

Leviticus 1 The Burnt Offering

1. **Laws of Sacrifice (1:1–17:16)**
 - a. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - a). **The Bull. 1:1-9**
 - b). **The Ram. 1:10-13**
 - c). **The Birds. 1:14-17**

Lev 1:1 = Moses, Time to Listen.

Then the Lord called to Moses and spoke to him from the tent of meeting, saying,

Summary:

1. **The voice is coming from inside the Tabernacle.**
2. **The Lord is residing in the Holy of Holies.**

Lev 1:2 = Instructions for Offerings.

"Speak (**DABHAR**) to the sons of Israel and say to them, "When any man of you brings an offering (**QORBAN**) to the Lord, you shall bring your offering of animals from the herd or the flock.

Summary:

1. **There are options concerning what type of animal to bring.**
2. **A couple of volitional decisions are involved.**

Lev 1:3 = The Burnt Offering.

'If his offering is a burnt offering (**OLAH QORBAN**) from the herd, he shall offer it, a male without defect (**TAMIYM = 91x**); he shall offer it (**QARABH**) at the doorway (**PATACH**) of the tent of meeting, that he may be accepted before the Lord. (**RATZON = lit: for acceptance before the face of the Lord**)

Summary:

1. **Notice this offering is voluntary, but if one chooses to make it then certain requirements follow.**
2. **The offering was to be without any blemish, denoting the required perfection of the Substitute.**
3. **It was to be publicly presented at a specific location.**
4. **The Lord had the final say in the offering's acceptability.**

Lev 1:4 = The Offering is a Substitute for the Offeror.

'And he shall lay his hand on the head of the burnt offering, that it may be accepted (**Niph PF + w.c. RATZAH = that it may be accepted**) for him to make atonement (**KAPHER = covering**) on his behalf.

Summary:

1. The Offeror was to lay his hand upon the Offering, denoting the imputation of sins to the sacrifice.
2. This was a type to show that sins were covered until the Messiah would take them away. Cf Heb 10
3. This bull was an acceptable Substitute at this time in history to cover sins that had been committed.

Lev 1:5 = The Roles of the Offeror and the Priests.

'And he shall slay the young bull before the Lord; and Aaron's sons, the priests, shall offer up the blood and sprinkle the blood around on the altar that is at the doorway of the tent of meeting.

Summary:

1. The Offeror was required to slay the bull, denoting the fact that his own sins were responsible for its death.
2. The priests were then to intercede and sprinkle the blood of the sacrifice.
3. They were to act on behalf of the High Priest, who was a picture of the Great High Priest.
4. This sprinkling of blood did not save but rather denoted the Savior.
 - A. Christ, our Mediator, took our place to provide the real salvation. Heb 9:13-16
 - B. His "sprinkled blood" is the best. Heb 12:22-25
 - C. His "blood" is what saves. 1 Pet 1:1-2

Lev 1:6 = The Work of the Offeror is Not Finished.

'He shall then skin the burnt offering and cut it into its pieces.

Summary:

1. The officiating priest got to keep the skin for himself. Lev 7:8
2. The Offeror needs to appreciate and provide for those who serve the Lord.

Lev 1:7 = The Role of the Priests.

'And the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire.

Summary:

1. The priests were both workers and observers, in some sense like the angels. Heb 1:4
2. Our Great High Priest offered Himself. Heb 5:7-8
3. After the animal was slaughtered and prepared it was exposed to the fire of judgment.
4. This pictures the Lord offering Himself to pay for the sins of the world.

Lev 1:8 = The Offeror and the Priests were to work together.

'Then Aaron's sons, the priests, shall arrange the pieces, the head, and the suet (**fat**) over the wood which is on the fire that is on the altar.

Summary:

1. The priests role was to instruct the Offeror concerning the proper way to offer the sacrifice.
2. Priests were to follow the rules themselves and instruct others.

Lev 1:9 = All of the Burnt Offering is to be burned.

'Its entrails, however, and its legs he shall wash with water. And the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of a soothing aroma to the Lord.

Summary:

1. The cleaning of the entrails denotes that even the inner man needed cleansing, due to the Sin Nature.
2. Christ dealt with the curse “dying you shall die,” by dying spiritually to pay for personal sins and physically to pay for the Sin Nature.
3. Nothing was to be left for human consumption from this offering.
4. The “soothing aroma” denoted the fact that the Righteousness and Justice of the Father had been satisfied.
5. This satisfaction is known as “Propitiation” and is a key element of Theology.
 - A. Christ was the reality of this sacrifice. Rom 3:23-26
 - B. This sacrifice permitted Him to display mercy to sinners. Heb 2:17
 - C. Christ’s sacrifice covered the sins of the entire world. 1 John 2:1-2
 - D. Christ’s sacrifice is the greatest display of the Father’s love for us. 1 John 4:10

b). The Ram. 1:10-13

Lev 1:10 = The Choice: A Bull or a Ram?

'But if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall offer it a male without defect.

Lev 1:11 = Specific Directions.

'And he shall slay it on the side of the altar northward before the Lord, and Aaron's sons, the priests, shall sprinkle its blood around on the altar.

Summary:

1. The north side of the Tabernacle is where the Table of Shewbread was located. Exo 26:35
2. The north represented the awesome nature of the Almighty. Job 37:22-24
3. It was the supposed location of the “City of the Great King.” Ps 48:1-3
4. Even Satan recognized this location. Isa 14:13
5. In this context the symbolism seems to refer to the offering being presented directly before the face of the Awesome God.

Lev 1:12 = Like the Bull.

'He shall then cut it into its pieces with its head and its suet, and the priest shall arrange them on the wood which is on the fire that is on the altar.

Lev 1:13 = Ditto.

'The entrails, however, and the legs he shall wash with water. And the priest shall offer all of it, and offer it up in smoke on the altar; it is a burnt offering, an offering by fire of a soothing aroma to the Lord.

c). Still more choices. 1:14-17

Lev 1:14 = A Somewhat Limited Selection.

'But if his offering to the Lord is a burnt offering of birds, then he shall bring his offering from the turtledoves or from young pigeons.

Summary:

1. **The volition, not the cost, was the issue in the Burnt Offering.**
2. **These birds could be brought by anyone.**
3. **This portrays that all could partake of the Substitute.**
4. **At one part of the ratification of the Abrahamic Covenant, Abram offered up a turtledove and a young pigeon, along with a heifer, a female goat, and a ram. Gen 15:1-11**
5. **The dove required some effort to capture unless it had been domesticated as a pet, which would make it more difficult to offer.**

Lev 1:15 = The Priest Offered This.

'And the priest shall bring it to the altar and wring off its head, and offer it up in smoke on the altar; and its blood is to be drained out on the side of the altar.

Lev 1:16 = More Specific Instructions.

'He shall also take away its crop with its feathers, and cast it beside the altar eastward, to the place of the ashes.

Summary:

1. **The East was a reminder of the wind that parted the Red Sea. Exo 14:21**
2. **The opening into the Outer Court and the Tabernacle was on the east side. Exo 27:13**
3. **Messiah will come from the East to establish His eternal kingdom. Zech 14:1-11**
4. **These ashes denote the place of judgment, so this is a reminder of the promise that Christ would destroy all His enemies. Psa 110:1**

Lev 1:17 = A Little Different.

'Then he shall tear it by its wings, but shall not sever it. And the priest shall offer it up in smoke on the altar on the wood which is on the fire; it is a burnt offering, an offering by fire of a soothing aroma to the Lord.

Summary:

1. **Messiah's body would be broken.**
2. **All three offerings are acceptable.**
3. **Wealth is not an issue in salvation.**

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Leviticus 2

1. **Laws of Sacrifice (1:1–17:16)**
 - a. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift (Grain) Offering (2:1-16)**
 - a). **The Uncooked Gift Offering. 2:1-3**
 - b). **The Cooked Gift Offering. 2:4-10**
 - c). **The First Fruits Offering. 2:11-13**
 - d). **The Produce Gift Offering. 2:14-16**

Lev 2:1 = The Gift Offering.

'Now when **(if)** anyone (**NEPHESH**) presents a grain offering (**MINCHAH QARBAN**) as an offering to the Lord, his offering shall be of fine flour (**COLETH = 53x; fine flour**), and he shall pour oil (**SHEMEN = usually olive oil**) on it and put frankincense (**LEBONAH = 21x**); on it.

Summary:

1. **This offering is purely about the Gift that comes from God.**
2. **Again, the ingredients are to be from the best quality.**
3. **Without God's blessing, there is no grain so God should get the credit.**
4. **The oil represents the Holy Spirit blessing the Gift.**
5. **The frankincense gives the mixture a pleasing aroma indicating satisfaction to God.**

Lev 2:2 = The Procedure.

'He (**The Offeror**) shall then bring it to Aaron's sons, the priests; and (**he = The Offeror**) shall take from it his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer it up in smoke as its memorial (**'AZKARAH = 7x;**) portion on the altar, an offering by fire of a soothing aroma to the Lord.

Summary:

1. **Notice that the Offeror does not get to partake of this Gift Offering that is produce generated from the Lord.**
2. **The Offeror partakes of the Lord's production, the Holy Spirit, and is to keep the frankincense for himself.**
3. **The frankincense is for the Offeror to remember that He is blessed by the Lord.**
4. **This is a picture of the fact that everything belongs to the Lord and that He grants us the use of some resources.**
5. **Applying the tithe to this, the Offeror retains 90% of the produce.**

Lev 2:3 = Continued.

'And the remainder of the grain offering belongs to Aaron and his sons: a thing most holy (**QODESH QADASHIYM = a holy of holies; QODESH**), of the offerings to the Lord by fire.

Summary:

1. This offering represents the perfect Gift, that is indeed Holy.
2. Proper recognition of the Lord includes care for His bondservants.

1. **Laws of Sacrifice (1:1–17:16)**a. **For Approach to God (1:1–7:38)**1). **The Burnt Offering. 1:1-17**2). **The Gift (Grain) Offering (2:1-16)**a). **The Uncooked Gift Offering. 2:1-3**b). **The Cooked Gift Offering. 2:4-10****Lev 2:4 = The Baked Gift Offering.**

'Now when you bring an offering of a grain offering (**MINCHAH QARBAN**) baked in an oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.

Summary:

1. Again, these are voluntary offerings and can be brought to the Lord in several different and acceptable ways.
2. The keys are in the:
 - A. Sifted and Unleavened flour meaning that it has been checked and no evil is in the Gift.
 - B. Oil meaning that the Holy Spirit is mixed with the Gift.
3. Notice the simplicity of these recipes as things anyone can cook.

Lev 2:5 = The Griddle Offering.

'And if your offering is a grain offering made on the griddle, it shall be of fine flour, unleavened, mixed with oil;

Lev 2:6 = Further Instructions.

you shall break it into bits, and pour oil on it; it is a grain (**MINCHAH**) offering.

Lev 2:7 = The Pan or “Kettle” Offering.

'Now if your offering is a grain offering made in a pan, it shall be made of fine flour with oil.

Summary:

1. Options are given to the Offeror.
2. This indicates that even if a person has limited cooking skills, they can bring an acceptable offering.

3. By application, there are many ways to offer an “acceptable sacrifice,” even in the Church Age, from what the Lord has provided. 2 Cor 8:11-13
 - A. Your _____. Rom 12:1-2
 - B. Not flaunting your freedom at the _____ of others. Rom 14:16-19
 - C. By supplying _____. Php 4:18-19
 - D. Praying for those in _____. 1 Tim 2:1-4
 - E. Taking care of your family, especially the _____. 1 Tim 5:3-4

Lev 2:8 = Give it to the Priest.

'When you bring in the grain (**MINCHAH**) offering which is made of these things to the Lord (**YAHWEH**), it shall be presented to the priest and he shall bring it to the altar.

Lev 2:9 = The Priest shall offer it.

'The priest then shall take up from the grain offering its memorial portion, and shall offer it up in smoke on the altar as an offering by fire of a soothing aroma to the Lord.

Lev 2:10 = For The Priests.

'And the remainder of the grain offering belongs to Aaron and his sons: a thing most holy (**QODESH QADASHIYM**), of the offerings to the Lord by fire.

Summary:

1. The Mosaic Law was also practical in that it provided for those called into service by the Lord. Cf 2 Tim 2:4
 2. The relationship between the congregation and the priests was designed to show the relationship that everyone should have with the Lord.
 3. Anyone knowing the history of Levi should realize that they are not elite but only in that position by grace.
1. Laws of Sacrifice (1:1–17:16)
 - a. For Approach to God (1:1–7:38)
 - 1). The Burnt Offering. 1:1-17
 - 2). The Gift (Grain) Offering (2:1-16)
 - a). The Uncooked Gift Offering. 2:1-3
 - b). The Baked Gift Offering. 2:4-10
 - c). The First Fruits Offering. 2:11-13

Lev 2:11 = Leaven and Honey Prohibited.

'No grain offering, which you bring to the Lord, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the Lord.

Lev 2:12 = First Fruits not Offered on the Altar.

'As an offering of first fruits, you shall bring them to the Lord, but they shall not ascend for a soothing aroma on the altar.

Lev 2:13 = Always Add Salt.

'Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt.

Summary:

1. **Leaven and honey together produce fermentation and are thus off-limits in this offering.**
 2. **These two things were never to be offered with any MINCHAH OFFERING.**
 3. **On the other hand, no MINCHAH OFFERING was to be offered without salt.**
 4. **Keil & Delitzsch offered the following reasoning about the salt.**
 5. **The Jews were to remember the preserving character of God as they practiced this ritual.**
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1. **Laws of Sacrifice (1:1–17:16)**
 - a. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift (Grain) Offering (2:1-16)**
 - a). **The Uncooked Gift Offering. 2:1-3**
 - b). **The Baked Gift Offering. 2:4-10**
 - c). **The First Fruits Offering. 2:11-13**
 - d). **The Produce Gift Offering. 2:14-16**

Lev 2:14 = Produce.

'Also if you bring a grain offering of early ripened things to the Lord, you shall bring fresh heads of grain roasted in the fire, grits (**the kernels**) of new growth, for the grain offering of your early ripened things.

Lev 2:15 = Next Steps.

'You shall then put oil on it and lay incense on it; it is a grain offering.

Lev 2:16 = The Priest to offer part of the Offering.

'And the priest shall offer up in smoke its memorial portion, part of its grits and its oil with all its incense as an offering by fire to the Lord.

Summary:

1. **This offering is basically is designed to recognize the provision of daily bread by the Lord.**
2. **As is often the case, literal bread represents the importance of spiritual bread, that is the Lord.**
3. **Let us not forget to partake daily from the “Bread of Life.” John 6:31-40**

Leviticus 3

Outline:

1. Laws of Sacrifice (1:1–17:16)
 - A. For Approach to God (1:1–7:38)
 - 1). The Burnt Offering. 1:1-17
 - 2). The Gift Offering. 2:1-16
 - 3). The Peace Offering. 3:1-17
 - a.) From the Herd. 3:1-5
 - b.) From the Flock. 3:6-11
 - c.) From the Goats. 3:12-17

Lev 3:1 = A Choice but With No Defects.

'Now if his offering is a sacrifice of peace offerings (**SHALOM QARBAN**), if he is going to offer out of the herd, whether male or female, he shall offer it without defect (**TAMIYM**) before (**the face of**) the Lord.

Summary:

1. The Peace Offering is also voluntary, indicating the importance of the issue of volition.
2. Unlike the Burnt Offering which had to be a male, the Peace Offering could be male or female.
3. The Burnt Offering required the strongest and best to picture the requirements for Propitiation of the Father.
4. The Peace Offering is the manward side of salvation, picturing that Messiah would not just pay for the sins of men, but also of women.
5. God expects the men to be the leaders in a household and in society in general.
6. The masculine and feminine normally portray the active and passive parts of the human nature.
 - A. Jesus actively was headed to the cross.
 - B. He passively permitted the sufferings to occur.
7. God will not be left though without a leader, such as Deborah the Judge.
8. The Peace Offering teaching the establishment of peace thus the Doctrine of Reconciliation.
 - A. Reconciliation is about moving from a position of hostility to a position of peace. Rom 5:10-11
 - B. Peace with God was established for Believers through accepting the work of the Messiah. 2 Cor 5:17-21
 - C. The Gospel contains the good news that Jesus the Messiah established the potential for peace with God for all humanity. Eph 2:15-22
 - D. The entire creation needed to be reconciled to God. Col 1:13-23

Lev 3:2 = The Offeror is to Slay the Animal.

'And he shall lay (Qal PF + w.c. sAMAK) his hand on the head of his offering and slay (Qal PF + w.c. SHACHAt) it at the doorway of the tent of meeting, and Aaron's sons, the priests, shall sprinkle the blood around on the altar.

Summary:

1. The Peace Offering is another picture of the sins of the Offeror being imputed to an innocent sacrifice.
2. The doorway of the tent of meeting confronts anyone with the issue of an innocent sacrifice to be permitted to proceed any further, like into the reaches of the Tabernacle.

Lev 3:3 = The Fat is the Sacrifice.

'And from the sacrifice of the peace offerings, he shall present an offering by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails,

- The fat is a picture of prosperity.

Lev 3:4 = Remove the Kidneys and Liver.

and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

- The internal organs are pictures of the emotions indicating that the emotions must be set aside to carry out justice.

Lev 3:5 = The Priests shall make the Offering.

'Then Aaron's sons shall offer it up in smoke on the altar on the burnt offering, which is on the wood that is on the fire; it is an offering by fire of a soothing aroma to the Lord.

Summary:

1. The Offeror killed the innocent victim showing the personal nature of our salvation.
2. The Priests then placed the Peace Offering on the Burnt Offering showing that God's Righteousness and Justice had to be satisfied for true peace to occur.
- 3). The Peace Offering. 3:1-17
 - a.) From the Herd. 3:1-5
 - b.) From the Flock. 3:6-11

Lev 3:6 = A Sacrifice from the Flock.

'But if his offering for a sacrifice of peace offerings to the Lord is from the flock, he shall offer it, male or female, without defect.

Summary:

1. An offering from the sheep could also be male or female.
2. This denoted both the active and passive sides of the work of Messiah.

Lev 3:7 = Offer the Sacrifice Before the Lord.

'If he is going to offer a lamb for his offering, then he shall offer it before the (face of) Lord,

Lev 3:8 = The Offeror is to Slaughter the Animal.

and he shall lay (**same word as earlier meaning to lean**) his hand on the head of his offering, and slay it before the tent of meeting; and Aaron's sons shall sprinkle its blood around on the altar.

Summary:

1. **Again, this shows imputation of the Offeror's sins to an innocent sacrifice.**
2. **The sprinkling of blood also shows the issue of atonement for the Offeror's sins.**

Lev 3:9 = Offer the Fat.

'And from the sacrifice of peace offerings he shall bring as an offering by fire to the Lord, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails,

Lev 3:10 = The Kidneys and Liver.

and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

Lev 3:11 = The Priests make the Offering.

'Then the priest shall offer it up in smoke on the altar, as food (**LECHEM = bread; i.e. for the Lord**), an offering by fire to the Lord.

Summary:

1. **God gave His best to humanity so it is only fitting for us to give our best back to Him.**
 2. **We are to take from what God has given us and give a portion back to Him.**
- 3). **The Peace Offering. 3:1-17**
 - a.) **From the Herd. 3:1-5**
 - b.) **From the Flock. 3:6-11**
 - c.) **From the Goats. 3:12-17**

Lev 3:12 = Another Option-A Goat.

'Moreover, if his offering is a goat (**fem Sg noun EZ = 74x; first seen in Gen 15:9 of an offering brought by Abraham; usually a she-goat**), then he shall offer it before the Lord,

Lev 3:13 = Again Offered by the Offeror.

and he shall lay his hand on its head and slay it before the tent of meeting; and the sons of Aaron shall sprinkle its blood around on the altar.

Lev 3:14 = The Fat.

'And from it he shall present his offering as an offering by fire to the Lord, the fat that covers the entrails and all the fat that is on the entrails,

Lev 3:15 = The Kidneys and the Liver.

and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

Lev 3:16 = The Priests Again.

'And the priest shall offer them up in smoke on the altar as food (**LECHEM**), an offering by fire for a soothing aroma; all fat is the Lord's.

Summary:

1. Goats were plentiful in Israel.
2. One goat got a pass on the Day of Atonement. Lev 16:8-10
3. So this is still another option for the Peace Offerings although birds were not included in this option.
4. This is designed to show the cost of reconciliation, or peace.
5. This is part of why "peacemakers" are blessed. Matt 5:9
6. Some elements of peace.
 - A. Spiritual peace is available to Believers. John 14:27-28
 - B. Only in Christ is peace found. John 16:33
 - C. Peace is the intended result of being declared righteous. Rom 5:1
 - D. To experience peace requires a mind set on the Spirit. Rom 8:6
 - E. Growing Faith in the God of Hope is what fills us with peace. Rom 15:13
 - F. Faith grows by becoming more and more dependent on our God for everything. Php 4:6-7
 - G. We were called to let Christ's peace rule in our hearts. Col 3:15-16
 - H. We are called to be at peace when the Lord returns. 2 Pet 3:14-18

Lev 3:17 = Don't Eat Fat or Blood.

'It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.'" (**blood is sterile**)

Summary:

1. Remember that all fat is the Lord's, so we are not to keep what He claims as His. Cf 3:16
2. The blood is a picture of the sacrifice so all blood is to be used, portraying unlimited atonement through the blood of Christ.
3. The literal blood of the sacrifice could not save.
4. Messiah's blood is what brought us near. Eph 2:13-14
5. His blood cleanses us to serve. Heb 9:13-15
6. We just need a "sprinkle" of it to be saved. 1 Pet 1:1-2
7. His blood is what redeemed us. 1 Pet 1:17-21
8. His blood is what released us from the penalty for sins. Rev 1:4-6

Leviticus 4

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift Offering. 2:1-16**
 - 3). **The Peace Offering. 3:1-17**
 - 4). **The Sin Offering-Part 1. 4:1-35**
 - 5). **The Sin Offering-Part 2. 5:1-19**
 - a. **Unintentional Sins. 4:1-12**
 - b. **Congregational Sins. 4:13-21**
 - c. **Leadership’s Unintentional Sins. 4:22-26**
 - d. **General Population Sins. 4:27-31**
 - e. **An Optional Offering. 4:32-35**

Lev 4:1 = Next Increment of Doctrine.

Then the Lord spoke to Moses, saying,

Lev 4:2 = Unintentional Sinning.

"Speak (**DABHAR**) to the sons of Israel, saying, 'If a person (**NEPHESHI**) sins (**CHAtA**) unintentionally (**fsn SHEGAGAH**) in any of the things which the Lord has commanded (**MITZWAH**) not to be done, and commits any of them,

Summary:

1. **Moses was commanded to tell the people about violation of the Lord’s revealed commandments.**
2. **This commandment is actually a provision of grace because it recognizes that people may not remember all the things they should.**
3. **The word “commandment” focuses on the authority behind the specifics.**
4. **The real problem then is violation of the authority of God, which a “soul” may not realize at the time.**
5. **In a sense it is an “unknown sin.” Cf 1 John 1:9**

Lev 4:3 = Unintentional Sinning by a Priest.

If the anointed priest (**COHEN MeSHIACH**) sins so as to bring guilt on the people, then let him offer to the Lord a bull without defect as a sin offering for the sin he has committed.

Summary:

1. **The priest’s held the highest human positions in Israel at this time, since there was no king.**
2. **They were human and thus sinners and not above the Law.**
3. **The cost for a “sin of ignorance” was high because a priest should know the Law so as to not ignorantly sin.**
4. **They were teachers of the people so if they didn’t know or pay attention to the Lord’s commands their ignorance could affect a lot of Israel.**

Lev 4:4 = The Sinning Priest shall Impute his Sins to the Sacrifice.

'And he (**the priest**) shall bring the bull to the doorway of the tent of meeting before the Lord, and he shall lay his hand on the head of the bull, and slay the bull before the (**face of**) Lord.

Lev 4:5 = The Priest is to Present the Offering.

'Then the anointed priest is to take some of the blood of the bull and bring it to the tent of meeting,

Lev 4:6 = Sprinkle Seven Times in front of the Veil.

and the priest shall dip (**tABAL**) his finger in the blood, and sprinkle some of the blood seven (**SHEBA'**) times before the Lord, in front of the veil of the sanctuary.

Summary:

1. **The Priest was to impute his sins to the sacrifice before the face of the Lord.**
2. **He was then to dip (baptize) his finger in the blood of the sacrifice, picturing identification with the one who received his sins. Cf Rom 6:3-6**
3. **The seven-fold sprinkling involved the completion of redemption by the blood of the true Messiah.**
4. **It was to be sprinkled in front of the veil into the Holy Place indicating that apart from the blood of an innocent sacrifice no one could enter Phase 2, or the life designed by God.**

Lev 4:7 = More Instructions.

'The priest shall also put some of the blood on the horns of the altar of fragrant incense which is before the Lord in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.

Summary:

1. **The Altar of Incense was located inside the Holy Place just before the veil that separated the Holy of Holies. Exo 30:1-10**
2. **Horns denote power in Scripture and the power comes from the sacrifice of the offering.**
3. **The Altar was also a picture of prayer that reached into the Throneroom of God.**
4. **Especially that of the "Anointed Priest."**
5. **One day the Great High Priest will offer up the prayers of the saints that will inaugurate the Trumpet Judgments. Rev 8:3-5**
6. **The blood that is poured out represents the fact that the Unlimited Atonement provided by the sacrifice will not be accepted by most of the population and thus "wasted."**

Lev 4:8 = Removing the Fat.

'And he shall remove from it all the fat of the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails,

Lev 4:9 = And the Kidneys and Liver.

and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys

Lev 4:10 = Similar to a Peace Offering.

(just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of burnt offering.

Lev 4:11 = Disposal of the Hide.

'But the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse,

Lev 4:12 = Continued.

that is, all the rest of the bull, he is to bring out to a clean place outside the camp where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

Summary:

1. **Similar to the Burnt Offering, the fat and entrails are to be burnt up.**
2. **Unlike the Burnt Offering, the skin and the rest of the bull are to be taken outside the camp and burned.**
3. **The Priest will not get to partake of that which has been generated by his own sins.**

- 5). **The Sin Offering-Part 2. 5:1-19**
 - a. **Unintentional Sins. 4:1-12**
 - b. **Congregational Sins. 4:13-21**

Lev 4:13 = For the Whole Congregation.

'Now if the whole congregation (**'aDEH = 149x; assembly or congregation**) of Israel commits error (**Qal IPF SHAGAH = 21x; to commit a sin of ignorance**), and the matter escapes the notice (**Lit: the matter be hidden from the eyes**) of the assembly (**QAHAL**), and they commit any of the things which the Lord has commanded not to be done, and they become guilty (**'ASHAM**);

Lev 4:14 = When the Sin becomes known.

when the sin which they have committed becomes known, then the assembly shall offer a bull of the herd for a sin offering, and bring it before the tent of meeting.

Lev 4:15 = The Elders to Step Up.

'Then the elders of the congregation shall lay their hands on the head of the bull before the Lord, and the bull shall be slain before the Lord.

Lev 4:16 = The Priest is Next.

'Then the anointed priest is to bring some of the blood of the bull to the tent of meeting;

Lev 4:17 = Seven Times.

and the priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, in front of the veil. (**same symbolism as before**)

Lev 4:18 = The Horns of the Altar.

'And he shall put some of the blood on the horns of the altar which is before the Lord in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.

Lev 4:19 = Remove the Fat.

'And he shall remove all its fat from it and offer it up in smoke on the altar.

Lev 4:20 = Same Instructions as Earlier.

'He shall also do with the bull just as he did with the bull of the sin offering; thus he shall do with it. So the priest shall make atonement for them, and they shall be forgiven.

Lev 4:21 = Outside the Camp.

'Then he is to bring out the bull to a place outside the camp, and burn it as he burned the first bull; it is the sin offering for the assembly.

Summary:

1. **The people, the priests and the entire congregation could be guilty of an unknown sin.**
2. **When the party finds out about the sin, it is to be confessed. Lev 5:5**

- 5). **The Sin Offering-Part 2. 5:1-19**

- a. Unintentional Sins. 4:1-12
- b. Congregational Sins. 4:13-21
- c. Leadership's Unintentional Sins. 4:22-26

Lev 4:22 = Leadership's Unintentional Sins.

'When a leader (**NASIY = 134x; that which arises**) sins and unintentionally does any one of all the things which the Lord God has commanded not to be done, and he becomes guilty,

Lev 4:23 = When the Leader Finds Out.

if his sin which he has committed is made known to him, he shall bring for his offering a (**young**) goat, a male without defect.

Lev 4:24 = Imputation of Sins.

'And he shall lay his hand on the head of the male goat, and slay it in the place where they slay the burnt offering before the Lord; it is a sin offering.

Lev 4:25 = Distribution of the Blood.

'Then the priest is to take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering (**outside the tent**); and the rest of its blood he shall pour out at the base of the altar of burnt offering.

Lev 4:26 = Removal of the Fat.

'And all its fat he shall offer up in smoke on the altar as in the case of the fat of the sacrifice of peace offerings. Thus the priest shall make atonement for him in regard to his sin, and he shall be forgiven.

Summary:

1. The he-goat was a frequent Sin Offering.
2. It would later picture the rise and activity of the Antichrist. Dan 8:5ff
3. Leadership needs someone of higher authority to intervene for them.
4. Notice that all who influence or lead others are accountable before God.

5). The Sin Offering-Part 2. 5:1-19

- a. Unintentional Sins. 4:1-12
- b. Congregational Sins. 4:13-21
- c. Leadership's Unintentional Sins. 4:22-26
- d. General Population Sins. 4:27-31

Lev 4:27 = Unintentional Sins by the General Population.

'Now if anyone (**lit: a soul of one**) of the common people (**MA'AM = from people + 'ERETZ = the earth; cf Gen 1:1**) sins unintentionally in doing any of the things which the Lord has commanded not to be done, and becomes guilty,

Lev 4:28 = A Female Goat for an Offering.

if his sin, which he has committed is made known to him, then he shall bring for his offering a (**young**) goat, a female without defect, for his sin which he has committed.

Lev 4:29 = Imputation of Sins.

'And he shall lay his hand on the head of the sin offering, and slay the sin offering at the place of the burnt offering.

Lev 4:30 = Horns of the Bronze Altar.

'And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.

Lev 4:31 = Remove the Fat.

'Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for a soothing aroma to the Lord. Thus the priest shall make atonement for him, and he shall be forgiven.

Summary:

1. The “people of the earth” would refer to anyone not previously mentioned with a title.
 2. The female goat was first brought by Abraham in the ratification of the land portion of the Abrahamic Covenant. Gen 15:9
 3. When the common people sinned they should be reminded of their relationship to Abraham and the land that is promised.
 4. The instructions given here went into effect immediately, but they had not yet possessed the land, so it was a reminder of God’s justice and grace.
- 5). The Sin Offering-Part 2. 5:1-19
 - a. Unintentional Sins. 4:1-12
 - b. Congregational Sins. 4:13-21
 - c. Leadership’s Unintentional Sins. 4:22-26
 - d. General Population Sins. 4:27-31
 - e. An Optional Offering. 4:32-35

Lev 4:32 = Optional Offering-A Lamb.

'But if he brings a lamb as his offering for a sin offering, he shall bring it, a female without defect. (only referred to here and Lev 5:6)

Lev 4:33 = Imputation.

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

Lev 4:34 = Blood Applied to the Bronze Altar.

'And the priest is to take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.

Lev 4:35 = Removal of the Fat.

'Then he shall remove all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the Lord. Thus the priest shall make atonement for him in regard to his sin which he has committed, and he shall be forgiven.

Summary:

1. The common person had a choice of which offering to bring, a female goat or lamb.
2. It clearly says that men are to bring the offerings.
3. This does not negate the possibility of women sinning.
4. Men are responsible for their households, so under the Law the men would be required to bring offerings for the sins of their family.
5. Young men need to be taught to obey. Deut 21:18-21

Leviticus 5

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift Offering. 2:1-16**
 - 3). **The Peace Offering. 3:1-17**
 - 4). **The Sin Offering-Part 1. 4:1-35**
 - 5). **The Sin Offering-Part 2. 5:1-19**
 - a. **Examples of Sin. 5:1-6**
 - b. **Optional Offerings. 5:7-10**
 - c. **Another Option. 5:11-13**
 - d. **A Sin Against the Holy Things. 5:14-16**
 - e. **Reminder of Unintentional Sin. 5:17-19**

Lev 5:1 = The Importance of Testimony.

'Now if a person sins (**NEPESH + Qal IPF CHAtA**), after he hears (**SHAMA'**) a public adjuration to testify (**ALAH**), when he is a witness, whether he has seen or otherwise known, if he does not tell it (**Hiph IPF NAGADH**), then he will bear (**Qal PF + w.c. NASA'**) his guilt (**'AWON**).

Summary:

1. **This is speaking of a person who sins by not coming forward with truthful testimony concerning a matter he has witness.**
2. **The witness may either be an eyewitness or have firsthand knowledge of the event.**
3. **If the witness withholds pertinent information so that a fair judgment cannot be reached, they shall share the same judgment as the crime demands.**

Lev 5:2 = Don't Touch Unclean Dead Things.

'Or if a person (**soul**) touches any unclean thing (**tAME'**), whether a carcass of an unclean beast, or the carcass of unclean cattle, or a carcass of unclean swarming things, though it is hidden from him, and he is unclean, then he will be guilty (**'ASHAM**).

Summary:

1. **Although the word for “unclean” doesn't occur until this verse, the word for “clean” (tAHOR = = 92x) is first seen in Genesis 7:2.**
2. **The concept of the clean and unclean is not new to the Exodus Generation.**
3. **It is used to denote that which is pure as compared to that which is not.**
4. **That word is often attached to the word “gold.”**
5. **In this verse are just general descriptions of the unclean. They will be defined as we proceed through the Law.**

Lev 5:3 = Don't Touch Human Uncleaness.

'Or if he touches human uncleaness (**TAME + ADAM**) of whatever sort his uncleaness may be with which he becomes unclean, and it is hidden from him, and then he comes to know it, he will be guilty.

Summary:

1. These verses begin to list all the things designated by God as unclean.
2. Human uncleaness would include human waste which required a purification process.

Lev 5:4 = Be Careful with Your Speech.

'Or if a person (**soul**) swears (**Niph IPF SHABA'**) thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know it, he will be guilty in one of these.

Summary:

1. Great importance is placed on keeping your word under the Law.
2. It clearly includes even careless speech.
3. It is a call to self-control for every soul.

Lev 5:5 = Confess the Sin when it Becomes Known.

'So it shall be when he becomes guilty in one of these, that he shall confess (**Hith PF + w.c. YADAH**) that in which he has sinned.

Lev 5:6 = "Payment" Still has to be Made.

'He shall also bring his guilt offering (**'aSHAM = guilt**) to the Lord for his sin which he has committed (**sinned**), a female from the flock, a lamb or a goat as a sin (**CHAtA**) offering. So the priest shall make atonement (**Piel PF KAPHAR**) on his behalf for his sin.

Summary:

1. In the Peace Offering a female sacrifice was permitted, but here it is prescribed. Lev 3:6
2. This denotes the passive side of the work of Messiah, permitting Himself to be sacrificed. Cf Isaac
3. It also shows the "unintentional" sin of the Woman. 2 Cor 11:3; 1 Tim 2:14
4. Here we see clearly the principle of confession, recognizing the sin.
5. Confession inherently is praise for God as the One who covers sin.
6. Confession of national sins was also required, by the High Priest. Lev 16:21-22
7. Confession and amends were required for national sins that were leading to the last cycle of discipline (the 5th). Lev 26:40-45
8. The Law taught the principle of restitution. Num 5:5-10
9. The Royal Line of Messiah and not just the Priests were to confess the sins of the nation. Cf Dan 1:6 and Dan 9.
 - 5). The Sin Offering-Part 2. 5:1-19
 - a. Examples of Sin. 5:1-6
 - b. Optional Offerings. 5:7-10

Lev 5:7 = An Optional Offering.

'But if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, one for a sin (**CHATA**) offering and the other for a burnt (**'OLAH**) offering.

Lev 5:8 = A Sin Offering.

'And he shall bring them to the priest, who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he shall not sever it.

Lev 5:9 = Instructions for the Sin Offering.

'He shall also sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar: it is a sin offering.

Lev 5:10 = A Burnt Offering.

'The second he shall then prepare as a burnt offering according to the ordinance. So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.

Summary:

1. **Again, everyone can afford to bring an offering.**
 2. **The offerings were also a test of means and intent. Luke 12:48**
 3. **Remembered that the correct teaching is that the sins were covered but not totally removed.**
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- 5). **The Sin Offering-Part 2. 5:1-19**
 - a. **Examples of Sin. 5:1-6**
 - b. **Optional Offerings. 5:7-10**
 - c. **Another Option. 5:11-13**

Lev 5:11 = Still Another Option.

'But if his means are insufficient (**LO + Hiph IPF NASAG**) for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering.

Lev 5:12 = The Procedure.

'And he shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer it up in smoke on the altar, with the offerings of the Lord by fire: it is a sin offering.

Lev 5:13 = Left For the Priest.

'So the priest shall make atonement for him concerning his sin which he has committed from one of these, and it shall be forgiven him; then the rest shall become the priest's, like the grain offering.'"

Summary:

1. **This option left out the oil and incense of the Minchah Offering which was to show the Messiah being led of the Holy Spirit and prayer.**
 2. **Sin is not led by the Holy Spirit so the atonement offering for sin doesn't need it.**
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- 5). **The Sin Offering-Part 2. 5:1-19**
 - a. **Examples of Sin. 5:1-6**
 - b. **Optional Offerings. 5:7-10**
 - c. **Another Option. 5:11-13**
 - d. **A Sin Against the Holy Things. 5:14-16**

Lev 5:14 = More Instructions to Moses.

Then the Lord spoke to Moses, saying,

Lev 5:15 = Sinning Against the Lord's Holy Things.

"If a person (**soul**) acts unfaithfully (**Qal IPF MA'AL**) and sins unintentionally (**CHAtA + SHeGAGAH**) against the Lord's holy things (**MIQeDOSH**), then he shall bring his guilt offering to the Lord: a ram without defect from the flock, according to your valuation in silver by shekels, in terms of the shekel of the sanctuary, for a guilt offering.

Lev 5:16 = Restitution.

And he shall make restitution (**SHALAM**) for that which he has sinned against the holy thing, and shall add to it a fifth part of it, and give it to the priest. The priest shall then make atonement for him with the ram of the guilt offering, and it shall be forgiven him.

Summary:

1. The "Holy Things" can include: assemblies, God's Essence, the Tabernacle, the Priestly garments, the altars, the offerings and anything else that the Lord designates as "Holy."
 2. The offender is to repair or replace that which was damaged plus add 20% to it, with a specific offering of a ram.
 3. This is especially expensive because when the offender found out about it he tried to cover it up.
 4. The priests were given the freedom to set the financial valuation, which would be a test to them for generations.
 5. The Substitute would be the one who would actually pay for the sin but it is easy to see how the Jews might think that offering actually redeemed them.
- 5). The Sin Offering-Part 2. 5:1-19
 - a. Examples of Sin. 5:1-6
 - b. Optional Offerings. 5:7-10
 - c. Another Option. 5:11-13
 - d. A Sin Against the Holy Things. 5:14-16
 - e. Reminder of Unintentional Sin. 5:17-19

Lev 5:17 = In Summary.

"Now if a person (**soul**) sins and does (**'ASAH**) any (**one**) of the things which the Lord has commanded not to be done (**'ASAH**), though he was unaware (**he did not know**), still he is guilty (**ASHAM**), and shall bear his punishment (**lift up his iniquity**).

Lev 5:18 = What is Due.

He is then to bring to the priest a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned unintentionally and did not know it, and it shall be forgiven him.

Lev 5:19 = The Fact of the Matter.

It is a guilt offering; he was certainly guilty (**Qal Inf Abs 'ASHAM + Qal PF 'ASHAM = guilty he was guilty**) before the Lord."

Summary:

1. This is a picture of the fact that to violate one part of the Law is to violate it all. Jas 2:10
2. Even though it is an unintentional sin, it is still sin and abhorrent to the Lord.
3. Divine Penalties are designed to get us to pay attention to what God desires. Cf 2 Cor 5:9
4. Human penalties for laws needed to run society, should also contain adequate enforcement.

Leviticus 6

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 1). The Burnt Offering. 1:1-17
 - 2). The Gift Offering. 2:1-16
 - 3). The Peace Offering. 3:1-17
 - 4). The Sin Offering-Part 1. 4:1-35
 - 5). The Sin Offering-Part 2. 5:1-19
 - 6). The Trespass Offering. 6:1-7
 - 7). Other Instructions for Offerings. 6:8-30
 - 8). The Trespass Offering. 7:1-38

Lev 6:1 = More Instructions to Moses. (Lev 5:20 in Hebrew Bible)

Then the Lord spoke to Moses, saying,

Lev 6:2 = Financial Harm to Others.

"When a person (**NEPHESH**) sins (**CHAtA'**) and acts unfaithfully (**MA'AL + MA'AL**) against the Lord, and deceives (**KACHASH**) his companion in regard to a deposit (**PIQQADON**) or a security entrusted to him (**TeSUMETH + YADH**), or through robbery (**GAZEL**), or if he has extorted (**'ASHAQ**) from his companion,

Lev 6:3 = Other Sins.

or has found what was lost and lied about it and sworn falsely (**sworn unto a sham**), so that he sins (**CHAtA**) in regard to any one of the things a man may do;

Summary:

1. These are sins of various kinds of deception.
2. They are a conscious deception, thus they are known sins.
3. The sins mentioned include:
 - A. Lying about inventories, either to drive up the price or serve as security for a loan.
 - B. Any handshake agreement that is made.
 - C. Taking from another. Cf Exo 20:15 (8th C)
 - D. Fraud, including extortion, toward anyone.
 - E. Not seeking to return an item to its rightful owner.
 - F. Any other conscious sin.

Lev 6:4 = Restoration Due.

then it shall be, when he sins (**CHAtA**) and becomes guilty (**'ASHAM**), that he shall restore (**SHUBH**) what he took by robbery, or what he got by extortion, or the deposit which was entrusted to him, or the lost thing which he found,

Lev 6:5 = Restore Plus the Offering.

or anything about which he swore falsely; he shall make restitution (**SHALAM**) for it in full, and add to it one-fifth more. He shall give it to the one to whom it belongs on the day he presents his guilt offering. (**'ASHeMAH**)

Lev 6:6 = The Trespass Offering.

Then he shall bring to the priest his guilt offering to the Lord, a ram without defect from the flock, according to your valuation, for a guilt offering,

Lev 6:7 = Forgiveness Through Sacrifice.

and the priest shall make atonement for him before the Lord; and he shall be forgiven for any one of the things which he may have done to incur guilt."

Summary:

1. Sin is costly so not just restoration is required but a 20% penalty.
2. The repayment is to be witnessed by the priests as the guilty party brings a ram as an offering.
3. The ram is an additional penalty.
4. Conscious sins are in a sense worse, but they are all sin and require payment.

Principle: Restitution for the purpose of peace is important.

- 7). Other Instructions for Offerings. 6:8-30
 - a. Keep the Fire Burning. 6:8-13

Lev 6:8 = Another Increment. (Lev 6:1 in Hebrew Bible)

Then the Lord spoke to Moses, saying,

Lev 6:9 = Keep the Fire Burning.

"Command (TZAWAH) Aaron and his sons, saying, 'This is the law (TORAH) for the burnt offering (OLAH): the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it.

Lev 6:10 = The Priest's Clothing.

'And the priest is to put on his linen robe (BADH = 23x; told to make them in Exo 28:42), and he shall put on undergarments next to his flesh; and he shall take up the ashes to which the fire reduces the burnt offering on the altar, and place them beside the altar.

Lev 6:11 = Remove the Ashes.

'Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place.

Lev 6:12 = Keep the Fire Burning.

'And the fire on the altar shall be kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the burnt offering on it, and offer up in smoke the fat portions of the peace offerings on it.

Lev 6:13 = Don't Let the Fire Go Out.

'Fire shall be kept burning continually on the altar; it is not to go out.

Summary:

1. Atonement for sins is needed all the time, until the issue is settled.
2. The priest is to be sure he is completely covered when "going up" to the altar, so as not to expose any private parts.
3. Being soiled from taking up the ashes, the priest is to change clothes and take the ashes outside the camp to cleanse the outside.
4. The important thing here is that the Burnt Offering is to be kept burning at all times.

- b. Law of the Gift Offerings. 6:14-18

Lev 6:14 = The Gift Offering. (Lev 6:7 in Hebrew Bible)

'Now this is the law of the grain offering (**MINCHAH**): the sons of Aaron shall present it before the Lord in front of the altar.

Lev 6:15 = The Priest's Assigned Duty.

'Then one of them shall lift up from it a handful of the fine flour of the grain (**Gift**) offering, with its oil and all the incense that is on the grain offering, and he shall offer it up in smoke on the altar, a soothing aroma, as its memorial offering to the Lord.

Lev 6:16 = Food for the Priests.

'And what is left of it Aaron and his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting.

Lev 6:17 = No Leaven.

'It shall not be baked with leaven. I have given it as their share from My offerings by fire; it is most holy, like the sin offering and the guilt offering.

Lev 6:18 = The Offerings are Special.

'Every male among the sons of Aaron may eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to the Lord. Whoever touches them shall become consecrated.'

Summary:

1. **The Gift Offerings are to be shared by the priests as their sustenance.**
2. **The women would be permitted to partake of the other provisions from the offerings.**
3. **This was a picture of the fact that priests have always had a special place in the Plan of God.**
4. **Since this was a daily occurrence, it portrayed Phase 2 sanctification.**
5. **Were the priests hoping that people would sin so they could eat?**

d. Offering for Anointing of Priests. 6:19-23**Lev 6:19 = Moses! (Heb 6:12)**

Then the Lord spoke to Moses, saying,

Lev 6:20 = An Anointed Priest.

"This is the offering (**QARBAN**) which Aaron and his sons are to present to the Lord on the day when he (**Aaron**) is anointed; the tenth of an ephah (**an Omer = 7.5 pints**) of fine flour as a regular grain offering (**MINCHAH**), half of it in the morning and half of it in the evening.

Lev 6:21 = Specific Preparation.

It shall be prepared with oil on a griddle. When it is well stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to the Lord.

Lev 6:22 = Offer It All.

And the anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be entirely offered up in smoke to the Lord.

Lev 6:23 = None To Be Eaten.

So every grain offering of the priest shall be burned entirely. It shall not be eaten."

Summary:

1. **This is a special offering for the anointing of Aaron, the High Priest.**
2. **The well-stirred oil is a picture of the fact that the Holy Spirit is to sustain every part of the priest's life.**
3. **The breaking of the pieces indicates the "breaking of the Body of the Messiah, the true Gift Offering. Matt 26:26-29**
4. **Christ's broken body was offered as a complete sacrifice. 1 John 2:1-2**

e. **The Sin Offering. 6:24-30**

Lev 6:24 = Moses! (Lev 6:17)

Then the Lord spoke to Moses, saying, (DABHAR = 'AMAR)

Lev 6:25 = The Sin Offering.

"Speak to Aaron and to his sons, saying, 'This is the law of the sin offering (CHATA'AH): in the place where the burnt offering ('OLAH) is slain the sin offering shall be slain before the Lord; it is most holy.

Lev 6:26 = The Priest's Portion.

'The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting.

Lev 6:27 = The Sanctified Offering.

'Anyone who touches its flesh shall become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on.

Lev 6:28 = Break the Vessel.

'Also the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.

Lev 6:29 = Shared with Other Priests.

'Every male among the priests may eat of it; it is most holy.

Lev 6:30 = A Specific.

'But no sin offering of which any of the blood is brought into the tent of meeting to make atonement in the holy place shall be eaten; it shall be burned with fire.

Summary:

1. **The Burnt and Sin Offerings were to be slain on the Bronze Altar.**
2. **The Bronze Altar had special significance and meaning in the Tabernacle.**
3. **The officiating priest got to eat from the Sin Offering, but not the Burnt Offering.**
4. **That priest at that service pictured the imputation of sins to the body of the Messiah. 2 Cor 5:21**
5. **Touching the sacrifice imputed righteousness to those who were there as it was identifying with the offering.**
6. **Any blood that touches a garment is to be washed off at a place to be designated.**
7. **If the garment is boiled in a clay pot, it is to be destroyed because it might have absorbed some of the blood. The earth it is made from is a picture of our sin natures that one day must be removed.**
8. **A brass pot though could be sterilized for use again, picturing the fact that some vessels, in this case Believers, can be cleansed for honorable use. 2 Tim 2:20-22**
9. **If the blood of a Sin Offering was used to sanctify part of the Holy Place furnishings, then the sacrifice was not to be eaten, portraying that the "blood of Messiah" was not yet applied to our sins. 1 Pet 1:17-21**

Leviticus 7

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift Offering. 2:1-16**
 - 3). **The Peace Offering. 3:1-17**
 - 4). **The Sin Offering-Part 1. 4:1-35**
 - 5). **The Sin Offering-Part 2. 5:1-19**
 - 6). **The Trespass Offering. 6:1-7**
 - 7). **Other Instructions for Offerings. 6:8-30**
 - 8). **The Trespass Offering. 7:1-38**
 - a. **The Trespass Offering. 7:1-10**
 - b. **The Peace Offering. 7:11-14**
 - c. **Instructions for Eating. 7:15-18**
 - d. **Keep It Clean. 7:19-21**
 - e. **More Instructions For Eating. 7:22-27**
 - f. **Portions for the Priests. 7:28-34**
 - g. **A Perpetual Statute. 7:35-36**
 - h. **What the Statute Covers. 7:37-38**

Lev 7:1 = The Law of the Trespass Offering.

'Now this is the law (TORAH) of the guilt ('ASHAM) offering; it is most holy (a holy of holies is it).

Lev 7:2 = The Location of the Offering.

'In the place where they slay the burnt offering (OLAH) they are to slay the guilt offering ('ASHAM), and he shall sprinkle its blood around on the altar.

Summary:

1. **The Burnt Offering and Trespass Offering are to be offered on the Bronze Altar.**
2. **The “sprinkling of the blood” pictures the Atonement provided by the sacrifice.**

Lev 7:3 = Burn All the Fat.

'Then he shall offer from it all its fat: the fat tail and the fat that covers the entrails,

Lev 7:4 = Burn All the Entrails.

and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove with the kidneys.

Lev 7:5 = The Priest Shall Offer It.

'And the priest shall offer them up in smoke on the altar as an offering by fire ('ISHSHEH) to the Lord; it is a guilt offering.

Summary:

1. None of the fat or entrails are to be eaten, but they shows the prosperity of the Messiah.
2. The Priest is functioning as an intercessor for the offeror.
3. An Intercessor is needed until the issue is resolved by the real Messiah.

Lev 7:6 = Food For the Priests and Location.

'Every male among the priests may eat of it. It shall be eaten in a holy place (**MAQOM QADOSH**); it is most holy. (a holy of holies is it)

Lev 7:7 = The Officiating Priest Shall Eat It.

'The guilt offering is like the sin offering, there is one law for them; the priest who makes atonement with it shall have it.

Lev 7:8 = The Officiating Priest Gets the Skin.

'Also the priest who presents any man's burnt offering, that priest shall have for himself the skin of the burnt offering which he has presented.

Lev 7:9 = The Officiating Priest Gets the MINCHAH.

'Likewise, every grain (**MINCHAH**) offering that is baked in the oven, and everything prepared in a pan or on a griddle, shall belong to the priest who presents it.

Lev 7:10 = The Other Priests Share.

'And every grain offering mixed with oil, or dry, shall belong to all the sons of Aaron, to all alike.

Summary:

1. The Trespass Offering shows the manward side of salvation.
2. The Priest gets to partake of the blessings of the payment for sins but the one who committed the sin does not.
3. There is to be no benefit to sin.
4. The greatest service earns the greatest reward, so the officiating priest benefits the most.
5. Other priests are blessed by association with the one who officiates.
 - a. Law of the Trespass Offering. 7:1-10
 - b. Law of the Peace Offering. 7:11-14

Lev 7:11 = Law of the Peace Offering.

'Now this is the law of the sacrifice of peace offerings (**SHALOM**) which shall be presented (**QARABH**) to the Lord.

Lev 7:12 = If A Simple Thanks.

'If he offers it by way of thanksgiving (**TODAH**), then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes of well stirred fine flour mixed with oil.

Lev 7:13 = Cakes of Leavened Bread.

'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of leavened bread.(**CHAMETZ**)

Lev 7:14 = The Officiating Priest.

'And of this he shall present one of every offering as a contribution to the Lord; it shall belong to the priest who sprinkles the blood of the peace offerings.

Summary:

1. This is a Peace Offering that is given simply to praise the Lord.
2. Much of it goes to the officiating priest.
3. It is generated by a joy of knowing that the enemy is now at peace.
4. One Psalm actually bears the title of a "TODAH Psalm." Psa 100
A Psalm for Thanksgiving. (TODAH)

c. Instructions for Eating. 7:15-18

Lev 7:15 = All To Be Eaten on the Day of Offering.

'Now as for the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.

Lev 7:16 = If The Offering is To Fulfill a Vow.

'But if the sacrifice of his offering is a votive (**NEDER**) or a freewill offering (**NeDABAH**), it shall be eaten on the day that he offers his sacrifice; and on the next day what is left of it may be eaten;

Lev 7:17 = Do Not Eat on the Third Day.

but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.

Lev 7:18 = Do Not Violate This Command.

'So if any of the flesh of the sacrifice of his peace offerings should ever be eaten on the third day, he who offers it shall not be accepted, and it shall not be reckoned to his benefit. It shall be an offensive thing, and the person who eats of it shall bear his own iniquity.

Summary:

1. The Offeror could partake of the normal Peace Offering only on the day of the sacrifice.
2. In contrast, if it was offered as a result of a vow or simply out of thanksgiving for God's grace, then it could be eaten on the next day as well.
3. The third day is established early on as special, drawing attention to it early in the history of Israel with no explanation.

d. Keep It Clean. 7:19-21

Lev 7:19 = Keep It Clean.

'Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. As for other flesh, anyone who is clean may eat such flesh.

Lev 7:20 = Severe Penalties.

'But the person who eats the flesh of the sacrifice of peace offerings which belong to the Lord, in his uncleanness, that person shall be cut off (**QARATH**) from his people.

Lev 7:21 = Beware of the Unclean.

'And when anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to the Lord, that person shall be cut off from his people.'

Summary:

1. The term "Unclean" can include people, places and things.
2. It was important to know the differences between the clean and unclean.
3. The word "cut off:"

- A. Can be used to describe complete removal like in the Flood. Gen 9:11
- B. Can be used to “cut a covenant.” Gen 15:18; 21:27 et al
- C. Can be used for capital punishment. Lev 20:1-5
- D. It can also refer to excommunication, even from the land as a nation.
Lev 26:21-33
- E. Whether it is capital punishment or excommunication depends on the crime in context.

Leviticus 7

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 8). **The Trespass Offering. 7:1-38**
 - a. **The Trespass Offering. 7:1-10**
 - b. **The Peace Offering. 7:11-14**
 - c. **Instructions for Eating. 7:15-18**
 - d. **Keep It Clean. 7:19-21**
 - e. **More Instructions For Eating. 7:22-27**

Lev 7:22 = Moses!

Then the Lord spoke to Moses, saying,

Lev 7:23 = Don't Eat the Fat.

"Speak to the sons of Israel, saying, 'You shall not eat any fat from an ox, a sheep, or a goat.

Lev 7:24 = Don't Eat Animals That Just Die.

'Also the fat of an animal which dies, and the fat of an animal torn by beasts, may be put to any other use, but you must certainly not eat it.

Lev 7:25 = Severe Penalties.

'For whoever eats the fat of the animal from which an offering by fire is offered to the Lord, even the person who eats shall be cut off from his people.

Lev 7:26 = Don't Eat Blood.

'And you are not to eat any blood, either of bird or animal, in any of your dwellings.

Lev 7:27 = Another Severe Penalty.

'Any person who eats any blood, even that person shall be cut off from his people.'"

Summary:

1. **Some things are forbidden to eat, either by their nature or by another form of contamination.**
2. **By application, don't partake of the myths (fat) of the nations.**
3. **By command, don't eat any blood.**
4. **Avoidance of blood was actually carried into the Church so as to not offend Jews. Acts 15:20,29**

f. **Portions for the Priests. 7:28-34**

Lev 7:28 = Moses!

Then the Lord spoke to Moses, saying,

Lev 7:29 = More Instruction for the Peace Offerings.

"Speak to the sons of Israel, saying, 'He who offers the sacrifice of his peace offerings to the Lord shall bring his offering to the Lord from the sacrifice of his peace offerings.

Lev 7:30 = Looking for Approval.

'His own hands are to bring offerings by fire to the Lord. He shall bring the fat with the breast, that the breast may be presented as a wave offering before the Lord.

Lev 7:31 = The Priest's Portion.

'And the priest shall offer up the fat in smoke on the altar; but the breast shall belong to Aaron and his sons.

Lev 7:32 = More Instructions.

'And you shall give the right thigh to the priest as a contribution from the sacrifices of your peace offerings.

Lev 7:33 = The Officiating Priest.

'The one among the sons of Aaron who offers the blood of the peace offerings and the fat, the right thigh shall be his as his portion.

Lev 7:34 = A Perpetual Statute.

'For I have taken the breast of the wave offering (**TePHUNAH**) and the thigh of the contribution (**TeRUNAH**) from the sons of Israel from the sacrifices (**MIZBEACH**) of their peace offerings (**SHALOM**), and have given them to Aaron the priest and to his sons as their due (**CHOQ**) forever (**'OLAM**) from the sons of Israel.

Summary:

1. **Peace Offerings were to be brought from one's personal property.**
2. **You couldn't offer one for a neighbor which indicates the importance of personal appropriation of peace from God.**
3. **God provides for His priests.**
4. **As long as they were teaching The Word, there would be sin, and they would be fed.**
5. **I still wonder why they found it necessary to add to His Word.**

g. A Perpetual Statute. 7:35-36

Lev 7:35 = Summary.

'This is that which is consecrated (**MISHCHAH**) to Aaron and that which is consecrated to his sons from the offerings by fire to the Lord, in that day when he presented them to serve as priests (**Piel Inf Cons KAHAN**) to the Lord.

Lev 7:36 = A Perpetual Statute.

'These the Lord had commanded to be given them from the sons of Israel in the day that He anointed them. It is their due (**CHUQQAH**) forever (**'OLAM**); throughout their generations.'"

Summary:

1. **This provision for the Levitical Priests was designed to extend into eternity.**
2. **Yet, it could be lost. Cf Hos 4:1-14**
3. **God establishes good things to be permanent, but humanity tends to mess it up.**

4. Remember that the Mosaic Covenant was conditional based upon obedience.

h. What the Statute Covers. 7:37-38

Lev 7:37 = The Statute's Coverage.

This is the law of the burnt offering ('**OLAH**), the grain offering (**MINCHAH**) and the sin offering (**CHAT'A**) and the guilt offering ('**ASHAM**) and the ordination offering (**MILLU'** 15x; consecration, ordination) and the sacrifice of peace offerings (**SHALOM**),

Lev 7:38 = The Place of the Commandments.

which the Lord commanded (**Piel PF TZAWAH**) Moses at Mount Sinai in the day that He commanded the sons of Israel to present their offerings (**QARBAN**) to the Lord in the wilderness of Sinai.

Summary:

1. These are summary verses of the preceding chapters.
2. Notice the "date stamp" with a location.
3. The giving of the Law is recognized as beginning 50 days after the Jews walked out of Egypt.
4. It was remembered by the Feast of Pentecost, where a New Priesthood was established and new laws were instituted. Cf Heb 7:12
5. The establishment of new priesthods indicates a change of Dispensation, which are the corner pieces of human history.

Leviticus 8

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - 1). **The Burnt Offering. 1:1-17**
 - 2). **The Gift Offering. 2:1-16**
 - 3). **The Peace Offering. 3:1-17**
 - 4). **The Sin Offering-Part 1. 4:1-35**
 - 5). **The Sin Offering-Part 2. 5:1-19**
 - 6). **The Trespass Offering. 6:1-7**
 - 7). **Other Instructions for Offerings. 6:8-30**
 - 8). **The Trespass Offering. 7:1-38**
 - 9). **Ordination of the Priests. 8:1-36**
 - a. **The Command to Assemble. 8:1-5**
 - b. **Clothing the Priests. 8:6-9**
 - c. **Anointing the Priests. 8:10-13**
 - d. **Sin Offering for the Priests. 8:14-17**
 - e. **Burnt Offering for the Priests. 8:18-21**
 - f. **Second Ram of the Offering. 8:22-29**
 - g. **The Oil and the Blood. 8:30**
 - h. **Stay for a Week. 8:31-36**

Lev 8:1 = Moses!!

Then the Lord spoke to Moses (used 92x in the Pentateuch and once outside in Josh 14:6; referring back to all the times He spoke to Moses), saying,

Lev 8:2 = Time to Anoint the Priests.

"Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread;

Lev 8:3 = Gather the Congregation.

and assemble (**Hiph Imp QAHAL**) all the congregation at the doorway of the tent of meeting."

Lev 8:4 = Moses Obeyed.

So Moses did just as the Lord commanded him. When the congregation was assembled at the doorway of the tent of meeting,

Lev 8:5 = Moses Relates the Lord's Instructions.

Moses said to the congregation, "This is the thing (**DABHAR**) which the Lord has commanded to do."

Summary:

1. **Moses fulfills the first set of instructions and then waits for the next set.**
Isa 40:31

2. He is then to prepare the selected people, clothing and the congregation for what is about to happen, the anointing.
3. Moses is not just a bringer of the Word, but a doer of it. Cf Jas 1:22-23

b. Clothing the Priests. 8:6-9

Lev 8:6 = Carrying out the Instructions. (Exo 29:4; 40:12ff)

Then Moses had Aaron and his sons come near, and washed (**RACHATZ**) them with water.

- **This is a picture of the Lord washing us at salvation. Rom 6:3-6**

Lev 8:7 = Aaron's Clothing.

And he (**Moses**) put the tunic on him (**Aaron**) and girded him with the sash, and clothed him with the robe, and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied it to him.

- **This is a picture of the Lord clothing us with the proper attire. Matt 22:11-12**

Lev 8:8 = The Attachments.

He then placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim.

- **This pictures the responsibility of the High Priest to all the tribes.**

Lev 8:9 = The Finishing Touches.

He also placed the turban on his head, and on the turban, at its front, he placed the golden plate, the holy crown, just as the Lord had commanded Moses.

Principle: Great leaders are great followers.

c. Anointing the Priests. 8:10-13

Lev 8:10 = The Anointing of the Tabernacle.

Moses then took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them.

- **The Tabernacle and its equipment was to be led by the Holy Spirit.**

Lev 8:11 = The Anointing of the Altar.

And he sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them.

- **As was the altar, the bronze laver, and their utensils.**

Lev 8:12 = The Anointing of the High Priest.

Then he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him.

- **Especially the High Priest was to be led of the Spirit, like Messiah. Luke 4:1**

Lev 8:13 = The Anointing of Aaron's Sons.

Next Moses had Aaron's sons come near and clothed them with tunics, and girded them with sashes, and bound caps on them, just as the Lord had commanded Moses.

- **God's chosen leaders should be meticulous in carrying out prescribed duties.**
Cf Lev 10

d. **Sin Offering for the Priests. 8:14-17**

Lev 8:14 = The Sin Offering.

Then he brought the bull of the sin offering (**CHAtA**), and Aaron and his sons laid their hands (**leaned**) on the head of the bull of the sin offering.

Lev 8:15 = Sanctifying the Altar.

Next Moses slaughtered it and took the blood and with his finger put some of it around on the horns of the altar, and purified the altar (**power in the blood**). Then he poured out the rest of the blood at the base of the altar and consecrated it, to make atonement for it. (**unlimited atonement**)

Lev 8:16 = The Fat and Entrails.

He also took all the fat that was on the entrails and the lobe of the liver, and the two kidneys and their fat; and Moses offered it up in smoke on the altar. (**more than enough prosperity**)

Lev 8:17 = Following the Details.

But the bull and its hide and its flesh and its refuse, he burned in the fire outside the camp, just as the Lord had commanded Moses.

Summary:

1. **This Sin Offering covered all the unknown sins committed by the priests.**
2. **There is no real benefit that comes from sin of any kind.**

e. **Burnt Offering for the Priests. 8:18-21**

Lev 8:18 = The Burnt Offering.

Then he presented the ram of the burnt offering, and Aaron and his sons laid (**leaned**) their hands on the head of the ram.

Lev 8:19 = Sanctifying the Altar.

And Moses slaughtered it and sprinkled the blood around on the altar.

Lev 8:20 = Moses Makes the Offering.

When he had cut the ram into its pieces, Moses offered up the head and the pieces and the suet in smoke.

Lev 8:21 = The Soothing Aroma.

After he had washed the entrails and the legs with water, Moses offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to the Lord, just as the Lord had commanded Moses.

Summary:

1. **Moses is teaching the next generation God's requirements by his actions.**
2. **These sacrifices are object lessons for all to see, remembering that they are in front of the congregation.**

3. Notice that the sacrifice produced the “soothing aroma” with the ritual being important but secondary.
4. The true “lamb of God” fulfilled all the types. John 1:29
5. The first ram denotes that the priests must know the importance of satisfying the righteousness and justice of the Father.

f. Second Ram of the Offering. 8:22-29

Lev 8:22 = The Second Ram.

Then he presented the second ram, the ram of ordination; and Aaron and his sons laid their hands on the head of the ram.

Lev 8:23 = The Blood Applied to the High Priest.

And Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 8:24 = The Blood Applied to the Priests.

He also had Aaron's sons come near; and Moses put some of the blood on the lobe of their right ear, and on the thumb of their right hand, and on the big toe of their right foot. Moses then sprinkled the rest of the blood around on the altar.

Lev 8:25 = Distribution.

And he took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh.

Lev 8:26 = The Cakes.

And from the basket of unleavened bread that was before the Lord, he took one unleavened cake and one cake of bread mixed with oil and one wafer, and placed them on the portions of fat and on the right thigh.

Lev 8:27 = A Wave Offering.

He then put all these on the hands of Aaron and on the hands of his sons, and presented them as a wave offering before the Lord.

Lev 8:28 = The Soothing Aroma.

Then Moses took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for a soothing aroma; it was an offering by fire to the Lord.

Lev 8:29 = Moses' Portion.

Moses also took the breast and presented it for a wave offering before the Lord; it was Moses' portion of the ram of ordination, just as the Lord had commanded Moses.

Summary:

1. The second ram was designed to show that the message was to be lived out in their hearing, actions, and journeys. (ear, thumb, toe)
2. The cakes (Gift Offerings) were reminders of the Bread from Heaven that would sustain them, which they must see as grace.
3. The offerings inspected by the Lord.
4. Moses, the officiating priest, got a nice portion of the offering.
5. This second ram was like the Peace Offering, teaching the need for Reconciliation.

g. The Oil and the Blood. 8:30

Lev 8:30 = Summary Verse.

So Moses took some of the anointing oil (**SHEMEN HA MISCHAH**) and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

- **Moses is a picture of the Great High Priest establishing the authority.**

h. **Stay for a Week. 8:31-36**

Lev 8:31 = A Priestly Meal.

Then Moses said to Aaron and to his sons, "Boil (**BASHAL**) the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, saying, 'Aaron and his sons shall eat it.'

Lev 8:32 = Dispose of the Rest.

"And the remainder of the flesh and of the bread you shall burn in the fire.

Lev 8:33 = Stay There For Seven Days.

And you shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days.

Lev 8:34 = Atonement For The Priests.

The Lord has commanded to do as has been done this day, to make atonement (**KAPHAR**) on your behalf.

Lev 8:35 = Stay At The Doorway.

At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days, and keep the charge of the Lord, that you may not die, for so I have been commanded."

Lev 8:36 = All The Things.

Thus Aaron and his sons did all the things which the Lord had commanded through Moses.

Summary:

1. **The initial seven day ordination set apart the altar.**
2. **And pointed out perfectly that Christ paid for unknown sins as well.**
3. **The altar represents the most important event in all of history especially human.**
4. **This is a picture of a SHABBAT week and shows the importance of what it represents.**
5. **The penalty for violation of these commandments was death.**

- **Notice that Aaron and his sons obeyed.**

Trinity Bible Church
Tbcokc.org
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Lesson 12

Leviticus 9

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - a. **For Approach to God (1:1–7:38)**
 - b. **For Priests (8:1–10:20)**
 - 1). **Ordaining the High Priest. 8:1-36**
 - 2). **The Burnt Offering of Consecration. 9:1-14**
 - 3). **Arrival of the Lord. 9:15-24**
 - 4). **Do Not Deviate from the Instructions. 10:1-20**

Lev 9:1 = On the Eighth Day.

Now it came about on the eighth (**SHeMIYNIY**) day that Moses called Aaron and his sons and the elders of Israel;

Summary:

1. **The eighth day is a day for new beginnings.**
2. **The 8th day after birth is a time of dedication to the Lord. Ex 22:28-31**
3. **The 8th day was the time of circumcision for male children. Lev 12:3**
4. **Frequently the time of cleansing from uncleanness was seven days with the 8th day being the day of restoration. Lev 14; 15**
5. **The 8th year was to resume normal farming operations, after observance of the Sabbatical Year. Lev 25:22**
6. **The 8th day of the Feast of Trumpets was to be a Sabbath. Num 29:35**

Lev 9:2 = Preparing for the Lord-Aaron's Sacrifices.

and he (**Moses**) said to Aaron, "Take for yourself (**Sg = Aaron**) a calf, a bull, for a sin offering (**CHAtA**) and a ram for a burnt offering (**'OLAH**), both without defect, and offer them before the Lord.

Lev 9:3 = The Congregational Sacrifice-Sin and Burnt Offerings.

Then to the sons of Israel you shall speak, saying, 'Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering,

Lev 9:4 = The Peace and Gift Offerings.

and an ox and a ram for peace offerings (**SHALOM**), to sacrifice before the Lord, and a grain offering (**MINCHAH**) mixed with oil; for today the Lord shall appear (**Niph PF RA'AH = prophetic perfect**) to you (**all**)."

Lev 9:5 = The Congregation Obeys.

So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the (**face of**) Lord.

Lev 9:6 = Ready for His Glory?

And Moses said, "This is the thing which the Lord has commanded you to do (**‘ASAH**), that the glory (**KeBODH**) of the Lord may appear to you (**all**)."

Lev 9:7 = Aaron, You're Up!

Moses then said to Aaron, "Come near to the altar and offer your (**Sg**) sin offering and your burnt offering, that you may make atonement (**KAPHAR**) for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the Lord has commanded."

Summary:

1. **Aaron was to offer the Sin Offering and the Burnt Offering for himself and the people.**
2. **Notice that Aaron was a sinner who also needed an offering.**
3. **He also needed a sacrifice to take his place.**
4. **The High Priest of Israel was initially taught that they too were mere men.**
5. **His role was to be a mediator for the people while their sins were covered.**

Lev 9:8 = Aaron Obeys.

So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself.

Lev 9:9 = Following the Prescription.

And Aaron's sons presented the blood to him; and he dipped his finger in the blood, and put some on the horns of the altar, and poured out the rest of the blood at the base of the altar.

Lev 9:10 = And So On.

The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the Lord had commanded Moses.

Lev 9:11 = Completing the Ritual.

The flesh and the skin, however, he burned with fire outside the camp.

Summary:

1. **Aaron obeyed the divine instructions.**
2. **Aaron had his faults. Exo 32**
3. **But he was setting a good example for his sons.**

Lev 9:12 = The Burnt Offering.

Then he slaughtered the burnt offering; and Aaron's sons handed the blood to him and he sprinkled it around on the altar.

Lev 9:13 = Continuing the Ritual.

And they handed the burnt offering to him in pieces with the head, and he offered them up in smoke on the altar.

Lev 9:14 = And On.

He also washed the entrails and the legs, and offered them up in smoke with the burnt offering on the altar.

Summary:

1. **Aaron, the sinner, also needed a Messiah, an innocent sacrifice.**

2. He is doing well here.

3). Arrival of the Lord. 9:15-24

Lev 9:15 = The Congregational Sin Offering.

Then he presented the people's offering, and took the goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first.

Lev 9:16 = The Congregational Burnt Offering.

He also presented the burnt offering, and offered it according to the ordinance.

Lev 9:17 = The Congregational Gift Offering.

Next he presented the grain offering, and filled his hand with some of it and offered it up in smoke on the altar, besides the burnt offering of the morning.

Summary:

1. Both the leaders and the people need sacrifices.
2. They were all sinners, needed God's righteousness satisfied and needed a perfect Gift.

Lev 9:18 = The Congregational Peace Offering.

Then he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar.

Lev 9:19 = Proceeding.

As for the portions of fat from the ox and from the ram, the fat tail, and the fat covering, and the kidneys and the lobe of the liver,

Lev 9:20 = And On.

they now placed the portions of fat on the breasts; and he offered them up in smoke on the altar.

Lev 9:21 = The Congregational Wave Offerings.

But the breasts and the right thigh Aaron presented as a wave offering before the Lord, just as Moses had commanded.

Summary:

1. The Peace Offerings show the manward side of salvation.
2. We are reconciled to God from our status as enemies.
3. Everything we present to the Lord should meet His approval.

Lev 9:22 = The Blessing from the High Priest.

Then Aaron lifted up (NASA') his hands toward the people and blessed them (Piel IPF + w.c. BARAK = to bless, speak important things), and he stepped down after making the sin offering and the burnt offering and the peace offerings.

Lev 9:23 = The Appearance of the Lord.

And Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the Lord appeared (Niph IPF + w.c. RA'AH = was seen) to all the people. (KeBODH + YAHWEH + EL KAL HA'AM)

Lev 9:24 = Wow!

Then fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.

Summary:

1. **When one divine task is finished we should move to the next one.**
2. **We are not told exactly what they did when they entered the Holy Place.**
3. **We can reasonably guess that they visited the Table, The Lampstand, and the Altar of Incense.**
4. **These are reminders of the importance of the Bread from Heaven, the Light of the World, and that our prayer reach into the Throneroom of God.**
5. **Did they go into the Most Holy Place??**
6. **Fire should remind them of the ratification of the land portion of the Abrahamic Covenant. Gen 15:12-18**
7. **Fire should also remind them of judgment. Gen 19:24**
8. **And the ratification of the Messianic portion of the Abrahamic Covenant. Gen 22:6-7**
9. **Another event similar to this involved Elijah and the Prophets of Baal. 1 Kings 18:20ff**
10. **Fire played a prominent role in the history of Israel.**

Leviticus 10

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - 1). **Ordaining the High Priest. 8:1-36**
 - 2). **The Burnt Offering of Consecration. 9:1-14**
 - 3). **Arrival of the Lord. 9:15-24**
 - 4). **Do Not Deviate from the Instructions. 10:1-20**
 - a. **Justice Manifested. 10:1-7**
 - b. **Be Sober. 10:8-11**
 - c. **Provisions for the Priests. 10:12-15**
 - d. **Moses and Aaron Discuss A Matter. 10:16-20**

Lev 10:1 = A Costly Mistake.

Now Nadab and Abihu, the sons of Aaron, took their respective firepans (**MACHTAH**), and after putting fire in them, placed incense (**QetORETH**) on it (**their firepan**) and offered strange fire (**ZARAH**) before the (**faces of**) Lord, which He had not commanded them.

Summary:

1. **The priests were to begin offerings at the Bronze Altar, the place of sacrifice.**
2. **The incense was clearly that which was for specifically the Altar of Incense, inside the Tabernacle.**
3. **Being offered on the outside of the Holy Place would make it a “stranger.”**
4. **This event would have considered prayer alone as a sufficient offering for salvation, without the redemption price being paid.**
5. **It would have also represented man seeking to change God’s prescribed activities.**

Lev 10:2 = The Lord’s Immediate Response.

And fire came out from the presence (**faces of**) of the Lord and consumed them (**AKAL**), and they died before the (**faces of**) Lord.

Lev 10:3 = The Explanation.

Then Moses said to Aaron, "It is what the Lord spoke, saying, 'By those who come near Me (**QARABH**) I will be treated as holy (**QADOSH**), And before all the people I will be honored.'" (**KABODH**) So Aaron, therefore, kept silent. (**DAMAM**)

Lev 10:4 = Remove Them.

Moses called also to Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp."

Lev 10:5 = Obedience.

So they came forward and carried them still in their tunics to the outside of the camp, as Moses had said.

Lev 10:6 = The Commanded Response.

Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you may not die (**MUTH**), and that He may not become wrathful (**QATZAPH**) against all the congregation. But your kinsmen, the whole house of Israel, shall bewail (**BAKAH**) the burning (**SARAPHAH**) which the Lord has brought about.

Lev 10:7 = Continue With Your Assigned Task.

You shall not even go out from the doorway of the tent of meeting, lest you die; for the Lord's anointing oil is upon you." So they did according to the word of Moses.

Summary:

1. Touching a dead body would render the person unclean, so the priests were not to become unclean.
 2. The relatives were to take care of the dead body.
 3. The priests were not to grieve in the usual manner for these two who died the Sin Unto Death in their presence because they still had work to do.
 4. Failure to follow this command would end up with a judgment on the people, so the test is designed to test their love for others.
 5. The people were to grieve for the dead priests and their families.
 6. In times of trouble some have to keep their heads to carry out the necessary tasks.
 7. At times the Lord shows us exactly what His righteousness demands, which is justice.
- 4). Do Not Deviate from the Instructions. 10:1-20
 - a. Justice Manifested. 10:1-7
 - b. Be Sober. 10:8-11
 - c. Provisions for the Priests. 10:12-15
 - d. Moses and Aaron Discuss A Matter. 10:16-20

Lev 10:8 = The Lord speaks to Aaron.

The Lord then spoke to Aaron, saying,

Lev 10:9 = Soberly Perform the Rituals.

"Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die — it is a perpetual statute throughout your generations —

Lev 10:10 = The Reasons.

and so as to make a distinction between the holy and the profane, and between the unclean and the clean,

Lev 10:11 = The Overarching Purpose.

and so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses."

Summary:

1. Here is a very clearcut command concerning the prohibition of alcohol while involved in certain activities of the priesthood.
 2. While not in the performance of their duties they were permitted to partake of alcoholic beverages.
 3. Intoxicants are frequently temptations to not do what the Lord wants, so the principle is clearly taught to "do all things of the Lord while sober." Cf Eph 5:18
 4. This principle applies to the Universal Priesthood of the Church.
 - A. So we can clearly look for the return of the Lord. 1 Thes 5:4-6; 7-11
 - B. It is a chief requirement of a pastor. 2 Tim 4:3-5
 - C. Sobriety is a spiritual issue. 1 Pet 1:12-16; 4:7-11
 - D. It is extremely important to our participation in the Angelic Conflict. 1 Pet 5:6-11
- 4). Do Not Deviate from the Instructions. 10:1-20
- a. Justice Manifested. 10:1-7
 - b. Be Sober. 10:8-11
 - c. Provisions for the Priests. 10:12-15
 - d. Moses and Aaron Discuss A Matter. 10:16-20

Lev 10:12 = Continue Service.

Then Moses spoke to Aaron, and to his surviving sons, Eleazar and Ithamar, "Take the grain (**MINCHAH**) offering that is left over from the Lord's offerings by fire and eat it unleavened beside the altar, for it is most holy.

Lev 10:13 = Where to Eat.

You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the Lord's offerings by fire; for thus I have been commanded.

Lev 10:14 = The Priest's Portions.

The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel.

Lev 10:15 = A Perpetual Statute.

The thigh offered by lifting up and the breast offered by waving, they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the Lord; so it shall be a thing perpetually due you and your sons with you, just as the Lord has commanded."

Summary:

1. The Lord's servants are to take care of their physical needs so they can continue to minister.

2. A place was to be designated inside the outer court in which to eat, thus holy.
 3. The designated place needed to be ceremonially clean.
 4. Their families were not to be left out.
 5. They are to wave it before the Lord for acceptability (they are eating the correct portions and not the parts to be burned) and also thanksgiving.
- 4). Do Not Deviate from the Instructions. 10:1-20
 - a. Justice Manifested. 10:1-7
 - b. Be Sober. 10:8-11
 - c. Provisions for the Priests. 10:12-15
 - d. Moses and Aaron Discuss A Matter. 10:16-20

Lev 10:16 = The Missing Goat.

But Moses searched carefully for the goat of the sin offering, and behold, it had been burned up! So he was angry (**QATZAPH**) with Aaron's surviving sons Eleazar and Ithamar, saying,

Lev 10:17 = The Confrontation.

"Why did you (**all**) not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away the guilt of the congregation, to make atonement for them before the Lord.

Lev 10:18 = The Violation.

Behold, since its blood had not been brought inside, into the sanctuary, you should certainly have eaten it in the sanctuary, just as I commanded."

Lev 10:19 = Aaron's Defense.

But Aaron spoke to Moses, "Behold, this very day they presented their sin offering and their burnt offering before the Lord. When things like these happened to me, if I had eaten a sin offering today, would it have been good (**YAtABH**) in the sight (**eyes**) of the Lord?"

Lev 10:20 = Aaron's Pardon.

And when Moses heard that, it seemed good in his sight. (**YAtABH + eyes**)

Summary:

1. Moses calls Aaron on the carpet (or sand) about a failure to eat what was provided.
2. Aaron had consciously decided that he would not reap from his sons' sins.
3. Aaron's remaining sons joined him.
4. Aaron had realized that he had failed as a father.
5. Yet, still the Lord had a place for him. Cf John 21
6. Moses was in agreement with his decision.

Leviticus 11

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - C. **Regarding Purity (11:1–15:33)**
 - 1). **The Clean and Unclean. 11:1-47**
 - a. **Clean and Unclean Animals. 11:1-8**
 - b. **Clean and Unclean Fish. 11:9-12**
 - c. **Unclean Birds. 11:13-19**
 - d. **Clean and Unclean Insects. 11:20-23**
 - e. **Penalty for Uncleanness. 11:24-28**
 - f. **Extending the Uncleanness. 11:29-38**
 - g. **No Dead Animals. 11:39-40**
 - h. **No Swarming Things. 11:41-45**
 - i. **Summary Verses. 11:46-47**

Lev 11:1` = Moses, Aaron!

The Lord spoke again to Moses and to Aaron, saying to them,

Lev 11:2 = Permissible Animals to Eat.

"Speak to the sons of Israel, saying, 'These are the creatures (**CHAY**) which you may eat from all the animals (**BeHEMAH**) that are on the earth.

Lev 11:3 = Dividing Asunder.

'Whatever divides (**PARAs**) a hoof, thus making split hoofs, and chews the cud, among the animals, that you may eat.

Lev 11:4 = Not Divided Asunder.

'Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you.

Lev 11:5 = Likewise.

'Likewise, the rock badger (**SHAPHAN = 34x; used only here and Deut 14:7 in the Pentateuch; procavia syriaca, aka Hyrax syriacus**), for though it chews cud, it does not divide the hoof, it is unclean to you;



Lev 11:6 = No Rabbits.

the rabbit (**ARNeBETH = 2x; cf Deut 14:7; a rabbit**) also, for though it chews cud, it does not divide the hoof, it is unclean to you;

Lev 11:7 = No Pigs.

and the pig (**CHAZIYR = 7x; Prv 11:2**), for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you.

Lev 11:8 = Don't Eat or Touch.

'You shall not eat of their flesh nor touch (**Qal IPF NAGA'**) their carcasses; they are unclean to you.

Summary:

1. The Lord is giving some definitions of the clean and unclean.
2. This section deals with animals and their use for food.
3. While there could have been some medical issue for prohibiting some animals, the main test is obedience to the Almighty.
4. There are no prohibitions on fruit and vegetables.
5. Dead things bring with them a medical risk that could affect many more people other than just the one violating the command.
6. In the Garden, Eve added the words "or touch" to God's command, so here the test is added to many situations. Lev 5:2,3,7; 6:18,27; 7:19,21
7. This is possibly a reminder that God's proclaimed laws are enough to keep without adding anything to them. Rom 4:15; 5:13
8. The Lord declared all foods to be clean. Mark 7:14-23
9. It took Peter a while to understand that. Acts 10:9-16

b. Clean and Unclean Fish. 11:9-12**Lev 11:9 = Fins and Scales.**

'These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat.

Lev 11:10 = Off Limits Seafood.

'But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you,

Lev 11:11 = Attitude Toward the Off Limits Group.

and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest.

Lev 11:12 = Remember.

'Whatever in the water does not have fins and scales is abhorrent (**SHEQETZ = 11x; 8x in this chapter; Cf Lev 7:21; Isa 66:17; Eze 8:10; an abomination it shall be to you all**) to you.

Summary:

1. Certain seafoods are off-limits under the Law.

2. This law was later adapted by the Romans and the Egyptians still view these animals as “unwholesome.”
3. These items were to be viewed with the same distaste as idols.

c. Unclean Birds. 11:13-19

Lev 11:13 = Unclean Birds.

'These, moreover, you shall detest (**Piel IPF SHAQATZ = 7x; here is a command to make this an attitude not just an action**) among the birds; they are abhorrent, not to be eaten: the eagle and the vulture and the buzzard,

Lev 11:14 = More.

and the kite and the falcon in its kind,

Lev 11:15 = More

every raven in its kind, 16 and the ostrich and the owl and the sea gull and the hawk in its kind, 17 and the little owl and the cormorant and the great owl,

Lev 11:18 = More.

and the white owl and the pelican and the carrion vulture,

Lev 11:19 = More.

and the stork, the heron in its kinds, and the hoopoe (**DUKIYPATH = 2x; Deut 14:18; a hoopoe**), and the bat.



Summary:

1. Carrion birds that frequently feed off dead flesh are not to be eaten.
2. Some birds are used to describe people who prey on others. Rev 18:1-3
3. One day, all these unclean birds will play a role in the cleanup after the Second Advent. Rev 19:17-21

d. Clean and Unclean Insects. 11:20-23

Lev 11:20 = Unclean Insects.

'All the winged insects that walk on all fours are detestable to you.

Lev 11:21 = Clean Insects.

'Yet these you may eat among all the winged insects which walk on all fours: those which have above their feet jointed legs with which to jump on the earth. (**here “grasshopper!” John the Baptist eating his locusts which are clean. The Pharisees would have loved to have caught him eating something unclean.**)

Lev 11:22 = More Clean.

'These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.\

Lev 11:23 = Some Are Off-Limits.

'But all other winged insects which are four-footed are detestable to you.

Summary:

1. It is interesting that some modern-day Jews are trying to convince people that we should be eating all manner of insects.
2. Usually when people are put in a position to eat these insects it is because their nation is undergoing discipline. Cf Rev 9:3,7

e. Penalty for Uncleanness. 11:24-28**Lev 11:24 = How Long Unclean for A Violation?**

'By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening,

Lev 11:25 = Don't Even Touch the Dead Ones.

and whoever picks up any of their carcasses shall wash his clothes and be unclean until evening.

Lev 11:26 = Stay Away From Unclean Animals.

'Concerning all the animals which divide the hoof, but do not make a split hoof, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean.

Lev 11:27 = Watch Out for Paws.

'Also whatever walks on its paws, among all the creatures that walk on all fours, are unclean to you; whoever touches their carcasses becomes unclean until evening,

Lev 11:28 = How Long Unclean?

and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

Summary:

1. The uncleanness will last until sundown.
2. Also added as unclean are the animals with paws, so, no dogs or cats.

f. Extending the Uncleanness. 11:29-38**Lev 11:29 = Rats and Reptiles.**

'Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds,

Lev 11:30 = More Reptiles.

and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon. **(sounds like a wet market in China)**

Lev 11:31 = Don't Touch!

'These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.

Lev 11:32 = Even That Which the Unclean Touches Becomes Unclean.

'Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or a skin, or a sack — any article of which use

is made — it shall be put in the water and be unclean until evening, then it becomes clean.

Lev 11:33 = Even The Vessels.

'As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel.

Lev 11:34 = And Liquids That They Touch.

'Any of the food which may be eaten, on which water comes, shall become unclean; and any liquid which may be drunk in every vessel shall become unclean.

Lev 11:35 = Even the utensils.

'Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.

Lev 11:36 = Water Exempted.

'Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

Lev 11:37 = Seeds Exempted.

'And if a part of their carcass falls on any seed for sowing which is to be sown, it is clean.

Lev 11:38 = Except.

Though if water is put on the seed, and a part of their carcass falls on it, it is unclean to you.

Summary:

1. **By their very nature, some things are not to be eaten according to God's prescribed prohibitions.**
2. **These things, by their touch, can render other things unclean.**
3. **This includes furniture and clean foods.**
4. **Some things, once rendered unclean, are to be destroyed.**
5. **Other things are not considered contaminated.**

g. No Dead Animals. 11:39-40

Lev 11:39 = Don't Touch Dead Animals.

'Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening.

Lev 11:40 = Wash Clothes.

'He too, who eats some of its carcass shall wash his clothes and be unclean until evening; and the one who picks up its carcass shall wash his clothes and be unclean until evening.

Summary:

1. **The animals must be properly slaughtered to be suitable for eating.**
2. **In the absence of HazMat suits, the clothing must be washed.**

Leviticus 11:41ff

- a. **Clean and Unclean Animals. 11:1-8**
- b. **Clean and Unclean Fish. 11:9-12**
- c. **Unclean Birds. 11:13-19**
- d. **Clean and Unclean Insects. 11:20-23**
- e. **Penalty for Uncleanness. 11:24-28**
- f. **Extending the Uncleanness. 11:29-38**
- g. **No Dead Animals. 11:39-40**
- h. **No Swarming Things. 11:41-45**

Lev 11:41 = All Swarming Things Off-Limits.

'Now every swarming thing that swarms on the earth is detestable (**SHEQETZ**), not to be eaten. (Lit: it shall not be eaten)

Lev 11:42 = For Example.

Whatever crawls on its belly, and whatever walks on all fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.

Lev 11:43 = It's The Individual's Mistake.

'Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean.

Lev 11:44 = Be Ye Holy.

'For I am the Lord your God (**YAHWEH ELEHEYKEM**). Consecrate yourselves (**QADASH**) therefore, and be holy (**QeDOSH**); for I am holy (**QeDOSH ANIY**). And you shall not make yourselves (**your souls**) unclean (**tAME**) with any of the swarming things that swarm on the earth.

Lev 11:45 = Listen To Your King.

'For I (**ANIY**) am the Lord (**YAHWEH**), who brought you up (**ALAH**) from the land of Egypt, to be your God (**ELOHIM**); thus you shall be (**HAYAH**) holy (**QeDOSHIYM**) for I am holy (**QeDOSH**)."

Summary:

1. **This is a reminder of the Sovereignty of the Lord God Almighty.**
2. **Israel was called to be a holy nation. Exo 19:5-6**
3. **Holiness was modeled in the Tabernacle. Lev 6:16 et al**
4. **Holiness begins with faith after the pattern of Abraham. Gen 15:6 (TZEDEK)**
5. **As displayed here and several times throughout Leviticus, there was a call not to just positional holiness but experiential as well. Lev 19:2; 20:7,26; 21:6,8**
6. **Experiential holiness is also to be lived out in the Church. 1 Pet 1:13-25**

- i. **Summary Verses. 11:46-47**

Lev 11:46 = In Summary.

This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth,

Lev 11:47 = For Food and Not For Food.

to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

Summary:

1. This is the summary of this chapter.
2. It is time to move on to another topic.

Leviticus 12

Outline:

1. Laws of Sacrifice (1:1–17:16)
 - A. For Approach to God (1:1–7:38)
 - B. For Priests (8:1–10:20)
 - C. Regarding Purity (11:1–15:33)
 - 1). The Clean and Unclean. 11:1-47
 - 2). The Law of Circumcision. 12:1-8
 - a. Childbirth. 12:1-5
 - b. Offerings. 12:6-8

Lev 12:1 = Moses!

Then the Lord spoke to Moses (**Aaron not on this call**), saying,

Lev 12:2 = Woman Unclean For Seven Days.

"Speak to the sons of Israel, saying, 'When a woman (**ISHAH**) gives birth and bears (**YALADH**) a male child (**ZACAR**), then she shall be (**tAME**) unclean for seven days, as in the days of her menstruation she shall be unclean.

Lev 12:3 = Circumcision.

'And on the eighth day (**SHeMIYNIY**) the flesh (**BASAR**) of his foreskin (**ORLAH**) shall be circumcised. (**MUL** cf **PERITIMAW**)

Summary:

1. The 8th day is a picture of new beginnings.
2. It is often a picture of consecration, setting something apart. Exo 22:30
3. For a male child in Israel it is a day of new beginnings, having been identified with Abraham.
4. Abraham was the first to be circumcised, when he was 100 years old. Gen 17:6-14
5. Moses' wife Zipporah didn't agree with this ritual. Exo 4:24-26
6. Even under the Law the circumcision of the heart was more important to the Lord than physical circumcision. Deut 10:12-22
7. Israel was tested to circumcise their hearts. Jer 4:1-4
8. Joseph and Mary followed the Law. Luke 2:21

9. The first-century Jews recognized circumcision as having an even higher necessity than following the Sabbath. John 7:22
10. Circumcision was a serious topic of debate at the Jerusalem Council. Acts 15 cf Gal 2:1-10
11. Even after the decision of the Council, Paul circumcised Timothy, whose father was a Greek, to remove that issue from future discussions. Acts 16:3
12. Paul writes to the new male converts to stay as they are. 1 Cor 7:18
13. Paul fought for the importance of the new creation, rather than the completion of a ritual. Gal 6:15-16
14. At our spiritual birth we have a “circumcision not made with hands.” Col 2:8-15

Lev 12:4 = Forty Days For a Male.

'Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary, until the days of her purification are completed.

Lev 12:5 = Eighty Days For a Girl.

'But if she bears a female child, then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of her purification for sixty-six days.

Summary:

1. From Keil and Delitzsch Commentary:

“But if she had given birth to a girl, she was to be unclean two weeks (14 days), as in her menstruation, and then after that to remain at home 66 days. The distinction between the seven (or fourteen) days of the “separation for her infirmity,” and the thirty-three (or sixty-six) days of the “blood of her purifying,” had a natural ground in the bodily secretions connected with child-birth, which are stronger and have more blood in them in the first week (lochia rubra) than the more watery discharge of the lochia alba, which may last as much as five weeks, so that the normal state may not be restored till about six weeks after the birth of the child. The prolongation of the period, in connection with the birth of a girl, was also founded upon the notion, which was very common in antiquity, that the bleeding and watery discharge continued longer after the birth of a girl than after that of a boy (Hippocr. Opp. ed. Kühn. i. p. 393; Aristot. h. an. 6, 22; 7, 3, cf. Burdach, Physiologie iii. p. 34). But the extension of the period to 40 and 80 days can only be accounted for from the significance of the numbers, which we meet with repeatedly, more especially the number forty (see at Ex 24:18).”

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2. Forty days is already a reminder of:

- A. The Rain for the Flood. Gen 7
- B. Patience after seeing the mountain tops as the Flood was receding. Gen 8:6
- C. Part of the bargaining Abraham did for Sodom and Gomorrah. Gen 18:29

- D. The age of Isaac when he married Rebekah. Gen 25:20
- E. The time Moses was on the mountain. Exo 24:18
 - a. Childbirth. 12:1-5
 - b. Offerings. 12:6-8

Lev 12:6 = Sin Offerings.

'And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering.

Lev 12:7 = The Cleansing.

'Then he shall offer it before the Lord and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether a male or a female.

Lev 12:8 = Allowance For the Poor.

'But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean. "'

Summary:

1. The Burnt Offering is a picture of the Father being satisfied, here with her obedience.
2. The priests were expected to offer the sacrifice as a mediator.
3. Everyone can afford to make the sacrifices, thus all are welcome to atonement for sins.

Leviticus 13

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - C. **Regarding Purity (11:1–15:33)**
 - 1). **The Clean and Unclean. 11:1-47**
 - 2). **The Law of Circumcision. 12:1-8**
 - 3). **The Hygiene Code. 13:1-59**
 - a. **Leprosy Tests. 13:1-6**
 - b. **Diagnosis. 13:7-8**
 - c. **Chronic Leprosy. 13:9-17**
 - d. **Another Malady. 13:18-23**
 - e. **Burns. 13:24-28**
 - f. **Head Problems. 13:29-37**
 - g. **Eczema. 13:38-39**
 - h. **Baldness. 13:40-44**
 - i. **Contaminated Things. 13:45-52**
 - j. **Followup. 13:53-55**
 - k. **Followup. 13:56-58**
 - l. **Summary. 13:59**

Summary:

1. **Priests in Israel were called to be the doctors.**
2. **They were expected to be knowledgeable.**
3. **They were expected to be objective and honest.**
4. **Their job was to Analyze-Prescribe-Analyze-Followup.**

[Leprosy](#) is an infectious disease that causes severe, disfiguring [skin](#) sores and [nerve damage](#) in the arms, legs, and skin areas around your body. Leprosy has been around since ancient times. Outbreaks have affected people on every continent.

But leprosy isn't that contagious. You can catch it only if you come into close and repeated contact with nose and [mouth](#) droplets from someone with untreated leprosy. Children are more likely to get leprosy than adults. WebMD

Lev 13:1 = Moses, Aaron!

Then the Lord spoke to Moses and to Aaron, saying,

Lev 13:2 = Infection-Diagnosis.

"When a man has on the skin ('**OR**) of his body (**BASAR = flesh**) a swelling (**Se'ETH =**) or a scab (**SAPPACHATH**) or a bright spot (**BOHERETH**), and it becomes an infection

(NEGA') of leprosy (TZARA'ATH) on the skin of his body, then he shall be brought to Aaron the priest, or to one of his sons the priests.

Lev 13:3 = Standard Testing.

And the priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.

Lev 13:4 = Notice the Details.

But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate him who has the infection for seven days.

Lev 13:5 = Prescription.

And the priest shall look at him on the seventh day, and if in his eyes the infection has not changed, and the infection has not spread on the skin, then the priest shall isolate him for seven more days.

Lev 13:6 = Decision Time.

And the priest shall look at him again on the seventh day; and if the infection has faded, and the mark has not spread on the skin, then the priest shall pronounce him clean; it is only a scab. And he shall wash his clothes and be clean.

Summary:

1. Infections were to be brought to the priests for analysis and treatment.
2. The priest was to be well-versed in the standards of analysis.
3. He also needed some experience in the analysis which should encourage him to consult with other priests.
4. The decisions still had a degree of subjectivity so a prayer for wisdom would be in order.

b. Diagnosis. 13:7-8

Lev 13:7 = But if

"But if the scab spreads farther on the skin, after he has shown himself to the priest for his cleansing, he shall appear again to the priest.

Lev 13:8 = Final Diagnosis.

And the priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

c. Chronic Leprosy. 13:9-17

Lev 13:9 = Further Observation.

"When the infection of leprosy is on a man, then he shall be brought to the priest.

Lev 13:10 = Conditions.

"The priest shall then look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling,

Lev 13:11 = Diagnosis.

it is a chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he shall not isolate him, for he is unclean.

Lev 13:12 = Expansion of the Leprosy.

And if the leprosy breaks out farther on the skin, and the leprosy covers all the skin of him who has the infection from his head even to his feet, as far as the priest can see,

Lev 13:13 = Ran Its Course.

then the priest shall look, and behold, if the leprosy has covered all his body, he shall pronounce clean him who has the infection; it has all turned white and he is clean.

Lev 13:14 = New Raw Flesh.

But whenever raw flesh appears on him, he shall be unclean.

Lev 13:15 = It Is A Problem.

And the priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy.

Lev 13:16 = Individual Responsibility.

"Or if the raw flesh turns again and is changed to white, then he shall come to the priest,

Lev 13:17 = Healing.

and the priest shall look at him, and behold, if the infection has turned to white, then the priest shall pronounce clean him who has the infection; he is clean.

d. Another Malady. 13:18-23

Lev 13:18 = Another Condition.

"And when the body has a boil (SHeCHIYN) on its skin, and it is healed,

Lev 13:19 = That Morphs.

and in the place of the boil there is a white swelling or a reddish-white, bright spot, then it shall be shown to the priest;

Lev 13:20 = Priest to Analyze.

and the priest shall look, and behold, if it appears to be lower than the skin, and the hair on it has turned white, then the priest shall pronounce him unclean; it is the infection of leprosy, it has broken out in the boil.

Lev 13:21 = If Not, Then.

But if the priest looks at it, and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall isolate him for seven days;

Lev 13:22 = If Yes, Then.

and if it spreads farther on the skin, then the priest shall pronounce him unclean; it is an infection.

Lev 13:23 = Conclusion.

But if the bright spot remains in its place, and does not spread, it is only the scar of the boil; and the priest shall pronounce him clean.

Summary:

1. **Boils were evidently more commonplace and were not as infectious.**
2. **They could lead to other infections that were.**
3. **The principle is taught here to be cautious but not fearful.**

e. Burns. 13:24-28

Lev 13:24 = Burns.

"Or if the body sustains in its skin a burn by fire, and the raw flesh of the burn becomes a bright spot, reddish-white, or white,

Lev 13:25 = Analysis.

then the priest shall look at it. And if the hair in the bright spot has turned white, and it appears to be deeper than the skin, it is leprosy; it has broken out in the burn. Therefore, the priest shall pronounce him unclean; it is an infection of leprosy.

Lev 13:26 = Further Testing.

But if the priest looks at it, and indeed, there is no white hair in the bright spot, and it is no deeper than the skin, but is dim, then the priest shall isolate him for seven days;

Lev 13:27 = Followup.

and the priest shall look at him on the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean; it is an infection of leprosy.

Lev 13:28 = Diagnosis.

But if the bright spot remains in its place, and has not spread in the skin, but is dim, it is the swelling from the burn; and the priest shall pronounce him clean, for it is only the scar of the burn.

Summary:

1. Burns would also be commonplace and normally no cause for alarm.
2. If left untended they could be a problem and should be dealt with.

f. Head Problems. 13:29-37**Lev 13:29 = Head Infections.**

"Now if a man or woman has an infection (**NEGA'**) on the head or on the beard,

Lev 13:30 = Analysis and Diagnosis.

then the priest shall look at the infection, and if it appears to be deeper than the skin, and there is thin yellowish hair in it, then the priest shall pronounce him unclean; it is a scale (**NETHEQ**) is leprosy of the head or of the beard.

Lev 13:31 = Alternate Diagnosis.

But if the priest looks at the infection of the scale, and indeed, it appears to be no deeper than the skin, and there is no black hair in it, then the priest shall isolate the person with the scaly infection for seven days.

Lev 13:32 = Followup.

And on the seventh day the priest shall look at the infection, and if the scale has not spread, and no yellowish hair has grown in it, and the appearance of the scale is no deeper than the skin,

Lev 13:33 = Treatment.

then he shall shave himself, but he shall not shave the scale; and the priest shall isolate the person with the scale seven more days.

Lev 13:34 = Followup.

Then on the seventh day the priest shall look at the scale, and if the scale has not spread in the skin, and it appears to be no deeper than the skin, the priest shall pronounce him clean; and he shall wash his clothes and be clean.

Lev 13:35 = If Not Healed.

But if the scale spreads farther in the skin after his cleansing,

Lev 13:36 = Continued.

then the priest shall look at him, and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean.

Lev 13:37 = Diagnosis.

If in his sight the scale has remained, however, and black hair has grown in it, the scale has healed, he is clean; and the priest shall pronounce him clean.

Summary:

1. The Hygiene Code is designed to teach us that we are to care for our bodies.
2. It is also designed to teach us to “love our neighbors” so that they don’t contract any maladies that we might have incurred.
3. This is part of the background of the upcoming verse to “love your neighbor as yourself.” Lev 19:18

g. Eczema. 13:38-39**Lev 13:38 = Another Condition.**

"And when a man or a woman has bright spots on the skin of the body, even white bright spots,

Lev 13:39 = Diagnosis.

then the priest shall look, and if the bright spots on the skin of their bodies are a faint white, it is eczema (**BOHAQ**) that has broken out on the skin; he is clean.

h. Baldness. 13:40-44**Lev 13:40 = Baldness.**

"Now if a man loses the hair of his head, he is bald; he is clean. (**PTL!**)

Lev 13:41 = Diagnosis.

And if his head becomes bald at the front and sides, he is bald on the forehead; he is clean.

Lev 13:42 = But

But if on the bald head or the bald forehead, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead.

Lev 13:43 = Analysis.

Then the priest shall look at him; and if the swelling of the infection is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body,

Lev 13:44 = But.

he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head.

i. Contaminated Things. 13:45-52

Lev 13:45 = Patient Requirements.

"As for the leper (TZARA') who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!'

Lev 13:46 = The Prescription.

"He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp.

Lev 13:47 = Contaminated Things.

When a garment (BEGEDH) has a mark (NEGA') of leprosy in it, whether it is a wool garment or a linen garment,

Lev 13:48 = Continued List.

whether in warp (SHeTHIY) or woof (EREbH), of linen or of wool, whether in leather or in any article made of leather,

Lev 13:49 = Requirement to Bring to the Priest.

if the mark is greenish or reddish in the garment or in the leather, or in the warp or in the woof, or in any article of leather, it is a leprous mark and shall be shown to the priest.

Lev 13:50 = Prescription.

"Then the priest shall look at the mark, and shall quarantine the article with the mark for seven days.

Lev 13:51 = Followup and Prescription.

He shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, the mark is a leprous malignancy, it is unclean.

Lev 13:52 = Disposal of Contamination.

So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.

Summary:

1. It is the responsibility of the infected to warn others.
2. It is the responsibility of the infected to isolate from others.
3. Even clothing that develops an unusual problem is to be quarantined.
4. It is the responsibility of the owner of the clothing that stays contaminated to burn it.

j. Followup. 13:53-55**Lev 13:53 = Followup.**

"But if the priest shall look, and indeed, the mark has not spread in the garment, either in the warp or in the woof, or in any article of leather,

Lev 13:54 = Prescription.

then the priest shall order them to wash the thing in which the mark occurs, and he shall quarantine it for seven more days.

Lev 13:55 = Followup and Prescription.

After the article with the mark has been washed, the priest shall again look, and if the mark has not changed its appearance, even though the mark has not spread, it is

unclean; you shall burn it in the fire, whether an eating away has produced bareness on the top or on the front of it.

k. Followup. 13:56-58

Lev 13:56 = Analysis.

"Then if the priest shall look, and if the mark has faded after it has been washed, then he shall tear it out of the garment or out of the leather, whether from the warp or from the woof;

Lev 13:57 = Followup and Prescription.

and if it appears again in the garment, whether in the warp or in the woof, or in any article of leather, it is an outbreak; the article with the mark shall be burned in the fire.

Lev 13:58 = Further Analysis.

And the garment, whether the warp or the woof, or any article of leather from which the mark has departed when you washed it, it shall then be washed a second time and shall be clean."

l. Summary. 13:59

Lev 13:59 = Summary.

This is the law for the mark of leprosy in a garment of wool or linen, whether in the warp or in the woof, or in any article of leather, for pronouncing it clean or unclean.

Summary:

1. **Part of the authenticating miracles of the Lord at the First Advent was the healing of leprosy. Matt 8:3; Mark 1:42; Luke 5:12-13; 17:12**
2. **Once Moses' sister Miriam criticized him for taking a Cushite wife and the Lord struck her with leprosy. Num 12**
3. **Leprosy was an issue throughout the history of Israel. 2 Kgs 5; 7; 2 Chr 26:19-20**

Leviticus 14

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - C. **Regarding Purity (11:1–15:33)**
 - 4). **Laws about Leprosy. 14:1-57**
 - a. **The First Sacrifice for Leprosy. 14:1-9**
 - b. **The Second Sacrifice. 14:10-20**
 - c. **Adjustments for Poverty. 14:21-32**
 - d. **Land of Canaan Requirements. 14:33-42**
 - e. **Further Observation and Prescription. 14:43-47**
 - f. **The Clean House. 14:48-53**
 - g. **Summary. 14:54-57**

Lev 14:1 = Moses!!

Then the Lord spoke to Moses, saying,

Lev 14:2 = Introduction

"This shall be the law of the leper (**TZARA'**) in the day of his cleansing. Now he shall be brought to the priest,

Lev 14:3 = Observation & Diagnosis

and the priest shall go out to the outside of the camp. Thus the priest shall look, and if the infection of leprosy has been healed (**Niph PF RAPHA'**) in the leper,

Lev 14:4 = Secure the Offering

then the priest shall give orders to take two live clean birds and cedar wood and a scarlet string and hyssop for the one who is to be cleansed.

Lev 14:5 = Kill the One

The priest shall also give orders to slay the one bird in an earthenware vessel over running water.

Lev 14:6 = Dip the Other

As for the live bird, he shall take it, together with the cedar wood and the scarlet string and the hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water.

Lev 14:7 = Sprinkle and Release

He shall then sprinkle seven times the one who is to be cleansed from the leprosy, and shall pronounce him clean, and shall let the live bird go free over the open field.

Lev 14:8 = Requirements for the Cleansed Leper

The one to be cleansed shall then wash his clothes and shave off all his hair, and bathe in water and be clean. Now afterward, he may enter the camp, but he shall stay outside his tent for seven days.

Lev 14:9 = Another Bath

And it will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and be clean.

Summary:

1. Both the man and the bird were redeemed by the death of an innocent victim.
2. The running water was designed to “purify” the dead bird to make it acceptable as a sacrifice.
3. The live bird is a picture of being released from captivity and death.
4. The cleansed leper still has some protocols to be sure of the cleansing.
5. He must be made clean by ceremony and also physically clean.
6. Ceremonial cleanness means that one has correctly performed the proper ritual cleansings.
7. There is a ceremonial uncleanness even in the Church Age when people partake of Baptism or the Lord’s Table in an unworthy manner. Cf 1 Cor 11
8. The Lord is the One who dispenses leprosy, thus it becomes clear, based on the offerings required, that it is divine discipline for an infraction(s) of the Law. Lev 14:34

b. The Second Sacrifice. 14:10-20

Lev 14:10 = Additional Sacrifices

"Now on the eighth day he is to take two male lambs without defect, and a yearling ewe (**KIBSAH**) lamb without defect, and three-tenths of an ephah of fine flour mixed with oil for a grain offering (**MINCHAH**), and one log (**LOG**) of oil;

Lev 14:11 = The Presentation

and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the Lord at the doorway of the tent of meeting.

Lev 14:12 = Approved by the Lord?

Then the priest shall take the one male lamb and bring it for a guilt offering (**ASHAM**), with the log of oil, and present them as a wave offering before the Lord.

Lev 14:13 = Location and Distribution

Next he shall slaughter the male lamb in the place where they slaughter the sin offering (**CHAtA'**) and the burnt offering (**OLAH**), at the place of the sanctuary — for the guilt offering (**ASHAM**), like the sin offering, belongs to the priest; it is most holy. (**a holy of holies is it**)

Lev 14:14 = Applications of the Blood

The priest shall then take some of the blood of the guilt offering (**trespass**), and the priest shall put it on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:15 = The Oil

The priest shall also take some of the log of oil, and pour it into his left palm;

Lev 14:16 = Sprinkle Seven Times

the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the Lord.

Lev 14:17 = Oil to the Blood

And of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering (**trespass**);

Lev 14:18 = Oil to the Head

while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make atonement on his behalf before the Lord.

Lev 14:19 = The Second Lamb

The priest shall next offer the sin offering (**CHAtA'**) and make atonement (**KAPHAR**) for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering (**OLAH**).

Lev 14:20 = Complete the Offerings

And the priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

Summary:

1. The offerings to the Lord for a leper who has been cleansed include the Sin Offering, the Trespass Offering, the Gift Offering and the Burnt Offering.
2. It is a fair conclusion that the contraction of the disease had something to do with sin in the person's life.
3. Leprosy could be the discipline for:
 - A. Unknown sins.
 - B. Known sins.
 - C. Lack of faith in the Lord.
 - D. Lack of appreciation of the Lord's provision.
4. Along with the importance of the physical diagnosis of leprosy was the need for a spiritual evaluation.
5. The "blood of the lamb" was needed to cover:
 - A. Lack of spiritual hearing.
 - B. Lack of spiritual service.
 - C. Lack of a spiritual walk.
6. The oil looks at the ministry of the Holy Spirit:
 - A. To identify and correct the mistakes.
 - B. To get one's hearing corrected.
 - C. To get one's service corrected.
 - D. To get one's walk corrected.
7. The ceremony was elaborate to point out that we must pay attention to details in our lives, in both the physical and spiritual realm.

c. Adjustments for Poverty. 14:21-32

Lev 14:21 = For the Person of Little Means.

"But if he is poor, and his means are insufficient, then he is to take one male lamb for a guilt offering as a wave offering to make atonement for him, and one-tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil,

Lev 14:22 = Turtledoves or Pigeons

and two turtledoves or two young pigeons which are within his means, the one shall be a sin offering and the other a burnt offering.

Lev 14:23 = A New Beginning

Then the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the Lord.

Lev 14:24 = Acceptable Before the Lord?

And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall offer them for a wave offering before the Lord.

Lev 14:25 = Application of the Blood

Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put it on the lobe of the right ear of the one to be cleansed and on the thumb of his right hand, and on the big toe of his right foot.

Lev 14:26 = Use the Oil

The priest shall also pour some of the oil into his left palm;

Lev 14:27 = Sprinkle the Oil

and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the Lord.

Lev 14:28 = Applications to Life

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

Lev 14:29 = Application to the Head

Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before the Lord.

Lev 14:30 = Offer One Bird

He shall then offer one of the turtledoves or young pigeons, which are within his means.

Lev 14:31 = Offer What is Affordable

He shall offer what he can afford, the one for a sin offering, and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the Lord on behalf of the one to be cleansed.

Lev 14:32 = Summary

This is the law for him in whom there is an infection of leprosy, whose means are limited for his cleansing."

Summary:

1. **Although the offering is less expensive for the poor person, it is still costly.**
2. **Both the poor and rich stand naked before the Lord because He is not partial. Heb 4:13; Rom 2:11**

d. Land of Canaan Requirements. 14:33-42**Lev 14:33 = Moses! Aaron!**

The Lord further spoke to Moses and to Aaron, saying,

Lev 14:34 = The Mark of Leprosy

"When you enter the land of Canaan, which I give you for a possession, and I put **(1S Qal PF NATHAN)** a mark of leprosy on a house in the land of your possession,

Lev 14:35 = Report to the Priest

then the one who owns the house shall come and tell the priest, saying, 'Something like a mark of leprosy has become visible to me in the house.'

Lev 14:36 = Complete Inspection

"The priest shall then order that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house.

Lev 14:37 = Analysis

So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions, and appears deeper than the surface;

Lev 14:38 = If Positive-Quarantine

then the priest shall come out of the house, to the doorway, and quarantine the house for seven days.

Lev 14:39 = Followup

And the priest shall return on the seventh day and make an inspection. If the mark has indeed spread in the walls of the house,

Lev 14:40 = Remove the Problem Area

then the priest shall order them to tear out the stones with the mark in them and throw them away at an unclean place outside the city.

Lev 14:41 = Fully Clean All of the Inside

And he shall have the house scraped all around inside, and they shall dump the plaster that they scrape off at an unclean place outside the city.

Lev 14:42 = Replace the Problem Area

Then they shall take other stones and replace those stones; and he shall take other plaster and replaster the house.

Summary:

1. **Leprosy could also infect houses.**
2. **The houses all needed to be kept clean.**
3. **Notice that the Lord said that He put the mark on the house.**

e. Further Observation and Prescription. 14:43-47**Lev 14:43 = If the Mark Returns**

"If, however, the mark breaks out again in the house, after he has torn out the stones and scraped the house, and after it has been replastered,

Lev 14:44 = Get the Priest

then the priest shall come in and make an inspection. If he sees that the mark has indeed spread in the house, it is a malignant mark in the house; it is unclean.

Lev 14:45 = Tear Down the House

He shall therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take them outside the city to an unclean place.

Lev 14:46 = Beware of that Facility

Moreover, whoever goes into the house during the time that he has quarantined it, becomes unclean until evening.

Lev 14:47 = Wash the Clothing

Likewise, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

Summary:

1. **Some things don't need a simple scrubbing but a complete reordering.**
2. **This is kind of like some of the things we get into our souls without thinking.**
3. **Bad theology needs to be removed and replaced with sound doctrine.**

f. **The Clean House. 14:48-53**

Lev 14:48 = Hopefully the Mark is Gone

"If, on the other hand, the priest comes in and makes an inspection, and the mark has not indeed spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the mark has not reappeared.

Lev 14:49 = Cleanse the House

To cleanse the house then, he shall take two birds and cedar wood and a scarlet string and hyssop,

Lev 14:50 = Offer the One Bird

and he shall slaughter the one bird in an earthenware vessel over running water.

Lev 14:51 = Dip the Live Bird

Then he shall take the cedar wood and the hyssop and the scarlet string, with the live bird, and dip them in the blood of the slain bird, as well as in the running water, and sprinkle the house seven times.

Lev 14:52 = Ceremonial Cleansing

He shall thus cleanse the house with the blood of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string.

Lev 14:53 = Release the Live Bird

However, he shall let the live bird go free outside the city into the open field. So he shall make atonement for the house, and it shall be clean."

Summary:

1. **Notice the clear value differential between a house and a person.**
2. **Fixing a physical structure is a lot easier than fixing a broken human being.**

g. **Summary. 14:54-57**

Lev 14:54 = Summary Verse

This is the law for any mark of leprosy — even for a scale,

Lev 14:55 = Including

and for the leprous garment or house,

Lev 14:56 = Also

and for a swelling, and for a scab, and for a bright spot —

Lev 14:57 = Summary

to teach when they are unclean, and when they are clean. This is the law of leprosy.

Summary:

1. **Leprosy is designed to teach what is acceptable and what is not before God.**
2. **Every one should "study to show themselves approved to God." 2 Tim 2:15**

Leviticus 15

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - C. **Regarding Purity (11:1–15:33)**
 - 1). **The Clean and Unclean. 11:1-47**
 - 2). **The Law of Circumcision. 12:1-8**
 - 3). **The Hygiene Code. 13:1-59**
 - 4). **Laws about Leprosy. 14:1-57**
 - 5). **Bodily Discharges. 15:1-33**
 - a. **Common male discharges. 15:1-12**
 - b, **Time of uncleanness. 15:13-15**
 - c. **Seminal emissions. 15:16-18**
 - d. **Female discharges. 15:19-24**
 - e. **Extended female discharge. 15:25-30**
 - f. **The Purpose. 15:31-33**

Lev 15:1 = Moses! Aaron!

The Lord also spoke to Moses and to Aaron, saying,

Lev 15:2 = The Issue.

"Speak to the sons of Israel, and say to them, 'When any man (**ISH**) has a discharge (**ZUBH**) from his body (**BASAR**), his discharge is unclean (**tAME**).

Lev 15:3 = The Analysis

'This, moreover, shall be his uncleanness in his discharge: it is his uncleanness whether his body allows (**Qal PF RUR = 1x; to run**) its discharge to flow, or whether his body obstructs (**Hiph PF CHATAM**) its discharge.

Lev 15:4 = The Effect on Things.

'Every bed on which the person with the discharge lies becomes unclean, and everything on which he sits becomes unclean.

Lev 15:5 = The Effect on People.

'Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening;

Lev 15:6 = Contamination of Others by Things.

and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:7 = Contamination of Others by Contact.

'Also whoever touches the person with the discharge shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:8 = Even Spitting.

'Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:9 = Even Saddles.

'And every saddle on which the person with the discharge rides becomes unclean.

Lev 15:10 = Just Don't Touch the Infected.

'Whoever then touches any of the things which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:11 = Stay Clean.

'Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:12 = Break the Utensils.

'However, an earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.

Summary:

1. The "issue" can include:
 - A. Anything that flows from a man's body like a boil, blister, or blood.
 - B. Blood during the menstrual cycle of the woman.
 - C. Both natural issues and those caused by disease.
2. Some flows can be stopped by sealing them up.
3. The word for "sealing" is only used twice in the Law, the other use to describe what the Lord does with judgment, sealing it up for the proper time. Cf Deut 32:34
4. "Sealing" is frequently used for a King's letters being "sealed" with his signet ring. 1 Kgs 21:8; Neh 9:38; Esther
5. It is used for the Lord's command of the sun and stars. Job 9:7
6. It is used to describe the perfection of Satan before his fall. Exe 28:12
7. It is used to describe the 70th Week of Daniel when it is time to finish some unfinished business. Dan 9:24
8. It is used to tell us that some things are "sealed" until the time of the end. Dan 12

Principle: Even some common issues of life can render one sinful/unclean.

Principle: The King is the one that determines what is sin and what is not.

Principle: At the right time seals will be broken. Cf Rev 6

Principle: If an infection is sealed over and is not healed, the problem may have to eventually be "lanced."

- b. Time of uncleanness. 15:13-15

Lev 15:13 = Getting Clean Again

'Now when the man with the discharge becomes cleansed from his discharge, then he shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and shall become clean.

Lev 15:14 = Sacrifices Are Required

'Then on the eighth day he shall take for himself two turtledoves or two young pigeons, and come before the Lord to the doorway of the tent of meeting, and give them to the priest;

Lev 15:15 = A Sin Offering and a Burnt Offering.

and the priest shall offer them, one for a sin offering, and the other for a burnt offering. So the priest shall make atonement on his behalf before the Lord because of his discharge.

Summary:

1. **The discharge involved some type of sin.**
2. **The Sin Offering was normally for unknown sins.**
3. **Every person has a Sin Nature which is sufficient by itself to condemn us. Rom 3-7**
4. **The Burnt Offering was a salvation offering designed to remind us that all sins were Propitiated by the innocent sacrifice.**

c. Seminal emissions. 15:16-18

Lev 15:16 = Ejaculation

'Now if a man (ISH) has (Qal PF YATZA') a seminal emission (SHACHABH + ZeRA') he shall bathe all his body in water and be unclean until evening.

Lev 15:17 = Wash Any Garments.

'As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening.

Lev 15:18 = Copulation

'If a man lies with a woman so that there is a seminal emission, they shall both bathe in water and be unclean until evening.

Summary:

1. **The Jews were told to be fruitful and multiply. Gen 17 etal**
2. **This is purely a matter of hygiene because there are no offerings.**
3. **From other passages we can discern that this is referring to husband and wife because sex outside of marriage, known as adultery, was punishable by death. Exo 20:14; Lev 20:10**

d. Female discharges. 15:19-24

Lev 15:19 = Menstrual Cycle.

'When a woman has a discharge, if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening.

Lev 15:20 = Washing is Required

'Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean.

Lev 15:21 = Don't Touch Anything She Has Touched.

'And anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:22 = Further Explanation

'And whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:23 = Clear?

'Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening.

Lev 15:24 = Sex Prohibited During the Cycle.

'And if a man actually lies with her, so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

Summary:

1. **Normal bodily functions require the proper hygiene.**
2. **It is just the nature of womanhood.**
3. **Notice that no offerings are required for the normal menstrual cycle.**

e. Extended female discharge. 15:25-30

Lev 15:25 = A Problem

'Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean.

Lev 15:26 = Similar Treatment for the Extended Problem.

'Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and everything on which she sits shall be unclean, like her uncleanness at that time.

Lev 15:27 = Same Prohibited Contact

'Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening.

Lev 15:28 = When It Stops.

'When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she shall be clean.

Lev 15:29 = Offerings Required.

'Then on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them in to the priest, to the doorway of the tent of meeting.

Lev 15:30 = Similar to the Man.

'And the priest shall offer the one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the Lord because of her impure discharge.'

Summary:

1. If the period is extended she shall be unclean for the duration.
2. The offerings are the same as for the man with bodily discharges.

f. The Purpose. 15:31-33

Lev 15:31 = Stay Clean

"Thus you shall keep the sons of Israel separated from their uncleanness, lest they die in their uncleanness by their defiling My tabernacle (**MISHKAN**) that is among them."

Lev 15:32 = Summary for the Man

This is the law for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it,

Lev 15:33 = Summary for the Woman

and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman.

Summary:

1. Uncleanness is seen to defile the Tabernacle.
2. The Tabernacle is the "dwelling place" of the Lord.
3. Cleanliness shows respect for the Lord.

Leviticus 16

Outline:

1. **Laws of Sacrifice (1:1–17:16)**
 - A. **For Approach to God (1:1–7:38)**
 - B. **For Priests (8:1–10:20)**
 - C. **Regarding Purity (11:1–15:33)**
 - 1). **The Clean and Unclean. 11:1-47**
 - 2). **The Law of Circumcision. 12:1-8**
 - 3). **The Hygiene Code. 13:1-59**
 - 4). **Laws about Leprosy. 14:1-57**
 - 5). **Bodily Discharges. 15:1-33**
 - D. **Regarding National Atonement (16:1–17:16)**
 - 1). **Laws Concerning the Tabernacle. 16:1-34**
 - a. **The Scapegoat. 16:1-10**
 - b. **Offering for the High Priest. 16:11-14**
 - c. **Atonement for the Tabernacle. 16:15-19**
 - d. **Releasing the Scapegoat. 16:20-22**
 - e. **Purifying the Priests. 16:23-28**
 - f. **The Day of Atonement. 16:29-34**

Lev 16:1 = Reminder of Mistakes.

Now the Lord spoke to Moses after the death of the two sons of Aaron, when they had approached the presence of the Lord and died.

Lev 16:2 = Aaron Prohibited from the Holy of Holies.

And the Lord said to Moses, "Tell your brother Aaron that he shall not enter at any time (**at all times**) into the holy place inside the veil, before the mercy seat which is on the ark, lest he die; for I will appear in the cloud over the mercy seat.

Lev 16:3 = A Sin and Burnt Offering.

Aaron shall enter the holy place with this: with a bull for a sin offering and a ram for a burnt offering.

Lev 16:4 = He Shall Dress for the Occasion.

He shall put on the holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash, and attired with the linen turban (these are holy garments). Then (**Now**) he shall bathe his body in water and put them on.

Lev 16:5 = Additional Offerings.

And he shall take from the congregation of the sons of Israel two male goats for a sin offering and one ram for a burnt offering. (**Qal IPF LAQACH**)

Lev 16:6 = Aaron a Sinner Too.

Then Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.

Lev 16:7 = The Congregational Offering.

"And he shall take the two goats and present them before the Lord at the doorway of the tent of meeting.

Lev 16:8 = The Scapegoat.

And Aaron shall cast lots for the two goats, one lot for the Lord and the other lot for the scapegoat.

Lev 16:9 = The Loser-Or Winner?

Then Aaron shall offer the goat on which the lot for the Lord fell, and make it a sin offering.

Lev 16:10 = The Scapegoat Set Free.

But the goat on which the lot for the scapegoat fell, shall be presented alive before the Lord, to make atonement upon it, to send it into the wilderness as the scapegoat.

Summary:

1. **Aaron is prohibited from entering the Holy of Holies on a regular basis.**
2. **This appears to be discipline for failure to properly train his two sons.**
3. **He could have failed to properly instruct them or instill the urgency in their souls of doing things according to the Word of the Lord.**
4. **Aaron was to properly dress for this annual special day.**
5. **He is to select as he sees fit the sacrificial animals from among the congregation as personal offerings for himself and his family.**
6. **He is to take two male goats for a Sin Offering to cover their unknown sins.**
7. **He is to take one ram for a burnt offering as a reminder of the need for the Righteousness and Justice of the Father to be Propitiated.**
8. **The other goat is a Sin Offering.**
9. **One goat is selected by chance to be set free, denoting the fact that his place of death was taken by another as a perfect substitute.**

b. Offering for the High Priest. 16:11-14

Lev 16:11 = Another Personal Offering for Aaron.

"Then Aaron shall offer the bull of the sin offering which is for himself, and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself.

Lev 16:12 = Be Careful Aaron.

And he shall take a firepan full of coals of fire from upon the altar before the Lord, and two handfuls of finely ground sweet incense, and bring it inside the veil.

Lev 16:13 = Prayers.

And he shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, lest he die.

Lev 16:14 = Sprinkling on the Mercy Seat.

Moreover, he shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat on the east side; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

Summary:

1. **Aaron as the High Priest was reminded that he too was a sinner.**

2. Taking the firepan would be a constant reminder to him about the loss of his two sons.
3. He was to bring the coals and incense to the Altar of Incense just inside the veil to the Holy of Holies.
4. This is a picture of the importance of prayer as it extends into God's throne.
5. On The Day of Atonement the High Priest is to enter inside the Veil to sprinkle the Mercy Seat.
6. This denotes that the Blood of the Sacrifice was sufficient to the Father to Propitiate and Cover sins until the day of the True Sacrifice. Heb 10
7. Sprinkling on the Mercy Seat is for those who accept the Perfect Substitute as their Savior.
8. Sprinkling in front of the Mercy Seat is for the rest who did not avail themselves of salvation.

c. Atonement for the Tabernacle. 16:15-19

Lev 16:15 = The Congregational Sin Offering.

"Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat.

Lev 16:16 = Atonement for the Tabernacle.

And he shall make atonement for the holy place, because of the impurities of the sons of Israel, and because of their transgressions, in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities.

Lev 16:17 = Aaron Must Go In Alone.

When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel.

Lev 16:18 = Atonement for the Bronze Altar.

Then he shall go out to the altar that is before the Lord and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat, and put it on the horns of the altar on all sides.

Lev 16:19 = Cleanse From Impurities.

And with his finger he shall sprinkle some of the blood on it seven times, and cleanse it, and from the impurities of the sons of Israel consecrate it.

Summary:

1. Atonement for the Person comes before Atonement for the Thing.
2. Aaron has to enter the Holy of Holies alone and everyone else is excluded.
3. This is a picture of Messiah being alone while bearing the sins of the world.
4. We have already seen in the previous chapters that God wants people's houses to be sanctified, so why not His?
5. The Bronze Altar, the place of sacrifice, is also sanctified by the blood of the sacrifice.
6. It must be holy to render anything else holy.

d. Releasing the Scapegoat. 16:20-22

Lev 16:20 = The Live Goat.

"When he finishes atoning for the holy place, and the tent of meeting and the altar, he shall offer the live goat.

Lev 16:21 = Imputation of National Sins.

Then Aaron shall lay both of his hands on the head of the live goat, and confess over it all the iniquities of the sons of Israel, and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send it away into the wilderness by the hand of a man who stands in readiness.

Lev 16:22 = The Release.

And the goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.

Summary:

1. **The Scapegoat is imputed with all the sins and iniquities of Israel.**
2. **The sins will one day be removed from Israel, completely. Psa 103:12-13**

e. Purifying the Priests. 16:23-28

Lev 16:23 = Leave The Priestly Garments in the Tabernacle.

"Then Aaron shall come into the tent of meeting, and take off the linen garments which he put on when he went into the holy place, and shall leave them there.

Lev 16:24 = Bathe and Exit.

And he shall bathe his body with water in a holy place and put on his clothes, and come forth and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

Lev 16:25 = The Fat of the Sin Offering.

Then he shall offer up in smoke the fat of the sin offering on the altar.

Lev 16:26 = The One Who Released the Scapegoat.

And the one who released the goat as the scapegoat shall wash his clothes and bathe his body with water; then afterward he shall come into the camp.

Lev 16:27 = Take the Bull and Goat Outside the Camp.

But the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire.

Lev 16:28 = The Executor of the Burning Must Wash When Done.

Then the one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp.

Summary:

1. **Payment for sins is a dirty business.**
2. **One must be clean to bear the sins. Cf 2 Cor 5:21**
3. **After getting dirty by conducting the rituals, one must prepare to do them again. Heb 10**

f. **The Day of Atonement. 16:29-34**

Lev 16:29 = A Permanent Statute.

"And this shall be a permanent statute (**CHUQQAHAH OLAM**) for you: in the seventh month (**TISHREI = September**), on the tenth day of the month, you shall humble (**ANAH**) your souls (**NEPHESH**), and not do any work, whether the native, or the alien who sojourns among you;

Lev 16:30 = The Day of Atonement.

for it is on this day that atonement shall be made for you to cleanse you; you shall be clean from all your sins before the Lord.

Lev 16:31 = It Is To Be a Time of Humility.

It is to be a sabbath of solemn rest for you, that you may humble your souls; it is a permanent statute.

Lev 16:32 = Pass Down These Laws.

So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on the linen garments, the holy garments,

Lev 16:33 = All To Be Atoned For

and make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for the priests and for all the people of the assembly.

Lev 16:34 = A Permanent Requirement.

Now you shall have this as a permanent statute, to make atonement for the sons of Israel for all their sins once every year." And just as the Lord had commanded Moses, so he did.

Summary:

1. **The Day of Atonement is to be a special time of reflection of one's own soul.**
2. **It is to be a Sabbath Day for everyone in the borders of Israel.**
3. **If one doesn't humble themselves, God will do it. Matt 23:12**
4. **On this day the Lord takes care of the uncleanness of Israel and those who participate.**
5. **The Line of Succession of the Priesthood is from the father to the son.**
6. **Moses was obedient, for the most part, to everything the Lord said to him.**
7. **The placement of the Day of Atonement In the fall feasts, which are primarily Second Advent, shows the ultimate atonement as it relates to the establishment of the physical Millennial Kingdom.**