Warren Wiersbe identifies some relevant lessons for today from the book of Leviticus by saying, "We do not practice the Levitical sacrifices today, but this book still carries some weighty practical lessons that we would do well to ponder."

- ★ **The Awfulness Of Sin.** There must be the shedding of blood to atone for sin. Sin is not something light and unimportant; it is hateful in the eyes of God. Sin is costly—every sacrifice was an expensive thing to the Jewish worshiper.
- ★ **The Holiness Of God.** God makes a distinction in this book between the clean and the unclean. He also warns His people, "Be holy for I am holy" (11:44).
- ★ **The Graciousness Of God.** He provides a way of forgiveness and restoration! Of course, this "Way" is Christ, "the new and living way" (Heb. 10:19ff). The OT sacrifices pointed to the coming Savior. The phrase "it shall be forgiven" is used at least ten times in Leviticus." Add to this the fact that one's economic condition was taken into account so that all could find atonement through sacrifice.

# Seeing The Savior

Hearing The Message Of The Bible



Not all the information in this section will be prophetic in nature, pointing to the Messiah, but the general topics certainly foreshadow the person and work of Jesus. The material presented will fall under the following outline:

- ❖ **The Offerings Of The Tabernacle**
  - Two Categories Of Offerings
  - Living By Faith (The faith necessary to the offerings)
  - Summary Chart Of Offerings
  - The Offerings & Their Fulfillment
- ❖ **The Priest Of The Tabernacle**
- ❖ **The People Of The Tabernacle**
  - Love Your Neighbor
- ❖ **The Feast Of The Tabernacle**

## The Offerings Of The Tabernacle: Two Categories Of Offerings

The five offerings can be placed into two general categories. Those offerings to be used for the purpose of restoring broken fellowship. This would include the sin and trespass offering. And secondly, those offerings to be used for the purpose of maintaining fellowship. These would include the burnt, the meal, and the peace offering (also the special red heifer offering of Numbers 19).

| <b>Maintaining Fellowship</b><br>"Pleasing Aroma"<br>Voluntary |                |                | <b>Restoring Broken Fellowship</b><br>No "Pleasing Aroma"<br>Compulsory |                   |
|--|----------------|----------------|---|-------------------|
| Burnt Offering   | Grain Offering | Peace Offering | Sin Offering  | Trespass Offering |

← **The Order of Man's Approach To God**

Inspired by "Wilmington's Guide To The Bible"

Note also the order of these offerings. In our study of the Tabernacle we saw that the furniture of the Tabernacle is given in the reverse order of human approach. God begins with the Ark in the Holy of Holies, moving outward from Himself toward man. The same order is followed in these Levitical offerings. God begins with the Burnt offering and ends with the Trespass offering. He leaves off where we begin, "**dead in our trespasses and sins**" (Ephesians 2:1). God makes us alive in Christ so that we might give our bodies as a living sacrifice (burnt—whole) unto Him.

Trust!

### Living By Faith

One can not miss the extreme detail in the types of sacrifices and the manner in which they were made. And what is interesting is that God never explains why. He just tells them what to do, how to do it, and when to do it. If God told everyone why He does all He does, it would require no faith. But for Him to say, "Do this, and you shall live," requires that you do it without knowing all the "why's," and thus you truly live by faith.

Obey!

## The Offerings Of The Tabernacle: Summary Chart

The first seven chapters describe five main offerings that were made in behalf of the people in the Tabernacle. God in his mercy provided a way for sinful humanity to approach their holy God, through a blood sacrifice, the innocent dying for the guilty. The process is summed up by God in a key verse, not only in Leviticus, but in the Bible,

*“The life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.” (Leviticus 17:11).*

Leviticus reminds us that if we’re to receive forgiveness we must come to God on His terms, and His terms demands blood. That’s how serious sin is. *“The day you eat of it (sin) you will die”* *“the wages of sin is death”* (Genesis 2:17; Romans 6:23). The penalty must be paid. The chart below summarizes the offerings and how they are fulfilled in Christ. Each offering will be developed in more in the next section.

### Offerings Of The Tabernacle

| Name of Offering   | Reference                             | Offered  | Occasion   | Purpose   | Fulfillment<br><i>(Picture of Christ)</i>   |
|--|---------------------------------------|--|--|---|---|
| <b>Burnt Offering</b>  | Leviticus 1; 6:8-13                   | Bull, ram, male goat, male dove, or young pigeon without blemish (depending on economic status)                                    | <i>Regular</i> - every morning and evening, Sabbath - double offering; Also at New Moon; 3 great festivals; Day of Atonement; feast of Trumpets.<br><i>Special</i> - consecration of priests, removal of ceremonial uncleanness, cleansing of lepers, purification of women, Conclusion of Nazirite vow or breach in vow, etc.<br><i>Freewill</i> - any solemn occasion: dedication of Tabernacle or Temple. | Entire surrender to God;<br>Devotion & commitment   | <b>His Perfect Commitment</b><br>His total consecration to His Father’s will                |
| <b>Grain Offering</b><br>Also known as Meal or Tribute Offering                                  | Leviticus 2; 6:14-23; 7:11            | Flour, bread or grain made with olive oil and salt (unleavened) or incense. Accompanied by wine                                    | <i>Public</i> - 12 loaves of the bread of the Presence and on the 2nd day of Passover; two wave loaves at Pentecost.<br><i>Private</i> - High Priest daily offering; consecration of priests; in substitution for a sin offering (poverty); jealousy (Numbers 5:15).<br><i>In conjunction with burnt or peace offerings.</i>   | General thankfulness for first fruits;<br>Acknowledgment that all things come from God        | <b>His Perfect Character</b><br>(His sinless service)                                       |
| <b>Peace Offering</b><br>Types of offerings: Thank, Fellowship, Vow, Votive or Freewill Offering | Leviticus 3; 7:11-36; 22:17-30; 27    | Male or female animal without blemish according to wealth (blemished allowed for Freewill Offering)                                | <i>Public</i> - festive inauguration - kings; feast of Pentecost; appointed festivals.<br><i>Private</i> - free impulse; unexpected blessing; fulfillment of vow; Seek special blessing; general thankfulness.   | Symbolizes fellowship with God - Well-being   | <b>His Perfect Communion</b><br>(His work on the cross, which enables us to fellowship God) |
| <b>Sin Offering</b>  | Leviticus 4:1-5:13; 6:24-30; 12:6-8   | Priest or congregation: bull; king: he goat; individual: she goat, lamb, dove, pigeon or flour (econ. status) all without blemish. | <i>Regular</i> - new moon; Passover; Pentecost; feast of Trumpets; feast of Tabernacles; Day of Atonement; consecration of Priests.<br><i>Special</i> - individual sin of ignorance; ceremonial defilement - women, leprosy, physical discharges, etc.   | Penalty or offering for unintentional sin; For propitiation and atonement; General Redemption | <b>His Perfect Atonement</b><br>(His bearing our sins)                                      |
|  | <i>Numbers 19:1-10</i>                | <i>Red Heifer</i>  | <i>Unclean after contact with the dead</i>   | <i>Purification from Sin</i>  |   |
| <b>Guilt Offering</b>  | Leviticus 5:14 - 6:7; 7:1-6; 14:12-18 | Ram or lamb without blemish  | <i>Special sins</i> - Withholding of any sacrifice (that which belongs to God); fraud; suppression of truth; perjury; rape of a betrothed slave; purification of a leper   | Ransom for a special wrong; For the injury of sin   | <b>His Perfect Payment</b><br>(His payment for the damage of sin)                           |

## The Offerings Of The Tabernacle: And Their Fulfillment

*Hebrews 10:1–14 makes it clear that in Christ we have the complete fulfillment of each of the Old Testament sacrifices. These five special sacrifices illustrate to us the various aspects of the Person and work of our Savior. (However, do not try to press every detail of each type. Some of the instructions for the sacrifices, for example, had practical purposes behind them and need not be made to carry special spiritual lessons.)*

### The Burnt Offering – Jesus’ Perfect Commitment (Leviticus 1)



This sacrifice had to be a perfect male of the first year, the very best that was in the herd. The offerer would then place his hands on the head of the sacrifice, thus identifying himself with the animal, and as it were, transferring his sin and guilt to the innocent one. The animal was then skinned, cut into pieces, and burned completely on the altar. **“All on the altar”** (v. 9) is the key phrase. The entire animal was given to God as it was burned in the fire. The idea of a burnt offering then is something that was totally consumed.

This is a picture of our Lord’s complete dedication of Himself to God. This is the lesson the Hebrew writer draws from how the sacrificial system foreshadowed Christ. He quotes Jesus as saying, **“I have come to do Your will, O God”** (Heb. 10:9). Nothing held back, so He could come before the Father at the time of His death and say, **“I have finished the work You have given Me to do. I have glorified You on the earth.”** (John 17:4-5). The burnt offering, totally consumed, reminds us of Jesus perfect commitment to the Father.

Through His example we learn that we must be totally consumed with the will of the Father as well. Romans 12:1–2 instructs Christians to give themselves as living sacrifices—as living burnt offerings—wholly dedicated to God. Just as the priests were to maintain a **“continual burnt offering”** (6:12–13), so we are to be constantly dedicated to the Lord for His glory.

### The Grain Offering – Jesus’ Perfect Character (Leviticus 2)



The grain offering could be fine flour, flour baked into cakes, or even dried ears of corn. The fine flour speaks to us of Christ’s perfect character and life. There must always be salt with the offering (v. 13), symbolizing purity and absence of decay, for there was no corruption of any kind in Christ. The offering was never to have leaven, which symbolizes sin (1 Corinthians 5:6–8; Mark 8:15), for there was no sin in Christ.

Taken all together the grain offering highlights purity, and thus points us to the sinless service of Jesus, His perfect character that allowed Him to be an acceptable sacrifice for sins, the sinless for the sinful (Hebrews 2:17-18; 4:15). Jesus calls us to follow in His steps in offering ourselves as pure vessels for the Lord’s use, **“If a man cleanses himself from the latter, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work.”** (2 Timothy 2:21; also 1 John 3:1-3).

### **The Peace Offering – Jesus’ Perfect Communion (Leviticus 3)**

This procedure was about the same as the procedure for the burnt offering, except that the offerer received back some of the animal and feasted upon it. The best was first given to God (vv. 3–5), but the rest was to be eaten by the offerer according to the rules laid down in 7:11–21. This was to be a joyful feast, illustrating the fact that there was peace between the offerer and the Lord, that the barrier of sin had been removed (A blessed

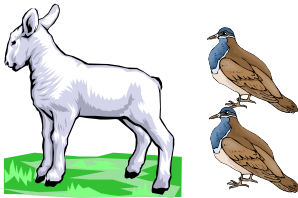


feast that foreshadowed the Lord’s Supper, and is also a reminder that God’s people must feed on Christ if they are to be strong (John 6)).

“For **he himself is our peace**, who has made the two one and has destroyed the barrier, the dividing wall of hostility,” (Ephesians 2:14). “He came and preached peace to you who were far away and peace to those who were near.” (Ephesians 2:17). “and through him to reconcile to himself all things, whether things on earth or things in heaven, by making **peace through his blood**, shed on the cross.” (Colossians 1:20).

Apart from Christ, there can be no peace. It required the blood of the cross for the sin problem to be settled once and for all. Now, therefore Christ can say, **“Peace I leave with you; my peace I give you.”** (John 14:27). And we can live in the full assurance that, **“since we have been justified through faith, we have peace with God through our Lord Jesus Christ,”** (Romans 5:1). Jesus has become our Peace Offering, securing perfect communion with God.

### **The Sin Offering – Jesus’ Perfect Atonement (Leviticus 4)**



The regulations concerning the sin offering are given four times in this chapter covering everyone from the lowliest Israelite to the highest ruler. The point is that all men need forgiveness. No person, no matter how powerful or how weak will be exempted from the guilt of their sin. Therefore all need a sin offering. Also underlining this point that all need a sin offering is that God in His grace provided a way for all, even the poorest to access His forgiveness. The poor man who could not afford a lamb could offer two doves or two pigeons (5:7). This was the humble sacrifice Mary and Joseph brought showing the poverty into which the Lord was born (Luke 2:24).

Note also that the sacrifice was not burned on the brazen altar. It was taken outside the camp and burned in a clean place. Sin has no place among the people of God.

Jesus fulfilled this sacrifice by becoming our sin offering to God. **“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”** (2 Corinthians 5:21). **“He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.”** (1 Peter 2:24). His blood became the perfect and final atonement for the sinful.

In addition Jesus bore the shame of taking our sins outside the camp. A beautiful picture in that it speaks of our sins being taken away from us. A challenging picture because it calls us to share in His shame.

<sup>11</sup>The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. <sup>12</sup>And so Jesus also suffered **outside the city** gate to make the people holy through **his own blood**. <sup>13</sup>Let us, then, go to him outside the camp, bearing the disgrace he bore.” (Hebrews 13:11-13).

## **The Trespass Offering – Jesus’ Perfect Payment**

The sin offering and trespass offering are closely related. This offering reminds us that sin is costly, and that where there is true repentance there will be restitution and repayment. In 5:14–19 we have trespasses against God emphasized, while in 6:1–7, the emphasis is on trespasses against other people. In both cases, sin was looked upon as a debt to be paid, and, of course, that debt was fully and finally paid by Christ.

“It Is Paid!” is written across our debt of sin. Colossians 2:14 talks about “the certificate of our debt.” Visualize, if you can, God making out a bill for you for all that sin. There is no way can you pay it off. Jesus Christ took the bill to the cross, and through His death stamped right across it “Paid in full.” The title He bore over His head on the cross was, “King of the Jews,” but the unseen title, the reason for Him being there, was the list of our sins. Jesus left that list of sins nailed to the cross for those who would believe in Him.

“<sup>13</sup>And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, **having forgiven you all trespasses**, <sup>14</sup>having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has **taken it out of the way**, having nailed it to the cross.” (Colossians 2:13-14).

***We do not need any sacrifices today.***

***“For by one offering He has perfected forever those who are being sanctified” (Heb. 10:14).***

***Hallelujah, what a Savior!***

## **The Priest of The Tabernacle**



*Leviticus 8 – 10 describe the priest of the Tabernacle. In this section we learn some important principles about how one should approach God.*

### **Approach God In Consecration (Leviticus 8).**

Chapter 8 gives a detailed description of Moses Consecrating Aaron and his sons to do the work of a priest. From this we learn that God allows only those who are consecrated to approach Him in worship. There is a strange part of the ceremony where Moses touches Aaron's right ear lobe, right thumb, and right big toe with the blood of the sacrifice, to use an idiom, it means that he was consecrated, "head to toe." We are consecrated through the blood of Jesus, and through our obedience to His word.

### **Approach God Through Mediation (Leviticus 9).**



A key phrased used over 10 times in this book is that the priest would "*make atonement for the people*" (4:35; 5:6,10,13; 5:7; 9:7; 14:29,31; 14:53; 16:30). The priests were mediators to God on behalf of the people. Israel was being taught that their sins could only be taken care of by the actions of another. So, they looked for a more perfect mediator, who could totally, and completely mediate between a Holy God and sinful men. That mediator was Christ, "*For there is one God and one mediator between God and men, the man Christ Jesus*" (1 Timothy 2:5, see also, Hebrews 5, 8-10).

Also, through their service we learn that God calls us as well to minister in His name on behalf of others. Not that we are mediators, there is only One Mediator between God and Man, but we do serve others in the name of that Mediator. God's means of saving people is through the gospel preached (1 Corinthians 1:18). God's means of building up the believed is through mutual exhortation of the saints (Hebrews 10:25).

### **Approach God Without Violation (Leviticus 10).**

Chapter 10 shows us what happened when these laws were taken lightly by two of Aaron's sons. God has never taken worship lightly, and neither should we. In Acts 5 we have a surprisingly similar example in the early church in the persons of Ananias and Sapphira. In any era God wants His people to know that He knows the hearts of His worshippers, if they are faithfully obedient or not.



## The People of The Tabernacle: Love Your Neighbor

At the heart of the book of Leviticus is a section that Jesus highlighted as the illustration of the second greatest commandment, *“Love your neighbor as yourself”* (Leviticus 19:18; Mark 12:31). The motivation for demonstrating this kind of love was not upon the goodness of your neighbor, or upon the disposition of your personality. The motivation of this kind of love is rooted in the character of God. The chapter begins with, *“Be holy because I, the Lord your God, am holy.”* (Leviticus 19:2). Because of the distinct kind of love God demonstrates, allowing the rain to fall on the just and the unjust (Matthew 5:43-48), they too were to love their neighbor in a totally other way. These laws are the outgrowth of the second tablet of the Decalogue.

| <b>Loving Your Neighbor Today!</b><br><i>Leviticus &amp; the Christian</i> |   |
|--|---|
| <b>Leviticus</b>   | <b>New Testament</b>  |
| <b>Respect for Parents</b> (19:3)  | <p>“<sup>1</sup>Children, obey your parents in the Lord, for this is right.” (Ephesians 6:1).</p> <p>“<sup>20</sup>Children, obey your parents in everything, for this pleases the Lord.” (Colossians 3:20).</p>  |
| <b>Sinfulness of Idolatry</b> (19:4)                                       | <p>“<sup>14</sup>Therefore, my dear friends, flee from idolatry.” (1 Corinthians 10:14).</p> <p>“<sup>5</sup>Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry.” (Colossians 3:5).</p>   |
| <b>Practicing Generosity</b> (19:9,10)                                     | <p>“<sup>27</sup>Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.” (James 1:27).</p> <p>“<sup>10</sup>All they asked was that we should continue to remember the poor, the very thing I was eager to do.” (Galatians 2:10).</p>   |
| <b>Sinfulness of Stealing</b> (19:11)                                      | <p>“<sup>28</sup>He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.” (Ephesians 4:28).</p>  |
| <b>Sinfulness of Lying</b> (19:11)   | <p>“<sup>9</sup>Do not lie to each other, since you have taken off your old self with its practices” (Colossians 3:9).</p>  |
| <b>Sinfulness of Bigotry</b> (19:15)                                       | <p>“<sup>1</sup>My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism.” (James 2:1).</p> <p>“<sup>9</sup>But if you show favoritism, you sin and are convicted by the law as lawbreakers.” (James 2:9).</p> <p>“<sup>21</sup>I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.” (1 Timothy 5:21).</p> |
| <b>Sinfulness of Gossip</b> (19:16)  | <p>“<sup>11</sup>We hear that some among you are idle. They are not busy; they are busybodies.” (2 Thessalonians 3:11).</p> <p>“<sup>15</sup>If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.” (1 Peter 4:15).</p>   |

## The Feasts of The Tabernacle

There were nine special feasts and rest times in Israel's calendar. The need for these feast days speak first of man's propensity to forget those things that are most important. These feasts days were to remind Israel of the kind of God they served. This would lead to the second reason for these feasts, man's need to celebrate. Having remembered the greatness of her God Israel would be moved to rejoice in His goodness. One problem with humanity is that they celebrate the meaningless, and ignore the meaningful, and thus miss the fullness of life God intends for them.

The feasts are clustered around two times of the year. Four feasts, Passover, First Fruits, Unleavened Bread, and Pentecost, all take place at the beginning of the Religious Year, in the month of Nisan. The other three feasts, Trumpets, Atonement, and Tabernacles take place at the beginning of the secular new year in the month of Tishri. (See Hebrew Calendar, page 48).

Taken together these special days reflect God's work in two ways. The first three are meant to remind believers of God's creative work. The last six of His redemptive work.

### The Remembrance of God's Creative Work

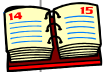
- ❖ **The Weekly Sabbath** (Exodus 20:8-11; Leviticus 23:1-3)
- ❖ **The Seven-Year Sabbath** (Exodus 23:10-11; Leviticus 25:2-7)
- ❖ **The Fiftieth-Year Sabbath** (Leviticus 25:8-16)

The Sabbath cycle was rooted in God's creation. These times of rest were to be a time of physical renewal for the people and their animals. In this way it was an act of God's benevolence. It was humanitarian towards God's people, and it was restorative to their land. In addition they were to be periods of spiritual reflection. It was a day for the people to reflect on their relationship with God (Psalm 92 was written for the purpose of being read each Sabbath day.) Such times of spiritual reflection would remind Israel of some important truths:

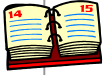
#### **What Sabbath Meant To Israel:**



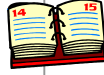
**Israel's Reminder To Trust In God.** Each Sabbath they did not work they were proclaiming that God was the source of their provisions, and He would provide. This aspect of utter trust in God was intensified in Seven-Year and Fiftieth-Year (Jubilee) Sabbaths. As in the Seven-Year Sabbath, the land was to lie fallow during the Year of Jubilee. The people would have to trust God to provide what they needed for the Seven-Year Sabbath (the forty-ninth), the Year of Jubilee (the fiftieth), and the fifty-first year when they would again plant seed. There would not be a new harvest until the next year. This required trust in God.



**Israel's Reminder Of The Creator.** The fourth commandment says that the Sabbath rest was just an imitation of God's rest. In this way Israel was reminded she existed not power the power of her own might, but by the powerful word of God who spoke all things into being.



**Israel's Reminder Of Their Deliverance.** The Sabbath day was to be a day when Israel would reflect on how God delivered them out of Egypt. *“Remember that you were slaves in Egypt and that the Lord your God brought you out of there with a mighty hand and an outstretched arm. Therefore the Lord your God has commanded you to observe the Sabbath day.”* (Deuteronomy 5:15).



**Israel's Reminder Of Their Covenant.** Each Sabbath was a day to remember the vows they had made to be faithful to God, and loyal to His will. All who saw this practice by the Israelites would know these people were uniquely God's. *“Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the Lord, who makes you holy.’”* (Exodus 31:13).

## The Remembrance of God's Redemptive Work

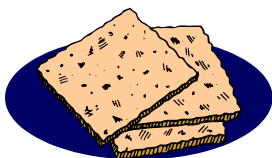
- |                                 |                      |
|---------------------------------|----------------------|
| ❖ The Passover Feast            | (Leviticus 23:4-8)   |
| ❖ The Feast of Unleavened Bread | (Leviticus 23:4-8)   |
| ❖ The Feast of First Fruits     | (Leviticus 23:9-14)  |
| ❖ The Feast of Pentecost        | (Leviticus 23:15-22) |
| ❖ The Feast of Trumpets         | (Leviticus 23:23-25) |
| ❖ The Day of Atonement          | (Exodus 23:26-32)    |
| ❖ The Feast of Tabernacles      | (Leviticus 23:33-44) |

### The Passover

Everything depends on the blood of the lamb. There could be no other feasts if there were no Passover. The religious year opened with Passover, which pictures the death of Christ. Jesus was put to death on the Passover, and became the *“Lamb of God who takes away the sins of the world,”* causing God's wrath to Passover us (John 1:29). *“Christ, our Passover lamb, has been sacrificed.”* (1 Corinthians 5:7). Jesus instituted another feast during His last Passover that continues the remembrance of deliverance, not from physical bonds, but from spiritual, eternal death—this is the Lord's Supper, to His honor.



### The Feast Of Unleavened Bread



This too has already been considered. It pictures God's people putting sin out of their lives (2 Corinthians 7:1) and feeding on the Lamb that they might have strength for the journey. Do not reverse these two feasts. Nobody is saved by putting away leaven (sin), and nobody will want to put away sin until first he or she has been saved

by the blood!

## The Feast of First Fruits

This feast was reserved for the land of Canaan, when the people would have fields and harvests. It would be impossible to celebrate such a feast in the wilderness. On the day after the “Passover Sabbath” (a Sunday, the first day of the week), the priest would wave the first sheaf of grain before the altar as a token that the whole harvest belonged to the Lord.

“<sup>20</sup>But **Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.** <sup>21</sup>For since death came through a man, the resurrection of the dead comes also through a man.” (1 Corinthians 15:20-21).



This is a picture of our Lord’s resurrection. Jesus was, in fact, raised from the dead on the Feast of First Fruits as a sign that His resurrection from the dead was simply the pledge of all those who would come after Him in faith.

Worshiping on the Lord’s Day is not the invention of the church, as some people teach. It was written into God’s calendar centuries before! Because Christ, the Firstfruits, is alive, the entire “resurrection harvest” belongs to God. Not one person will be forgotten. The promise is certain: **“Because I live, you shall live also”** (John 14:19).

## Feast Of Pentecost

“Pentecost” means “fifty,” and fifty days after Christ’s resurrection, the Holy Spirit came to believers (Acts 2). For forty days, Christ had ministered to His disciples (Acts 1:3), and for another ten days they had prayed and waited for Pentecost to arrive.

## The Feast Of Trumpets

The sacred seventh month was ushered in with the Feast of Trumpets (23:23–25). The blowing of a ram’s horn signaled that all regular work was to be suspended. Special offerings were presented. The trumpets may be a memorial to the giving of the Law at Sinai. There will come a time when the final trump will blow, and all creation will come to stop, and they will hear the voice of their Judge (1 Thessalonians 4:13-18).



## The Day Of Atonement



Other than the Passover there is no special day in Israel’s calendar that so pictures the work of Jesus Christ. As the High Priest entered behind the veil into the presence of God with blood on behalf of the sins of the people, so Jesus has **“entered the Presence behind the veil, not with the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.”** (Hebrews 6:19; 9:12). He also like that scapegoat was sent outside the gate to bear the sins that were placed on His head. The loneliness, helplessness of that wondering, cursed goat, gives us a picture of why Christ could shout from the cross, **“My God, My God, why have you forsaken Me!”**

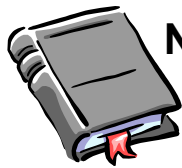
## The Feast Of Tabernacles

For seven days, the Jews were to live in booths, reminding them of God's provision and protection when they were in the wilderness. God wanted His people to remember the spiritual was more real than the physical. This reminds us of one of the basic New Testament teachings, that if the pilgrimage of the believer. Our citizenship is in heaven, and therefore we don't live for here alone. To remind ourselves that the material does not last, we have a different understanding of the permanency of things.

Contribution from "Wilmington Guide to the Bible." "O.T. Outlines" Wiersbe.

"So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal." (2 Corinthians 4:18).

"Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul." (1 Peter 2:11).

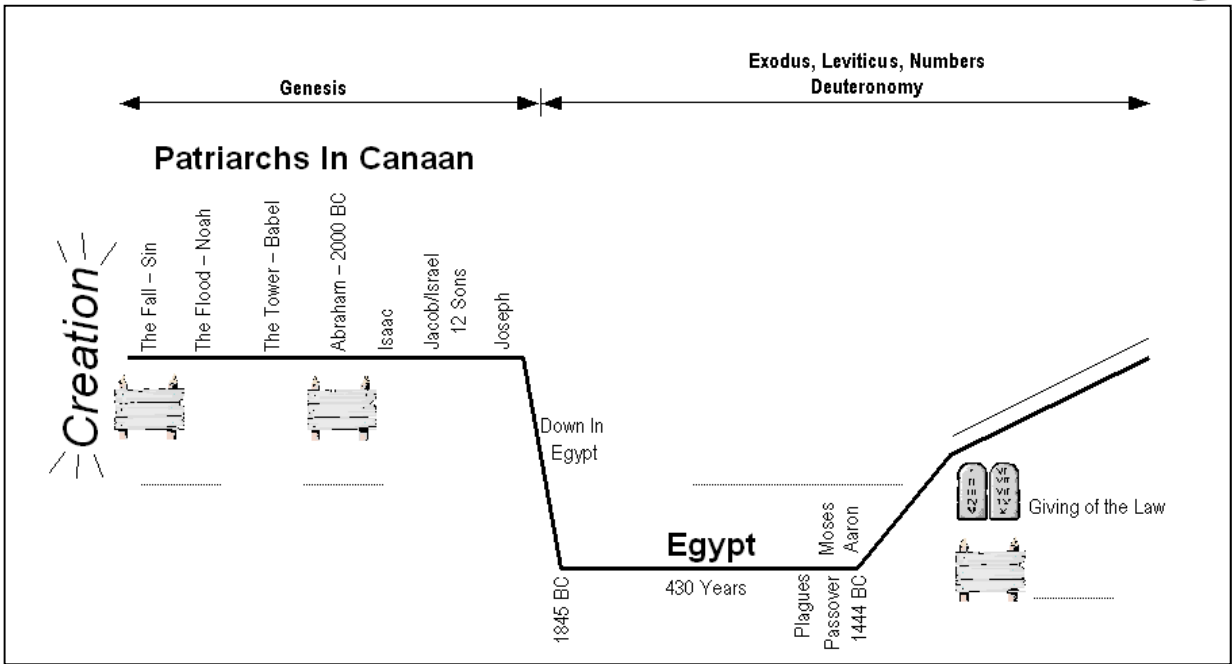


## Numbers

Part 1 – Numbers 1 - 20 (Work Sheet)

## Marking Time

Putting Your Study In Time



Write On The Timeline Above:



The Exodus



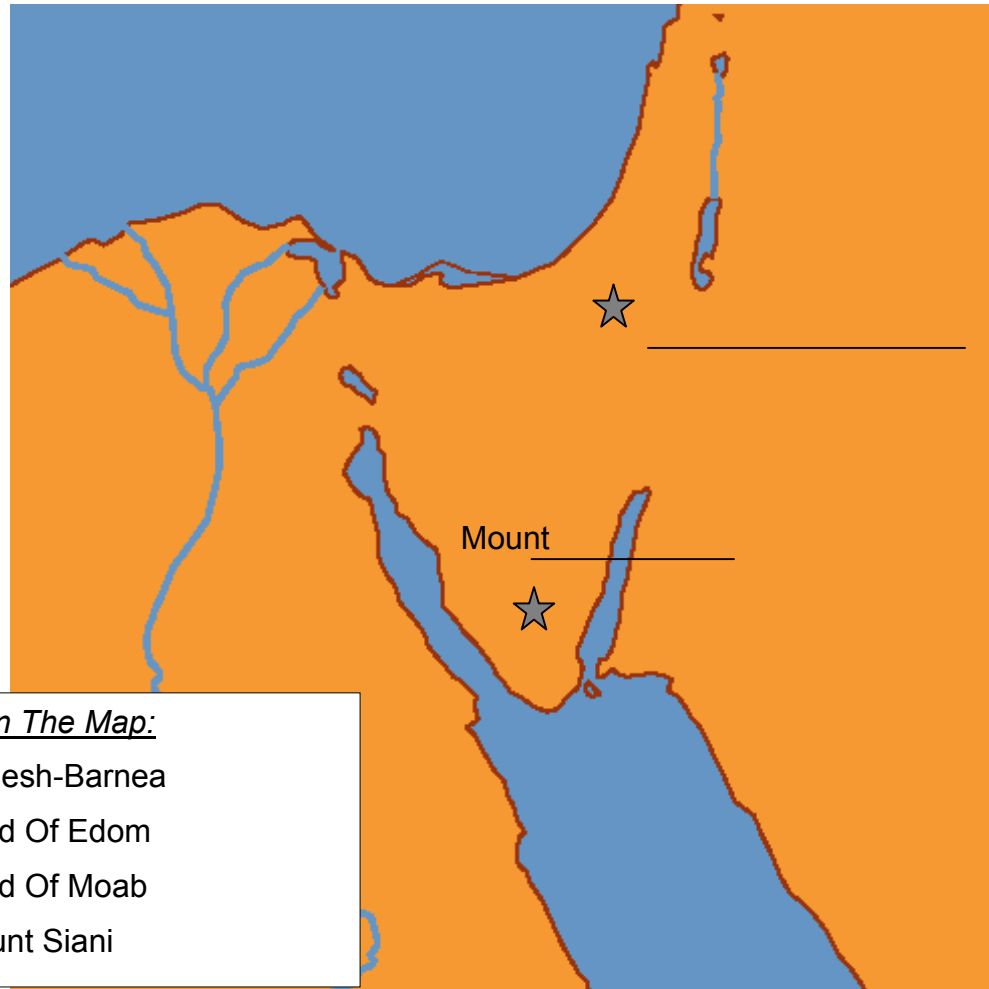
The Wilderness Wanderings



3 "Sign Post To The Savior" Passages

## Finding Your Place

*Putting Your Study In Place*



Write On The Map:

- Kadesh-Barnea
- Land Of Edom
- Land Of Moab
- Mount Siani

## Bringing It Home

*Record Your Own Discoveries & Applications*



- ♥ What is so important about how the tribal camps were arranged? (Numbers 2)
- ♥ Why did the people not go into the land of promise as God was leading them? Do we suffer from the same problem in doing the work of God today? (Numbers 13)
- ♥ How does God feel about those who rebel against those He puts in a place of authority? (example of Miriam & Aaron (Num. 12); Korah (Num. 16))