

**Lesson Six**  
**Leviticus**  
**“Priests and Sacrifices”**

**Introduction**

- 1B. Leviticus establishes the theological foundation for the \_\_\_\_\_ work of Christ in the New Testament.
- 2B. Leviticus describes the entire operation of the Jewish system of \_\_\_\_\_.
- 3B. Leviticus is written by Moses but has more verses presented as \_\_\_\_\_ than any other book of the Old Testament.

The book consists of numerous divine speeches communicated through Moses to the people.

This is emphasized by the first word of the book, *wayyiqra*, “*and He called. . .*”

From the beginning the book is presented as a direct message from God.

- 4B. The key word for Leviticus is holiness. The book instructs the chosen nation on how to maintain fellowship with God as a redeemed nation.

Holiness means “\_\_\_\_\_.”

- 5B. A crucial issue for the Church Age is to determine the purpose of the Law.

Ross:

In the New Testament Paul explained that the law was a “tutor” (*paidagogos*) to lead us to Christ (Gal. 3:24). In the words of the NIV, “the law was put in charge to lead us to Christ” who is elsewhere in the New Testament called “the end of the law” (Rom. 10:4). This means that for centuries God was teaching people important theological aspects about his eternal plan. When the Son of God came into this world to fulfill this plan, a treasure of theological images and ideas was ready at hand. People knew exactly what God meant by sacrifice, because the Spirit of God had taught it to and through Israel in the revelation of the sacrifices and offerings. People understood what was meant by atonement, purification, or consecration because the people of God had been

living out these rituals for centuries. (Ross, *Holiness to the Lord*, 17)

6B. Introduction to the Law of Moses

1C The recipients of the Law were Jews ONLY (Ex. 19:3; Lev. 26:46; Rom. 3:19; 9:4)

1D The Mosaic Law was never given to the Gentile nations (Deut 4:8) Rom. 2:12-14). The Mosaic Law was part of a \_\_\_\_\_, or \_\_\_\_\_, between God and the nation Israel.

The best analogy for us is that the Mosaic Law is equivalent to a nation's \_\_\_\_\_. Just as the United States is not required to obey another nation's laws or constitution, neither were other people required to obey Israel's Law.

However, the moral and spiritual realities on which the Law was based are \_\_\_\_\_ that had been true since the Creation. For example, murder, lying, and adultery were wrong from the beginning. However, \_\_\_\_\_ observance did not become a legal requirement for Israel until the Mosaic Law.

2D Christians are not under the Law (Acts 15:5, 24; Rom. 6:14; Gal. 2:19).

2C The \_\_\_\_\_ of the Mosaic Law.

1D The Law could never \_\_\_\_\_ (Acts 13:39; Rom. 3:20, 28; Gal. 2:16; Phil 3:9).

2D The Law could never give \_\_\_\_\_ (Gal. 3:21).

3D The Law could never provide the \_\_\_\_\_ (Gal. 3:2).

4D The Law could never produce \_\_\_\_\_ (Gal. 3:5).

5D The Law could never resolve the problem of the indwelling \_\_\_\_\_ (Rom. 8:3,7).

\*\*\*Salvation in the Old Testament was based on faith alone in Christ alone as in the New Testament. In the Old Testament they believed in the future provision of a

Messiah who would provide salvation (anticipation); in the Church Age we look back to the provision of the Messiah as our spiritual substitute who paid the penalty for our sins, redeemed us, and provided a salvation free to all.

- 3C The Church in relationship to the Law.
- 1D Christ is the end of the Law for believers in the Church Age (Rom. 10:4).
  - 2D Since the Church is specifically NOT under the Law, the Law is NOT the Christian way of life.
  - 3D Believers in the Church Age are under a higher law: the law of Christ (Rom. 8:2-4; 1 Cor. 13; Gal. 5:18, 22.23).
  - 4D The only one of the ten commandments not repeated in the New Testament is in relation to the Sabbath. Since this is the sign of the Mosaic Covenant, it reaffirms that the Mosaic or Old Covenant is no longer in effect.
- 4C The Purposes for the Mosaic Law
- 1D To provide a civil, criminal, and ceremonial law code for the nation.
  - 2D To teach the people how a redeemed nation would live set apart to the service of God.
  - 3D To demonstrate that no one could consistently keep the law (all 613 commandments) and therefore that all were sinners and in need of a Savior. (Rom. 3:20, 28; Gal. 3:23, 24; 1 Tim. 1:9, 10).
  - 4D To communicate God's grace in relation to human failure.
  - 5D To provide a law code that would promote freedom and prosperity for the nation. (Ex. 24:7-8; 34:27-28; Deut 4:13-16, 23; 31; 8:18; 9:9; 11:15).
  - 6D To serve as a tutor to lead us to Christ (Gal. 3:24)
- 5C The giving of the Mosaic Law introduces a new \_\_\_\_\_: the \_\_\_\_\_ of the Mosaic Law, which begins at **Sinai** and ends at the **cross**.

**1A Name**

- 1B The Hebrew title derives from the first word in the book, *wayyiqra'*, “And He [*Yhwh*] called . . .” (1:1).
- 2B The English is derived from the Vulgate which named it *Liber Leviticus* after the prominent role of the tribe of Levi, the tribe that was the designated priestly tribe of Israel.

**2A Author**

- 1B Moses
- 2B Evidence
- 1C Leviticus is part of the Law given in Exodus. The Law in Exodus was given to Moses.
- 2C Num 1:1 is written as a continuation of Exo 40:1, 17
- 3C Lev. 16:1 gives the law of the Day of Atonement after the death of Nadab and Abihu, Lev 10, this indicates the arrangement is logical not chronological
- 4C Vocabulary indicates a wilderness setting.  
 worship is in the tabernacle, not Temple  
 lepers were to go outside of the camp, not city  
 people lived close to the Tabernacle  
 the land is mentioned in future terms
- 5C Fits the context of the 2<sup>nd</sup> mill. BC  
 Instructions such as building a temporary tabernacle do not fit a later setting.  
 Leviticus is alluded to or quoted in Ezekiel indicating that it was written prior to the Exile (Lev. 10:10 in 22:26; Lev. 18:5 in 20:11)

**3A Setting**

- 1B Leviticus is based on the divine purpose that God chose them to be a \_\_\_\_\_ and \_\_\_\_\_ (Exo. 19:5–6).

In order to fulfill their role as a priest nation, God provided regulations and rituals to keep them in fellowship with Him, to fulfill their role.

These regulations set the nation apart from the Gentile nations around them.

## 2B Context in the Old Testament

### Genesis

Gen 1—11 God creates perfect environment for the human race

The human race rebels and is judged, the cursing of God.

The human race further rebels and God calls out a new counterculture through whom to bless the world.

Gen 12—50 God calls out one man through whom He will bless the world.

God provides an unconditional covenant to Abram promising land, seed, and worldwide blessing.

The promise is realized through the seed, Isaac, his son, Jacob, and his descendants.

Jacob's descendants are moved by God to Egypt to protect them from assimilation with paganism.

Exodus 1—18 The historical events of the redemption of the nation from slavery so they can be His unique people.

Exodus 19—40 God provides regulations for the Priesthood and the construction of His dwelling on earth, the Tabernacle.

Lev 1—10 God defines the regulations and ritual by which His redeemed nation is to live, set apart from the nations around them, and how the redeemed nation shall approach Him.

Lev 11—Lev 27 The movements of Israel toward their promised inheritance.

Leviticus cannot be separated from its \_\_\_\_\_ setting and the \_\_\_\_\_ of the Pentateuch.

3B Leviticus assumes the \_\_\_\_\_ of the Exodus event.

4B Leviticus \_\_\_\_\_ the giving of the Mosaic Law from God.

Leviticus operates on the basis of the reality of sin in the life of the people as demonstrated in the golden calf incident in Exo 32—34

#### 5B Religious pagan context

Fertility Religions, the worship of nature and nature's forces, characterized the religions of the ANE (Ancient Near East). This was the prosperity, health and wealth theology of the ancient world.

1. These religions identified nature's forces with gods and goddesses.
2. Rivers, springs, rain, storm, thunder were all deified.
3. Trees were identified as sacred, and indicators of fertility, prosperity, and health, thus the Jews were prohibited from worshipping in these sacred groves. (Hos 4:13–14; Isa 1:29). In contrast all life and prosperity comes from the one true God.
4. Mountains were sacred because they were closer to heaven, may also have something to do with seeking the high ground in a flood.

Canaan the pantheon was located on mount Zaphon; In Syria, Mount Casios; Mount Lebanon, Mount Sirion, Mount Hermon, Mount Megiddo, Mount Tabor, Mount Carmel. Mount Olympus.

Mt Zion was chosen by God; Psa 68:15

5. The various gods are all part of a “chain of being” deifying nature.

#### 6B The ritual context speaks of mans relationship with God as pictured in these sacrifices, rituals, and furniture. Through observing these we can learn about our spiritual relationship.

To be \_\_\_\_\_ is not the same as being in sin, but it pictures being in sin.

To be \_\_\_\_\_ is not the same as being in fellowship, but is a picture of being in fellowship.

The rituals of the Mosaic Law did not save or produce spiritual growth. There were intended to teach through imagery principles related to salvation and spiritual growth.

#### 7B The Tabernacle/Temple pictures God dwelling the midst of his people.

Just as God lived then in the midst of His people, so he lives in believers today.

God the Holy Spirit makes the believers body a Temple today for the indwelling of Christ.

Jesus tabernacled among men, John 1:14

The body of Jesus was the tent

The glory of God resided in that Temple

#### 8B Sacrifices

1. Sacrifices were gifts.
2. Sacrifices expressed fellowship with God.
3. Sacrifices pictured expiation, the payment for sin or they pictured the restoration of fellowship of God through ceremonial cleansing.

#### 4A Theme: \_\_\_\_\_

The Mosaic Law presupposes the \_\_\_\_\_ of the nation.

The nation Israel is redeemed in the \_\_\_\_\_ event and the Law follows.

Thus the Law is related to post-salvation \_\_\_\_\_ rather than requirements for salvation.

#### 5A Structure

1A God regulates the ritual cleansing necessary to come into His presence, Lev. 1–16

2A God reveals standards for ritual worship of Israel, ch. 17–27

Another way to handle this is Lev 1–15 deals with the removal of sin and restoration of fellowship with a holy God

16–26 with ethics, morality and holiness.

1. God provided regulations to maintain fellowship with Him; this fellowship was to be maintained through the observance of various rituals, no matter what the sin or defilement. (Lev. 1–7)
2. Approach to God was mediated through a set apart priesthood (Lev. 8–10).

3. God revealed instructions on cleansing and purifications from things in life that defiled their relationship with God (Lev. 11—16).
4. God required specific guidance in every area of life to be set apart to Him. (Lev. 17—27).

## 6A Key Concepts in Leviticus

### 1B God

Living, in contrast to the dead gods of the pagans who gives life to crops, fields, and people.

Personal, with personal names. He formed Israel to be His personal representatives on earth.

Omnipotent, He is able to fulfill all that He promises, declares, and foretells. He is more powerful than the enemies of His people. He rules over nations and people. Thus the people knew He could save them from their sins, forgive them, and fulfill His promises.

Righteous, God's standards were absolute and could not be violated without consequences.

Sovereign, God chose Israel to be His special nation of priests, He alone can forgive sins, and restore peace.

Grace, God provides a system based on unmerited favor.

Jealous

### 2B Holiness

1. The Hebrew word for "holy" is *qadash*, which occurs more than 150 times in the book.
2. *Qadash* means to "be separate, to be set apart" for the use of God.
3. Holiness is an intrinsic characteristic of God related to His justice, righteousness, and veracity.
4. Holiness is related to the doctrine of \_\_\_\_\_, being set apart to God.
5. In the Old Testament as well as the Church Age, a believer is set apart or sanctified positionally at salvation, and experientially as one grows spiritually by applying Bible doctrine to one's life.



6. Israel is positionally sanctified in her deliverance from Egypt. The Mosaic Law describes the set apart life of the redeemed, adopted nation.
7. Thus the Exodus event is analogous to the individual Church Age believer's salvation and the Law is analogous to the set apart experiential life of the Church Age believer after salvation.

### 3B Atonement

1. Atonement means “\_\_\_\_\_” which addresses man's need for reconciliation with God due to sin. (see Mark F. Rooker, *Leviticus, NAB*, 51)
2. Debate over the exact meaning:
  - “to cover” has been the traditional understanding
  - “to wipe, cleanse, purge” is more likely
  - “to buy or purchase” is also possible

### 4B \_\_\_\_\_ or vicarious sacrifice

Sacrifices were substitutionary, in place of, someone. Thus the atonement of Christ is not an example, or a picture of God's government, but a substitutionary sacrifice for mankind's sin penalty.

### 5B Holy Days

Sabbath, the seventh day,	spiritual rest in Christ
Passover	Redemption in Christ
Feast of Unleavened Bread	Resurrection of Christ
Feast of Weeks	Descent of the Spirit
Feast of Trumpets	Gathering of Redeemed Israel
Day of Atonement	Removal of sin from the nation
Feast of Tabernacles	God dwelling with man in the Kingdom

### 6B Law

Background: How do we in the New Testament church understand and apply the Law.

1. The Law was viewed as loved by the Old Testament saint (Psa 19 and 119).
2. The Law was holy, righteous, and good (Rom. 7:12)
3. The Law was given only to the nation Israel as their national constitution. (Exod. 19:5–6)
4. The Law was for believers and unbelievers alike. All citizens in Israel.
5. The Law did not provide a way of salvation. The Law was given to a redeemed people to show them how to live after salvation.
6. The Law revealed what was necessary to be in fellowship with God.
7. The Law was a pedagogue which led to Christ.
8. Christ fulfilled the Law and was the end of the Law. (Matt 5:17, Rom 10:4).
9. The Law has no direct application for today. The mandates of the Law were for Israel only.

**7A** Key Terms in *Leviticus*:

Sacrifice	42 times
Priest	189 times
Blood	86 times
Holy	87 times
Atonement	45 times
Sine	80 times

**Exposition of Leviticus**

- 1A God regulates the ritual cleansing necessary to recover and maintain fellowship with Him., Lev. 1–16
- 1B God regulated sacrifices, chs. 1–7 (see chart “Sacrificial System” from John Walton, *Chronological Charts of the Old Testament*)

The first three are sweet savor offerings:

- 1C The burnt offering, ch. 1
- 2C The meal or grain offering, ch. 2
- 3C The peace or fellowship offerings, ch. 3

The next two are non sweet savor offerings which picture fellowship and cleansing.

- 4C The sin offerings, 4:1–5:13
- 5C The trespass or guilt offerings, 5:14–6:7
- 6C God instructs the priests concerning the offerings, 6:8–7:38

This section focuses on the administrative details of the sacrifices

- 2B God institutes and regulates the Aaronic priesthood, ch. 8–10
  - 1C The setting apart of Aaron, His sons, and the sanctuary, ch. 8
  - 2C The commencement of the Levitical priesthood, ch. 9
  - 3C God removes Nadab and Abihu by the sin unto death to emphasize the importance of a set apart priesthood, ch. 10
- 3B God mandated ritual purity, chs. 11–15
  - 1C Ritual impurity due to contact with certain animals, ch. 11
  - 2C Ritual impurity due to childbirth, ch. 12
  - 3C Ritual impurity due to skin diseases and mildew, chs 13–14
  - 4C Ritual impurity due to bodily discharges related to reproduction, ch. 15

Ritual impurity or uncleanness was not identical to sin, but indicated that sin separates man from God.

Ritual purification or cleanness pictures the need for sin to be dealt with before man can have fellowship with God.

- 4B God regulates the conditions for atonement: Day of Atonement, ch. 16

The Hebrew word for atonement is *kaphar*.

Historically, *kaphar*, has been understood to mean “covering”

Recent research suggests that it has the idea of “cleansing.”

- 1C God warns Aaron not to enter the Holy Place, 16:1–2
  - 2C God gives instructions for the High Priest’s entry in the Holy Place, 16:3–5
  - 3C God describes the ritual cleansing for Aaron in preparation, 16:6–10
  - 4C God gives detailed instructions for the ritual, 16:11–28
  - 3C God institutes the Day of Atonement as an annual ritual, 16:29–34
- 2A God required that the Israelites maintain the conduct of a set apart people, chs 17–27
- 1B God provides standards for a set apart life., ch. 17–20
    - 1C Set apart diet, ch. 17
    - 2C Set apart marriage, ch. 18
    - 3C Set apart in relationships with God and man, ch. 19
    - 4C Set apart living necessitates punishment of lawbreakers, ch. 20
  - 2B God provides standards for a set apart priesthood, gifts, and sacrifices, chs. 21–22.
    - 1C The first list of standards for priests, 21:1–15
    - 2C The second list of standards for priests, 21:16–24
    - 3C The third list of standards for priests, ch. 22
  - 3B God sets apart the Sabbath and Annual Feasts, ch. 23
    - 1C The Sabbath, 23:1–3
    - 2C The Passover and Feast of Unleavened Bread, 23:48
    - 3C The Feast of Firstfruits, 23:9–14
    - 4C The Feast of Pentecost, 23:23–25
    - 5C The Day of Atonement, *Yom Kippur*, 23:26–32

- 6C The Feast of Tabernacles, 23:33–44
- 4B God regulates the setting apart of the furniture in the Tabernacle, 24:1–9
- 5B God designates the punishment of a blasphemer, 24:10–23
- 6B God sets apart the possession of the land in the sabbatical and jubilee years, ch. 25
- 1C The Sabbatical year, 25:1–7
- 2C The Jubilee year, 25:8–55
- 7B God itemizes blessings for contractual fidelity and discipline for contractual infidelity, ch. 26
- 1C God reminds them of the basic foundations of the covenant, 26:1–2  
Israel is not to violate the Law through \_\_\_\_\_ or \_\_\_\_\_ violation.
- 2C God itemizes the blessing for covenant fidelity, 26:3–13  
Blessing includes economic stability, prosperity; military peace and security, as well as
- 3C God itemizes five stages of discipline for covenant infidelity.
- 1D First Stage, Lev. 26:14-17, including loss of physical health, disease, and military defeat, national insecurity.
- 2D Second Cycle: Lev. 26:18-20; Drought, famine, economic collapse, inflation, loss of agricultural fertility.
- 3D Third Cycle: Lev. 26:21-22, an increased loss of health, increased threat from wild animals, increased insecurity on the highways.
- 4D Fourth Cycle: Lev. 26:23-26, Invasion from foreign powers, disease and plague, defeat from enemies, economic collapse.
- 5D Fifth Cycle: Lev. 26:27-33; Military invasion, siege, cannibalism for survival, destruction of false religious places of worship; removal of the people from the promised Land.
- 4C God's purposes for discipline to the nation and the land of Israel, 26:34–46

God promises a future restoration to the land and the ultimate fulfillment of the covenant with Abraham, Isaac, and Jacob. (26:40-45).

- 5C God regulates vows, ch. 27
  - 1D Vows related to people, 27:1–8
  - 2D Vows related to animals, 27:9–13
  - 3D Vows concerning other property, 27:14–29
  - 4D The redemption of tithes, 27:30–34