

Part 1 Leviticus 1:1-4 Introduction to Leviticus

Leviticus

It has been said that it took God only one night to get Israel out of Egypt, but it took forty years to get Egypt out of Israel. In Exodus, Israel is redeemed and established as a kingdom of priests and a holy nation; and in Leviticus Israel is taught how to fulfill their priestly call. They have been led out from the land of bondage in Exodus and into the sanctuary of God in Leviticus. They move from redemption to service, from deliverance to dedication.

The Hebrew title of the book is wayyiqra, the first word of the text meaning “And He called.” The Greek title appearing in the Septuagint is Leutikon (meaning “that which pertains to the priests”), from which the Latin Vulgate version derived the title Leviticus. The title is somewhat misleading, for although the book deals extensively with the priests and their various tasks, it must be remembered that all Israelites were to know and keep the Law.

Author

The kind of arguments used to confirm the Mosaic authorship of Genesis and Exodus also apply to Leviticus because the Pentateuch is a literary unit. The content of the book itself also points strongly to Moses as the human author. Fifty-six times in the twenty-seven chapters of Leviticus it is stated that God imparted these laws to Moses (see, e.g., Lev_1:1; Lev_4:1; Lev_6:1, Lev_6:24; Lev_8:1).

Date Apox 1445 BC

Moses probably wrote much of Leviticus during the latter part of the Israelite encampment at Sinai, though he may have put it in final form shortly before his death. The content of Leviticus covers a period of

roughly a month between the erection of the tabernacle (Exo_40:17) and the departure from Sinai (Num_10:11).

Themes and Literary Structure

Leviticus centers around the concept of the holiness of God, and how an unholy people can acceptably approach Him and then remain in continued fellowship. The way to God is only through blood sacrifice, and the walk with God is only through obedience to His Laws. The word “holy” occurs ninety times in Leviticus, Key Verse Lev 19:2 and the word “sanctify,” seventeen times. The Hebrew root q-d-sh, “holy” (in adjective, noun, and verb forms) appears 152 times in Leviticus.

Leviticus falls into two major sections: the first dealing predominantly with the sacrificial system of worship (chs. 1-17), and the second dealing primarily with the sanctification of the people of Israel as a whole through ceremonial and moral holiness (chs. 18-27).

FOCUS	SACRIFICE				SANCTIFICATION				
REFERENCE	Lev_1:1	Lev_8:1	Lev_11:1	Lev_16:1	Lev_18:1	Lev_21:1	Lev_23:1	Lev_25:1	Lev_27:1 – Lev_27:34
DIVISION	THE LAWS OF				THE LAWS OF SANCTIFICATION				
	THE OFFERINGS	CONSECRATION OF THE PRIESTS	CONSECRATION OF THE PEOPLE	NATIONAL ATONEMENT	FOR THE PEOPLE	FOR THE PRIEST S	IN WORSHIP	IN THE LAND OF CANAAN	THROUGH VOWS
TOPIC	THE WAY TO GOD				THE WALK WITH GOD				
	THE LAWS OF ACCEPTABLE APPROACH TO GOD				THE LAWS OF CONTINUED FELLOWSHIP WITH GOD				
LOCATION	MOUNT SINAI								
TIME	c. 1 MONTH								

Vs 1-4 Called unto Moses from the Tabernacle. No longer from mt Siniah "And the LORD called"—His call is for those who will hear His voice. That is important to see. God is calling to men today to be reconciled to Him. The church is a called-out body, and they are the elect because they are called. 1Co_1:22-24

Vs 2 If any man of you bring an offering unto the LORD Rom_12:1,6; Eph_5:2

Vs 3 (Isa_55:1). Anyone can come to Christ if he chooses to come. There must be a need and a desire. If you have that, come! 2Co_8:12, 2Co_9:7

burnt-sacrifice

The burnt-offering

(1) typifies Christ offering Himself without spot to God in delight to do His Father's will even in death.

(2) it is atoning because the believer has not had this delight in the will of God; and

(3) substitutionary (Lev_1:4) because Christ did it in the sinner's stead. But the thought of penalty is not prominent.; Heb_9:11-14; Heb_10:5-7; Psa_40:6-8; Php_2:8. The emphatic words Lev_1:3-5 are "burnt-sacrifice," "voluntary," "it shall be accepted for him," and "atonement."

The creatures acceptable for sacrifice are five:

(1) The bullock, or ox, typifies Christ as the patient and enduring Servant 1Co_9:9; 1Co_9:10; Heb_12:2; Heb_12:3 "obedient unto death"; Isa_52:13-15; Php_2:5-8. His offering in this character is substitutionary, for this we have not been.

(2) The sheep, or lamb, typifies Christ in unresisting self-surrender to the death of the cross Isa_53:7; Act_8:32-35.

(3) The goat typifies the sinner Mat_25:33 and, when used sacrificially, Christ, as "numbered with the transgressors"; Isa_53:12; Luk_23:33 and "made sin," and "a curse"; Gal_3:13; 2Co_5:21 as the sinner's substitute.

Vs 4-5 The laying of the offerer's hand signified acceptance and identification of himself with his offering. In type it answered to the believer's faith accepting and identifying himself with Christ Rom_4:5; Rom_6:3-11. The believer is justified by faith, and his faith is reckoned for righteousness, because his faith identifies him with Christ, who died as his sin-offering; Isa_53:4-6; 2Co_5:20-21; 1Pe_2:24.

Part 2 Leviticus 1:1-17 Laws for Burnt Offerings

In General the offering had to be the Best the family could afford. Due to the fact the offerings reflected the future sacrifice God the Father will offer it had to be the Best the family had.

As we say with the first ever offering also it had to be a living animal as Abel's Offering was accepted and Cain's was not. Gen 4:2-5

Vs 1-5 Lets review the process as we began yesterday

Vs 6-8 We see there is also a process of laying down a bed of wood to put the sacrifice on which I see as the effect of the wood as we remember from Exodus represents the flesh and the Fire. Essentially as symbol of God's holiness. As such it expresses God in three ways:

(1) In judgment upon that which His holiness utterly condemns (e.g.) Gen_19:24; Mar_9:43-48; Rev_20:15.

(2) in the manifestation of Himself, and of that which He approves Exo_3:2; 1Pe_1:7; Exo_13:21

and (3) in purification (e.g) 1Co_3:12-14; Mal_3:2-3. So, in Leviticus, the fire which only manifests the sweet savour of the burnt-, meal-, and peace- offerings, wholly consumes the sin-offering.

fat That which burns most quickly -- devotedness, zeal.

Vs 9 Inwards spells out perfectly what Jesus said about this Mat_23:25-28, The sweet savor offerings are so called because they typify Christ in His own perfections, and in His affectionate devotion to the Father's will. a sweet: Gen_8:21; 2Co_2:15; Eph_5:2; Php_4:18

The non-sweet savour offerings typify Christ as bearing the whole demerit of the sinner. Both are substantial. In our place Christ, in the burnt-offering, makes good our lack of devotedness, and, in the sin- and trespass-offerings, suffers because of our disobediences.

Vs 10 2nd Type Flocks and becomes the most popular we see especially since Jesus was also likened to a Lamb John 1:29

Vs 11 Important to see here Blood is never used in eating but only for sacrifice as God has stated the Life is in the Blood. This principle in my studies of how the Blood is held in High regard is due to the original of Gods design. The fabric of us that makes us special is our DNA which is in the Blood. But also all our bodies needs are carried throughout the body via the Blood. Gen 9:4-6, Lev7:26-27, 17:11-14, Acts 15:20

Vs 13 offering Made by Fire num 15:4-7, 25:12-14

Vs 14 The turtle-dove or pigeon. Naturally a symbol of mourning innocence Isa_38:14; 59:11; Mat_23:37; Heb_7:26 is associated with poverty in Lev_5:7 and speaks of Him who for our sakes become poor Luk_9:58 and whose pathway of poverty which began with laying aside "the form of God," ended in the sacrifice through which we became rich; 2Co_8:9; Php_2:6-8. The sacrifice of the poor Man becomes the

poor man's sacrifice. Of Special note Jesus earth parents were in this category based on their offering of Turtledoves Luk_2:21-24. Here we See Jesus's completed all these same requirements of any Jew showing himself as a Humble servant also. So important for myself to remember to stay humble. These grades of typical sacrifice test the measure of our apprehension of the varied aspects of Christ's one sacrifice on the cross. The mature believer should see Christ crucified in all these aspects.

Vs 15 these ways of killing the sacrifice I believe all have meaning as to the pain our Lord suffered for us. Isa_53:4-5,10; "It Pleased the Lord" what a strange thought?, was was God Pleased you may ask and its because now God has that fellowship he wanted from the beguning restored thru Jesus Christ. Also why I believe that the Millennium Kingdom memorial of the sacrificial system will remind us all of this. Ezk 44:10-12

Vs 16 one thing I've noticed during this whole process is that it was to be burnt quickly by eliminating things that can burn and have a foul smell while burning. Heb_10:6-12 but also as a sweet smell to the Lord

Vs 17 This process goes all the way back to the covenant God had with mankind starting with Abram Gen 15:7-10, Lev 5:8

Part 3 Leviticus 2:1-16 Laws for Grain Offerings

As we read thru this Chapter keep these things in mind how it all speaks to Jesus. The KJV translate basically what any food was as meat a better term here is the meal-offering. The fine flour speaks of the uniformness and Steadfastness of the character of Christ; of that perfection in which no quality was in excess, none lacking; the fire, of His testing by suffering, even unto death; frankincense; the fragrance of His life Godward (see) Exo_30:34 absence of leaven, His character as "the

Truth" (see) Exo_12:8 absence of honey;--His was not that mere natural sweetness which may exist quite apart from grace; oil mingled, Christ as born of the Spirit Mat_1:18-23 oil upon, Christ as baptized with the Spirit; Joh_1:32, 6:27 the oven, the unseen sufferings of Christ--His inner agonies; Heb_2:18; Mat_27:45-46 the pan, His more evident sufferings (e.g.) Mat_27:27-31 salt, the pungency of the truth of God--that which arrests the action of leaven.

Vs 1 Meat Offering like a gift to the Lord Isa_66:20; Joh_6:35, Fine Flour Joe_1:9, Joe_2:14, The oil speaks to the Holy Spirit 1Jn_2:27; Jud_1:20, frankincense: Luk_1:9-10; Rev_8:3 speaks to again a sweet odor to the Lord representing our prayers.

Vs 2-4 typically this offering was made at home and brought to the priests. This was a type of recipe and the priest would burn a portion as an offering but the rest was consumed by the priests.

Vs 5-7 The methods of making it were typically by baking, frying and even boiling.

Vs 11 absolutely was no Leaven to be used as Leaven always speaks to sin as with Leaven it puffs up and to the lord this is pride. Exo_12:19-20; Mat_16:6,11-12; Mar_8:15; Luk_12:1; 1Co_5:6-8; Gal_5:9

The law of the meal offering is given in Lev_6:14-23. It reveals that with every burnt sacrifice in the morning and in the evening, a meal offering was also made. (Exo_29:39-40.)

The meal offering sets forth Christ in His consecration. It also represents the consecration of believers in Christ. It pictures the perfect humanity of Christ. One of the benefits as we study Leviticus is the dietary requirements also have value. Now some things I believe having to do with certain foods was more about proper cleaning and through cooking like pork but a lot of the things we will see are great lessons in

diet choices. I myself now a days try to stick to a Mediterranean type diet myself that its not only about food, but things like the Shabbat dinner involve gathering together for a meal. An important aspect of fellowship. Particularly around the Family Dinner table.

It is interesting in the New Testament how often Jesus sought to eat with people. In fact, the last message of Jesus to the church, in the Lord's epistle to the church-what was His very last message? "Behold I stand at the door and knock and if any man will hear my voice and open the door, I will come in and eat supper with him," (Rev_3:20) because the Lord always enjoyed eating with people.

As a note tho don't go throw out all your bread this was symbolic to teach these people and us about sin. Since Jesus died on the cross he paid this penalty and Paul reminds us of the new covenant. Col 2:16. But in all things don't cause a brother to stumble either 1 Cor 8:13. So if you were inviting a devote Jew to dinner I would not serve pork that day as an example.

Vs 12-16 First fruits offering was done as a celebration of a good harvest and is very symbolic of Christ rising from the dead These first fruits seem to have been the voluntary oblation brought by individuals, of the finest ears of corn out of the field, before the harvest was ripe. Lev_22:29, Lev_23:10, 1Co_15:20; Rev_14:4

with salt: Mat_5:13; Mar_9:49-50; Col_4:6 which actually helps the cooking process also but I find this passage interesting that in seems in contradiction to the current trend to reduce our salt intake. But also, in this place in the middle east sweating was also a daily problem and salt is essential to retain water. I remember well in my youth working in a very hot and humid climate it was common to give salt tablets to help with dehydration.

Part 4 Leviticus 3:1-17 Laws for Peace Offerings

The peace-offering. The whole work of Christ in relation to the believer's peace is here in type. He made peace, Col_1:20 proclaimed peace, Eph_2:17 and is our peace, Eph_2:14.

In Christ God and the sinner meet in peace; God is propitiated, the sinner reconciled-- both alike satisfied with what Christ has done. But all this at the cost of blood and fire. The details speak of fellowship. This brings in prominently the thought of fellowship with God through Christ. Hence the peace-offering is set forth as affording food for the priests Lev_7:31-34. Observe that it is the breast (affections) and shoulders (strength) upon which we as priests 1Pe_2:9 feed in fellowship with the Father. This it is which makes the peace-offering especially a thank-offering. Lev_7:11-12.

That was a passage by Scofield but my interpretation is along the lines of Thanksgiving. The relationship we have with Christ in true fellowship with fellow believers thru the finished work on the cross. Beautiful way of looking at the relationship of the church.

Vs 1 Rom_5:1-2; Col_1:20; 1Jn_1:3, Blemish Lev 22:20-24

Vs 2 Lay his hand Isa_53:6; 2Co_5:21; 1Jn_1:9-10

Vs 3-5 Here David Guzik helps me to understand:

Vs 3 *The fat that covers the inwards and all the fat that is on the inwards*: In the peace offering, the blood of the animal was offered to God (Lev_3:16,) along with the fat, which was burned on the altar of sacrifice.

i. The heleb, ‘the fat’ that covers the organs and entrails, was not to be eaten but was to be burned. The fat represented the choicest part of the offering. The fat belonged to God and had to be offered to him in sacrifice.” (Rooker Senior Professor of Old Testament and Hebrew)

vs 5 ***On the altar upon the burnt sacrifice***: 2Ch_35:14; The altar that received God’s portion of the peace offering was the same altar that received the burnt sacrifice – which comes first. Peace and fellowship with God come on the same basis as God’s sacrifice for sin.

i. In Christian terminology, we would say that the cross of Jesus Christ is not only the place where our sin was paid for by the sacrifice of Jesus, it is also the place where we enjoy peace and fellowship with God.

Vs 5 ***An offering made by fire, a sweet aroma to the LORD***: The offering of the animal’s fat from the different parts of the cut-up sacrifice pleased God; it was a pleasant, sweet aroma to the LORD.

- Fat was considered to be the prime portion, giving flavor and moisture to the meat of the animal.
- Fat is the stored energy of the animal; it is a way of offering one’s energy and work to God.

i. There is no mention made of what to do with meat portions of the animal. This is because the meat portion was to be shared, with a part given to the priests and part given to the one who brought the offering. That one ate his portion of meat as part of a fellowship meal with God, normally with a gathering of immediate and extended family.

ii. “Think of this blessed feast with God. We who were once far off in the wicked and hostile imaginings, are now made nigh; we sit at God’s table as His children and hear Him say. Let us make merry and be glad; this My son was dead and is alive again.” (Meyer)

- We can feast, because we have peace with God.

A sweet aroma to the LORD: Morgan points out that this phrase is used of the first three offerings (the burnt offering, the grain offering, and the peace offering). It is not used of the sin offering or the trespass offering. The idea is that in the first three the fire brings out the aroma; in the last two, the fire destroys.

1. Morgan drew this spiritual principle from this: “If a man be in rebellion, a sinner persisting in his sin, the fire destroys him. If he be yielded, the fire brings out the beauty of character. Christ knew the fire bringing out sweet savor in His absolute perfections; He knew it as consuming, as He represented the sinner, and was made sin.”

Vs 6-8 ***Is of the flock:*** The peace offering could also be an animal from the flock, a sheep or a goat. If it was from the flock, it had to be without blemish, and the one bringing the sacrifice had to lay his hand on the head of the offering and kill it, as in the offering cattle from the herd in the peace offering ([Lev 3:2](#)).

- b. Aaron’s sons shall sprinkle its blood all around on the altar: The presentation of the blood to God was the duty of the priests.

Vs 9-11 ***He shall offer:*** The procedure was generally the same as the offering of a bull or cow (Lev_3:3-5). The blood and the fat were given to the LORD, while the unmentioned meat portions were for the one who brought the offering and for the priest.

- b. Its fat and the whole fat tail which he shall remove close to the backbone: The offering of the whole fat tail was significant. That portion of the animal was considered a delicacy and could weigh as much as 60 pounds (27 kilograms). This part of the animal, though valued for eating, was not eaten by the priests or by the one bringing

the offering in the fellowship meal that accompanied the peace offering. It was burned on the altar as food, unto God.

i. Commentators such as John Trapp and Matthew Poole say that the fat tail of this ancient breed of sheep was “larger and better” than what they saw among sheep of their own day. Adam Clarke also has an extended comment on this.

ii. “The tail of the kind of sheep raised in Palestine may have contained as much as seven or more kilograms of fat and was considered a delicacy.” (Peter-Contesse commentary on Leviticus)

iii. The fatty lobe attached to the liver: “among certain neighboring tribes of the Israelites, the liver was used in divination rites. Possibly this is why Jewish legislation required that it be burned. But it is also true that, like the fat, this particular part of the liver referred to as the appendage was considered a delicacy and was therefore appropriate to be set aside for God.” (Peter-Contesse)

c. The priest shall burn them on the altar as food: The idea was that this was “God’s food,” His portion of the sacrifice. The family that brought the peace offering would eat their portion, and this portion belonged to God, in a meal that they shared together.

i. “The worshiper in this sense shared a meal with the Lord, which means that he had fellowship with him.” (Rooker)

vs 12-16 Same as the Sheep offering All the fat Lev_7:23-25,

vs 17 a. You shall eat neither fat nor blood: There was a spiritual significance to this command relevant to the peace offering. We enjoy peace with God by giving Him the best and our energy (represented by the fat), and by giving Him our lives (represented by the blood).

i. Even as it was impossible to remove all the blood from an animal, so was it impossible to remove all the fat from meat – this speaks of removing as much as one can practically.

ii. “By the fat therefore mentioned here and in the preceding verse, we may understand any fat that exists in a separate or unmixed state, such as the omentum or caul, the fat of the mesentery, the fat on the kidneys, and whatever else of the internal fat was easily separable.”
(Clarke)

b. You shall eat neither fat: There was a practical significance to this command. Whatever other benefits there may be in eating less fat and blood, it is true that parasites such as tapeworms were often found in the fatty tissues. By obeying this command, the ancient Israelites avoided great exposure to these dangerous parasites.

i. Matthew Poole described another reason why this normally desired portion of the animal was given to God: “To exercise them in obedience to God, and self-denial, and mortification of their appetites, even in those things which probably many of them would much desire.”

c. You shall eat neither fat nor blood: The ritual eating of blood was a common practice of pagan peoples, both ancient and modern. God wanted His people separated from these pagan rituals, and to instead recognize that life and blood are strongly connected (Gen_9:4, Lev_17:11-14).

i. “This was forbidden, partly, to maintain reverence to God and his worship; partly, out of opposition to idolaters, who used to drink the blood of their sacrifices; partly, with respect unto Christ’s blood, thereby manifestly signified; and partly, for moral admonition about avoiding cruelty.” (Matthew Poole Bible Hub commentary source)

ii. A perpetual statute throughout your generations: This phrase is used 17 times throughout Leviticus. "It indicates a rule that is to be observed by all Israelites for all time." (Peter-Contesse) It was also to be observed wherever they lived, in whatever land (in all your dwellings).

Part 5 Leviticus 4:1-12 Sin Offering of the Priest

Here we head into the Sin and Trespass Offerings. These were considered non-sweet-savour offerings and are represented by the future ultimate sacrifice of Jesus on the cross. So I want to take and first look at how as an example the priest would atone for his on sin first as a example to the people. I like what Dr McGee says about us as leaders:

The sin of the priest is considered first, for he stood in the place of leadership. If he was wrong, the people were wrong. His sin was their sin. Like priest, like people. He was to bring a young bullock, the most valuable animal of all, as his offering. You see that the position of the one who sinned determined the type of animal for the sin sacrifice. His sin was no different, but his responsibility was greater.

It is still the same today. (Jas_4:17, 3:1). Do you want to be a preacher? It makes you more responsible. Do you want to sing a solo? It makes you responsible. Do you want to be a deacon or an officer in the church, or a teacher of a Sunday school class? Then you are more responsible than anyone else. Privilege carries with it a responsibility, and God Himself will hold you to that responsibility.(McGee)

So Lets read vs 1-12 and then break it down as how it points to Jesus is reflected in the following from Scofield:

The sin-offering, though still Christ, is Christ seen laden with the believer's sin, absolutely in the sinner's place and stead, and not, as in the sweet savour offerings, in His own perfections. It is Christ's death as viewed in Isa_53:1-12; Psa_22:1-31; Mat_26:28; 1Pe_2:24; 1Pe_3:18.

So I hope that these passages spoke to you as they did me. A few thoughts on this offering.

Vs 2 Ignorance or just our sinful nature Acts 3:17-19

Vs 12 without the camp

Cf. Exo_29:14; Lev_16:27; Num_19:3; Heb_13:10-13. The last passage is the interpretative one. The "camp" was Judaism-- a religion of forms and ceremonies. "Jesus, also, that He might sanctify separate, or set apart for God] the people with or 'through' His own blood, suffered without the gate" temple gate, city gate, i.e. Judaism civil and religious]; Heb_13:12 but how does this sanctify, or set apart, a people? "Let us go forth therefore unto Him without the camp Judaism then, Judaized Christianity now--anything religious which denies Him as our sin-offering] bearing His reproach" Heb_13:13. The sin-offering, "burned without the camp," typifies this aspect of the death of Christ. The cross becomes a new altar, in a new place, where, without the smallest merit in themselves, the redeemed gather to offer, as believer-priests, spiritual sacrifices.; Heb_13:15; 1Pe_2:5. The bodies of the sin-offering beasts were not burned without the camp, as some have fancied, because "saturated with sin," and unfit for a holy camp. Rather, an unholy camp was an unfit place for a holy sin-offering. The dead body of our Lord was not "saturated with sin," though in it our sins had been borne 1Pe_2:24.

Part 6 Leviticus 4:13-35 Sin Offering of the People, Ruler & Individual

Now that we have established the procedure of the sin offering we have 3 separate groups who except for the type of Animal and who puts his hand on the offering are somewhat the same. We will look at the differences as we read thru the rest of this chapter.

The elements of how Jesus is our Sacrificial Lamb as a pattern is still the same. All of these offerings of animals are only the pattern and can't actually cleanse us from our sin. Heb 10:4

Vs 13-21 Sins of the Congregation:

What: a Bull to represent all the people Similar to the Priest Lev 4:3

Who: The Elders of the People Exo_24:1, Exo_24:9; Num_11:16, Num_11:25;; I also see how this represents a group of all the congregation like the 24 elders in Rev_4:4,10, which are defined in Tit 1:5-9 as it seems represents the Pastors of the Church in Pauls Day and I believe today also.

Where: Blood on the Vail, Fat on the Alter, Burned outside the Camp

These next 2 are what seems to me to be more about guilt. Which if your covered by the Congregational offering why individual ones and what interesting is these say they are forgiven. So I'm thinking its because when you feel guilty of a sin its an acknowledgment that you know it was a sin and will realize you need forgiveness. Lets take a look at the wording on these 2 and what it says.

Vs 22-26 Sins of a Ruler:

What: A Kid of the Goat, Male with no blemish

Who: The Ruler This teaches us the lesson that rulers are ordained of God and thereby are responsible to God. Unfortunately, our politicians today do not seek to please God. I have listened to many of their speeches, and I have yet to hear one of them, Democrat or Republican, say that he feels that he has a responsibility to God. They are always trying to please the people. You hear them talk of their constituents. God says that they are responsible to Him!

Where: Done at the Brazen Alter as it seems for a Ruler it was not like with the Priests or the congregation which was considered more Holy than just a ruler. Remember we said that the outside of the camp represented the Holiness of Jesus and the temple complex was sinful man's place.

Also note that the blood was not taken into the tabernacle.

Vs 27-35 Sins of the common people or the Individual person as we see almost daily for different reasons:

What: A Kid of the Goat, Female with no blemish

A female kid of the goats was an offering of less value than any previous offering. Yet, an offering was required. All of these offerings point to the death of Christ. Again, the ritual is the same for all classifications of humanity. A female lamb was also acceptable according to verse Lev_4:32, and again the ritual of the lamb was the same.

The important clause to notice is, "it shall be forgiven him" in verse Lev_4:31 and verse Lev_4:35. The important truth is that complete forgiveness was secured for the sinner. Total absolution was accomplished. This is exactly what was accomplished for us when Christ died. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph_1:7).

Who: The Individual Where: Done at the Brazen Alter

The sin offering was holy. You remember that Christ on the Cross cried out to God with words from Psa_22:1-3

Christ became sin for us on the Cross and yet He was holy. God withdrew from Him and yet God was in Christ reconciling the world to Himself. I don't understand it; this is a great mystery. He was holy and is

still holy yet our sin was put on Him. We will never know or understand what He suffered on the Cross; because He is holy and since we are not, we do not know what suffering really is.

Part 7 Leviticus 5:1-19 The Trespass Offering

Some expositors treat the first 13 verses of this chapter as part of the sin offering. There is ample justification for this, as the word trespass in verses Lev_5:6 and Lev_5:7 can be translated “guilt” and should be “for his guilt.” In verses Lev_5:6, Lev_5:7, Lev_5:9, and Lev_5:11, the sin offering is required for the trespass because the act of sin is caused by the nature of sin. All sin comes from the same source: the sin nature. You and I inherited it from Adam. The ax must be laid at the root as well as at the fruit.

In our discussion here, we shall treat the entire chapter as the trespass offering. The word trespass has very much the same meaning in the King James translation as it does in present-day use of the word. We all understand a “No Trespassing” sign. It means we are not to invade the rights of others. Liberty is a word which is much misused and abused today. Many folk go around parading, burning things, destroying things, and talking about liberty. Friend, you are free to swing your fist in any direction that you please, but your liberty ends where my nose begins. A trespass is the invasion of the rights of either God or man.

For example, withholding tithes from God was counted a trespass in Israel. We have the example of Achan who took the accursed thing and this was considered a trespass (Jos_7:1).

We must always remember that our trespasses arise out of our sin nature. Man is totally depraved and actually has no capacity for God whatsoever. God makes it very clear that He cannot and will not accept the works of unsaved men to accomplish their salvation. Their

righteousness is as filthy rags. He does not save by works of righteousness, but He saves us by His grace. It is impossible for an unsaved man to please God “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom_8:7). When Jesus was on this earth, religious folk came to Him with this question, (Joh_6:28-29). The apostles had the same answer, “ (Act_16:31).

Vs 1 So here we basically a false witness or refusing to be truthful about something witnessed. Jdg_17:2; Pro_29:24, Pro_30:9;(in vain means not represent the Lord faithfully) Mat_26:63-64

Vs 2-3 Touch an unclean thing but go into the temple anyway in other words hiding a transgression from others. Num_19:11-16

Vs 4 Swearing a false oath like many people do on New Years Eve but never follow thru, which some things are more wishes but the more serious ones are what’s talked about here. Mat 5:33-37, Jam 5:12

Vs 5 Rom_10:10; 1Jn_1:8-10

Vs 6 The trespass-offerings have in view rather the injury which sin does than its guilt-- which is the sin-offering aspect. What is due to God’s rights in every human being is here meant. Psa_51:4, is a perfect expression of this.

Vs 7-13 the process of the offering is pretty much the same for a sin offering but the major difference is it was an individual offering and not corporate in nature like the Sin offering of the congregation.

Overall I think this is what our Lord had in mind in the Sermon on the Mount. “Therefore if thou bring thy gift to the altar, and there remembers that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother,

and then come and offer thy gift” (Mat_5:23-24). The believer today is to confess his sin to God privately but he is to make restitution to the injured party.

Vs 14-19 These trespass offerings emphasize the fact that there has been an invasion of the rights of both God and man. Harm to others is the feature which requires that reparation had to be performed. The principal had to be restored plus a fifth part. This must be what Zacchaeus had in mind when he told the Lord that he would give half his goods to the poor and restore fourfold what he had taken from any man by false accusation (Luk_19:8).

The chief wrong committed through ignorance seems to apply to robbing God in connection with tithes and offerings. We find this again in Malachi: (Mal_3:8-9). The Lord promises them blessing if they will bring their tithes, such blessing that there shall not be room to receive it.

This offering in its ritual followed the pattern of the sin offering, except in the sprinkling of the blood, which followed the pattern of the burnt and peace offerings. We will see this in more detail in chapter 7.

Part 8 Leviticus 6:1-13 The Trespass Offering and Restitution

Chapters 6 and 7 present the law of the offerings. Actually, the law of the offerings concerned the priests and their particular part in them and portion of them. It could be called the special rules for the priests who minister at the altar of God.

This section opens with specific directions to the priests and a command for Aaron and his sons. Since the priests served at the altar,

they were involved in all of the offerings that were made on the burnt altar. All of this is a shadow of the reality in heaven where Christ, our great High Priest, serves. “For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Heb_8:3-5).

There is another striking feature. Christ is not only the priest but He is also the sacrifice. He offered Himself. (Heb_10:5-12).

Vs 2 Ex 22:7-15

Vs 3 have found: Exo_23:4; Deu_22:1-3

Vs 4 Restore Lev 24:18, 21

Vs 5 with Interest fifth Lev 5:16 , Luk_19:8 in the principal: The property itself, if still remaining, or its full value, to which a fifth part more was to be added, to compensate the owner for the loss he had sustained by being deprived of the use of his goods. He must also bring a trespass offering to the Lord; which was intended to show that disobedience to God is the great evil, even of those crimes which are injurious to man, and that repentance, and even restitution, though needful in order to (obtain) forgiveness, cannot atone for sin.

Vs 6-7 a ram: Isa_53:10-11 Atonement :Mic_7:18; 1Jn_1:7,9, 2:1-2 it shall be: Isa_1:18; Mat_12:31; 1Co_6:9-11

Now we move into the Priests Duties Mostly we have been looking at what the offerings are for each offence. Now some instructions to the

priest as to their duties. Which as I think about it we will also be in this role as Jesus has told us in Rev 1:6, 5:10, 20:6

Vs 9 we first see this is addressed to Moses about the duties of the Priest which is Aaron and his sons. Law of the Burnt offering Num 28:3-6

Vs 10 Garments Ex 28:39-42

Vs 11 but only while in the Camp once they completed their duties they would put on other clothes.

Vs 12 fat burning continually Lev 3:5 , This is another reminder that the fire is to burn continually and is repeated again in verse Lev_6:13. A fresh supply of wood was to be made in the morning and a burnt offering made for the whole camp. This was the morning sacrifice. The peace offering was then put on the burnt offering.

The continual burning on the altar should remind us that the fire of God burns continually. For those who reject Jesus Christ, this means the fire of God's wrath. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Joh_3:36).

Good place to stop and tomorrow we will continue with Meal offerings vs 14-23 and Sin offerings 24-30.

Part 9 Leviticus 6:14-30 The Meat (Meal) Offerings

This one is especially one of my favorites as this is the daily meal the Priest shared with the Lord. What a thought as we think about dining with the Lord. Do you set a place for the Lord at your table? The Jews do to this day but its for Elijha Mal 4:5-6 who they believe will return

prior to the Messiah coming. Which was actually John the Baptist as the spirit of Elija. Mk 9:12-13, Mat 11:14.

Well our next major event is to be united with the Lord John 14:1-4 and Rev 3:20-22 and I believe Elijah will appear prior to the 2nd coming also as I believe he is one of the 2 Witnesses Rev 11:3 fulfilling the prophecy of Mal. But what a day that will be at the Marriage Supper of the Lamb Rev 19:6-9

Vs 14 meat offering Lev_2:1-2; Num_15:4, Num_15:6, Num_15:9; Joh_6:32-33, 35

Vs 16-17 the remainder: 1Co_9:13-15, unleavened: 1Co_5:8, court Ex 40:8, "With unleavened bread shall it be eaten" is translated in the Septuagint, "unleavened shall it be eaten." The holy place where it was eaten was evidently the outer court of the tabernacle. It was holy because God was there. God's presence makes any place holy.

Remember Moses was told to take off his shoes because the ground on which he stood was holy ground (Exo_3:5). And Peter says that at the Transfiguration, they were with Him in the holy mount (2Pe_1:18).

Vs 20-23 the offering: This oblation, which the Jews call a mincha of initiation, seems to have been required of the high priest alone "on the day in which he was anointed," and from that time, every morning and evening, as long as he continued in office, and then in like manner of his successor; for, by "the sons of Aaron," may be understood his descendants and successors in the high priesthood, in their generations. Exo_29:2; Num_18:26-32; Heb_5:1, Heb_7:27, Heb_8:3-4 perpetual num 4:16, Tithe or tenth part here is speaking to what is the Lords portion which is given all to the Lord. I like something Dr McGee says about this in our Churches. Ministers today should set an example for their congregations in the matter of giving. The offering plate should

be passed to the members of the church staff even if they are sitting on the platform during a service. We are all to have a part in giving.

Which at our Church typically the Pastor does give while the Offering Plates are up at the front as the Ushers leave after the prayer. Here in the Tabernacle it was similar as the offerings were presented to the Priest and then to the Lord at the Alter of Incense in front of the veil.

Vs 24-30 The instructions are again given to the priests. The sin offering, which speaks of the work of Christ on the Cross, was to be offered where the burnt offering was sacrificed. The burnt offering speaks of the person of Christ. Christ must be holy, harmless, and free from sin to be a satisfactory offering for sin. He must be able to save. This is why the virgin birth is essential in the plan of salvation. This is the One who was conceived by the Holy Spirit in a virgin. The sin offering was holy because Christ was free from sin—though He was made sin for us. It was my sin and your sin that caused Him to die, not His sin. He didn't die simply because He was arrested by the Romans. He could have stepped off this earth at any moment. He told Peter that He could call for legions of angels, if He wished to do so. He was made sin for us and He died in our place.

Vs 27 touch Mat_9:21, Mat_14:36, wash: 2Co_7:1,11

Vs 28 here we see that if the blood soaked into anything it had to be destroyed as the blood here represent the sin transferred from the sinner and even a little could make you unclean as it pertains to heaven. Just another sign that only sinless Jesus could fulfill the penalty for sin.

Vs 30 same here as to it had to be burned completely. Notice all thru these offerings how the blood was poured out near the brazen alter

symbolized by the sins Jesus would ultimately die for. Heb_9:11-12, Heb_13:11

Part 10 Leviticus 7 The Trespass & Peace Offerings

The instructions to the priests are continued for these two offerings. These two offerings were more personal than the others. The trespass concerned the individual Israelite and was not a congregational matter. The peace must finally be enjoyed by the individual in the body of believers. The emphasis is upon the service of the priest. This is a picture of what the Lord Jesus has done and is doing for us today at God's right hand. He is still girded with the towel of service. He still cleanses. (1Jn_1:9).

Vs 1-7 The ritual of the trespass offering follows the same pattern as that of the sin offering. Although it is for acts of sin, the offerer is reminded that the sacrifice is holy. The worth and merit of Christ cannot be over-emphasized. When we see our sin nature and our sinful acts in all their enormity and frightfulness, then we shall see the wonder, greatness, and holiness of Christ. My friend, you will never appreciate the Lord Jesus as your Savior until you see yourself as the terrible sinner that you are. I'm not calling you a low-down sinner. That is what the Word of God calls each one of us.

The blood is mentioned but is not emphasized as it is in the sin offering. We are told, however, that there is one law for them. There is a danger that we may tend to make the blood a commonplace thing. It should be dealt with reverently and cautiously. It is precious, and we should be on

guard that we do not treat that which is precious and holy as if it were commonplace.

Vs 8 Actually there was one part of the animal that was not burned. It was the skin, and that went to the priest. This speaks of being covered or clothed in the righteousness of Christ. God is satisfied with the Lord Jesus, and He sees us as being in Christ. (Rom_3:22). Being clothed in Christ's righteousness is what Jesus referred to in His parable of the wedding feast. The man who entered without being clothed in a wedding garment was bound and cast out (Mat_22:11-13).

Vs 9-10 Everything baked in the oven or dressed in the frying pan was to be for the priests. This particular type of meal offering went to the priests in its entirety.

Vs 11-12 The emphasis here is upon the fact that it must be a freewill offering. The reason is for thanksgiving. This has a special meaning for believers. (Heb_13:15). The fruit of our lips should be giving thanks to His name. Friend, we cannot come to church to worship unless we are prepared to offer the sacrifice of praise to God. A complaining, criticizing Christian is in no position to worship God. How important this is!

The whole burnt-offering comes first as meeting what is due to the divine affections, and the trespass-offering last as meeting the simplest aspect of sin-- its injuriousness. But the sinner begins of necessity with that which lies nearest to a newly awakened conscience--a sense, namely, that because of sin he is at enmity with God. His first need, therefore, is peace with God. And that is precisely the Gospel order. Christ's first message is, "Peace" Joh_20:19 afterward He shows them His hands and His side. It is the order as 2Co_5:18-21 first "the word of reconciliation," Lev_7:19, then the trespass- and sin-offering, Lev_7:21. Experience thus reverses the order of revelation.

Vs 13-14 Notice this very carefully. In verse Lev_7:12, the cakes and wafers were to be unleavened. In verse Lev_7:13, the bread was to be leavened. This seems strange. Why should this be when leaven is a principle of evil? It is because in verse Lev_7:12 it is showing Christ as our peace offering and he is without sin, without leaven. In verse Lev_7:13, it is the offerer who gives thanks for his participation in the peace. His sins have been forgiven and he has peace with God but there is still evil in him; leaven is still present. Peace with God does not depend on the believer attaining sinless perfection. The leaven is still there. Oh, how important it is to realize this! (1Jn_1:8). The believer is to confess his sin for forgiveness and cleansing, then he is to walk by the new nature in the power of the Holy Spirit. (Rom_6:14). The leavened bread was a heave offering. It was to be elevated toward heaven. Just so, our hearts are to be opened to God for Him to search us and know us and to lead us in the way everlasting (Psa_139:23-24).

Vs 15-18 The peace offering was to be eaten at once. There was to be no delay. Thus, we are to stay very close to Christ for peace of conscience and for power over temptation. My friend, stay close to Christ! He gives peace only to those who are His own, to those who have entered into this glorious, wonderful fellowship with Him. We must look to Him and rest upon Him. When you find that Christ is adequate and wonderful, then the peace of God that passeth all understanding will enter into your heart. What a picture these sacrifices are of the Lord Jesus!

Vs 19-20 An unclean person who ate of the peace offering was excommunicated. Even so today, there must be confession of sin on the part of the believer if he is to enter into fellowship with God.

Vs 21-27 We have already discussed the prohibition of eating blood. This is to remind us that man was redeemed by blood and that this is

the basis and ground of our acceptance before God. They were also forbidden to eat the fat because the fat belonged to the Lord.

Vs 28-34 Aaron, his sons, and the priests received as their portion of the peace offering the breast and the shoulder. The breast speaks of the love of Christ for us. “ (Rom_5:8). (Gal_2:20). (Joh_13:1).

The shoulder speaks of the power and strength of Christ. He is able to save to the uttermost. (Joh_10:27-30).

He loves His own with an everlasting love and He can save to the uttermost. This is our portion in Christ!

All of these sacrifices in the Old Testament were not an end in themselves. The Old Testament saint was saved by faith just as we are saved by faith. (Psa_4:5). God was pleased when the sacrifices were brought in faith and in thanksgiving (Psa_50:12-15 and Psa_51:19). God was displeased when the sacrifices were brought as a dull routine and were polluted (Mal_1:7-14).

All the sacrifices in the Old Testament demanded a more perfect antitype. This is found in Christ! Heb_9:28

Vs 35-38 God sums up here the instructions given to Aaron and the priests in the law of the offerings of chapters 6 and 7.

A summary of this section Chapters 1-7 How they point to Christ:

Jesus Christ and the Fulfillment of the Sacrificial System (Heb_10:12)

JESUS FULFILLED THE BURNT OFFERING (Leviticus 1) (Eph_5:2)

JESUS FULFILLED THE GRAIN AND FIRSTFRUITS OFFERING (Leviticus 2) (1Co_15:20)

JESUS FULFILLED THE PEACE OFFERING (Leviticus 3) (Rom_5:1)

JESUS FULFILLED THE SIN OFFERING (Leviticus 4) (2Co_5:21)

JESUS FULFILLED THE GUILT OFFERING (Leviticus 5) (Rom_4:25)
(Isa_53:10)

Jesus Christ has fulfilled every sacrifice for His people! (Heb_10:10)

Part 11 Leviticus 8:1-13 Consecration of Aaron and His Sons

I want to start this portion with a quote from J Vernon MaGee: We come now to an altogether new section concerning the consecration of the priests. The consecration of the priests is important because it will throw a great deal of light on what is called consecration today in our churches. May I say that much of what we call consecration today is a pretty sorry substitute for the real article. Heb_7:28

Our attention is now directed to the priests and not the sacrifices. We leave the brazen altar now and turn to the brazen laver. It was at the brazen altar that God dealt with the sin question for the sinner once and for all. But that doesn't mean that the saved sinner was perfect. He still sinned, unfortunately; so God must take him to the brazen laver where He washed him and kept him clean.

God still washes us and keeps us clean at the brazen laver. Jesus Christ is still girded with that towel of service and He washes us in the brazen laver of His blood and that keeps on cleansing us from all sin.

Israel had a priesthood and this was written for them. In fact, the Book of Leviticus really is written for the Levites. It was God's original intention to make the entire nation of Israel a kingdom of priests. Exo_19:6. Their sin in the matter of the golden calf prevented this. Instead, only one tribe was taken, the tribe of Levi. Out of this tribe only one man was chosen as the high priest and that was Aaron.

The church today is a priesthood, and Christ is the great High Priest. Heb_8:1, 1Pe_2:9 ,Rev_5:10, Rev_1:6, Heb_13:10. That altar today is in heaven. It is at the throne of grace.

In the future, after the church is gone, I believe that the nation Israel will be the priests on the earth during the Millennium.

The definition of a priest was not left to man's invention but is explained in the Scripture Heb_5:1 Priesthood in the Scriptures bears no similarity to any order of priests in any religion at the present time.

A priest is one who represents man before God. He goes in to God on behalf of man. He is the opposite of a prophet. A prophet comes out from God, to speak for God, to man. A priest comes out from man and goes to God, to speak for man to God, and to represent man.

You can see that the Lord Jesus is both Prophet and Priest. He came out from God and spoke for God to man. He reveals God to man. Now He has gone from man back to God and is our great High Priest. He represents us there. In fact, we are in Him! My friend, if you are not in Him, then you are not up there. You and I could never get there on our own.

A knowledge of the tabernacle is essential to an understanding of the Book of Leviticus and especially of the priesthood. The typology of the tabernacle and of the priesthood is so rich in meaning and detail that there is a danger of emphasizing one facet to the exclusion of another and thereby giving a wrong inference. I do think we need to note that the outer court of the tabernacle represents the world down here. This is where Christ bled and died. The Holy Place is the unseen to which our great High Priest has gone.

Actually, this is what happened when the Lord Jesus died on the Cross and then went back up to heaven. He took the tabernacle and the

meaning of it, which was horizontal here on the earth, and He made it perpendicular. That is, the altar is down here—this is where He died on the Cross. The Holy Place is up there, and He is even now in the Holy of Holies. Listen to these passages which explain this. Heb_4:14, Heb_9:11, Heb_8:1-2, Heb_9:23-24.

He is up yonder today. I wish we could bring this reality into our faith. We attend church and go through a little ritual and often the realities of our faith are forgotten. He is up yonder, friend, right now. You are to approach God through Him. We are told to come with boldness. He appears now in the presence of God for us. My friend, you are not alone down here. There is availability with God through Christ. The tabernacle is now perpendicular, and the Holy of Holies is in heaven.

Twelve times in this chapter it is stated that the Lord commanded Moses. The final clincher is the last verse, Lev_8:36. These are the things which God commanded. Consecration must be the way He says it is to be done!

Some people believe in a late dating of the Book of Leviticus as the invention of the priesthood. Yet it says here that this was all done as God commanded it. Do you believe in the inspired Word of God? Then you cannot accept the late dating of Leviticus, but believe the inerrancy of Scripture and that this was done at the command of God. (End of Quote)

Notice how much Dr MaGee uses Hebrews as a NT version of what was here in Leviticus as Paul being a Pharisee was trying to show the Nation of Israel how Jesus Christ is their messiah. Here as we start the next section of our chart of Consecration of the Priests Chapters 8-10 and we are destined to be Priests for Jesus Christ NOT the Catholic Church.

Vs 1 The Lord speaks unto Moses and requires some Items to show the people how the Priests are consecrated.

Vs 2 Aaron, The priests did not consecrate themselves, all was done by another, in this instance Moses, acting for Jehovah. The priests simply presented their bodies in the sense of Rom_12:1.

Vs 5 this was not a request but an order.

Vs 6 Washed with water Psa_51:7; Isa_1:16; Eze_36:25; Zec_13:1; Joh_13:8-10; 1Co_6:11; Eph_5:26; Heb_9:10, 10:22; Rev_1:5-6, Rev_7:14 this helps us to understand how important it was for Jesus to come and wash us with his Blood as he told Peter. Notice also it was Moses acting in the Role of Jesus doing the washing.

Vs 7 The Coat of pure linen or symbolic of the Righteousness of Christ Isa_61:3, Isa_61:10; Rom_3:22, Rom_13:14; Gal_3:27

Now for the ephod and I have thoughts about its purpose here are some passages that seem to indicate it being required to speak to God. 1 Sam 23:9-10, 30:7-8 and now we have this comment in

Vs 8 Urim and Thummim, meaning "lights and perfections." Some make these to be simply a collective name for the stones of the breastplate, so that the total effect of the twelve stones is to manifest the "lights and perfections" of Him who is the antitype of the Aaronic high priest. Per contra, Lev_8:8. This would seem to be conclusive that "the Urim and Thummim" are additional to the stones of the breastplate. In use the Urim and Thummim were connected, in some way not clearly expressed, with the ascertainment of the divine will in particular cases; Num_27:21; Deu_33:8; 1Sa_28:6; Ezr_2:63.Exo_28:30; If you want to hear more about this topic of Lights and the ephod please watch my Sunday School class on Jan 15th 2023.

Vs 12-13 Two important distinctions are made in the case of the high priest, thus confirming his typical relation to Christ the anti-type:

(1) Aaron is anointed before the sacrifices are slain, while in the case of the priests the application of blood precedes the anointing. Christ the sinless One required no preparation for receiving the anointing oil, symbol of the Holy Spirit;

(2) upon the high priest only was the anointing oil poured. Joh_3:34, Heb_1:9.

Part 12 Leviticus 8:14-36 Consecration of Aaron and His Sons Continue

As we continue with the Consecration of the Priest we see that a Bullock is used and 2 rams we see next. Its important to realize we all are sinners and need salvation and for Aaron and his sons it was no different.

Vs 14 Very similar process of the transfer symbolically from the Sinner to the sacrifice. Spurgeon on this verse says: "The Hebrew word means more than lightly placing the hand, it gives the idea of pressing hard upon the bullock's head. They came each one and leaned upon the victim, loading him with their burden, signifying their acceptance of its substitution, their joy that the Lord would accept that victim in their stead. When they put their hands on the bullock, they made a confession of sin." (Spurgeon)

Vs 15 Moses Heb_9:18-23 to make Reconciliation Dan_9:24; Rom_5:10; 2Co_5:18-21; Eph_2:16; Col_1:21-22; Heb_2:17; The beginning of this verse may be rendered, "And Moses slew it, and took the blood," etc. We find it expressly said in Exodus, that Moses slew the sacrifices.

Exo_29:11;(Thou in this passage is God speaking to Moses) Yet, in general, the offerer seems to have killed his own sacrifice.

Vs 16 Exo_29:13 This was always the portion given to the Lord

Vs 17 Gal_3:13; Heb_13:11-13

Vs 18-21 basically a repeat with the ram except this ritual of consecration of the individual priests we see next

Vs 22-24 Symbolic actually, of consecration. "May your ears be consecrated that they might hear the voice of God. May your hands be consecrated that they might do only the work of God. May your feet be consecrated that they will walk only in the path of God." So it was the idea of the consecration of a man's ears, of his hands, and of his feet. A complete kind of a consecration of himself unto the Lord.

Vs 25-29 These verses tell that they took parts from all the offerings and put them together and placed them in the hands of Aaron and his sons. They then waved them before the Lord. This was total commitment to God on the basis of the value of one offering. (Heb_9:28).

Vs 30 Now the priests together with Aaron are consecrated with blood and oil. Blood is for the forgiveness of sins, the work of Christ; the oil is for the anointing of the Spirit of God. (The instructions for this were given in Exo_29:21.) This speaks of the Lord Jesus who said, (Joh_17:19).

This should also remind us that believers are to walk before the world as the blood-bought children of God. This is what Jude meant: (Jud_1:23). You see, we can go through consecration services and make promises of consecration, but the real question is what your neighbors think about you. What do the folk where you go to school think of you?

Do the people with whom you work think that you are serving God? Do they think you are consecrated?

Isa_61:1, Gal_5:22-25; Heb_2:11; 1Pe_1:2; 1Jn_2:27; Rev_7:14vs 33-36

Vs 31-32 this is how this section on consecration ends. They are to eat the food that is left. This typifies the fact that believers are now to feed upon the finished work of Christ. Peace and satisfaction are the portion of the believers only in ratio to the measure in which they feed on Christ. Nothing is to be left. All must be consumed or burnt with fire. Nothing is to be left to spoil or waste. Oh, how God's people need to feed upon Him! Joh_6:33,35,51,53-56; Gal_2:20

Vs 33-36 There were to be seven days of consecration and meditation. They were to remain continually on duty at the door of the tabernacle. So it is with our great High Priest who ever lives to make intercession for His own. You may wake up at 2:00 A.M., and He is right up there for you. You may be out in a difficult and dark place, but He is right up there for you. He is always available! Heb_9:23-24,10:11-12

Part 13 Leviticus 9 The Priest's Begin their Ministry

Vs 1 8th day The Day of new Beginnings Eze_43:26-27; Mat_28:1, I like a quote from MaGee "This marks the time when the priest for the first time became a priest. Although one was born in Aaron's line, he was not fully a priest until he was consecrated. The Hebrew word for consecration literally means "to fill the hand." That means we come to God with empty hands. Consecration isn't a promise to go out as a missionary or to do something else for the Lord. Consecration means to come to the Lord with empty hands and ask, "Lord, what will You have me to do?" He does the filling! That is consecration."

Vs 2 2Co_5:21; Heb_10:10-14

Vs 3-7 The first offerings as Priests kind of like a final exam before the Lord appears unto them for their graduation. 1Pe_2:24,

FB Meyer on this passage: May not this eighth day, on which the glory of the Lord appeared, be an emblem of that bright millennial morning when the congregation of Israel shall behold the true Priest issuing from the sanctuary, where He is now hidden from the eyes of men; and with Him, when He is manifested, we shall be manifested also, "the companions of His retirement, and the happy participators of His glory?" Oh, that none of us may miss that share in His epiphany, and that now our life may be hidden with Christ in glory! See Col_3:1-4. Eze_43:2

Vs 8-11 Sin offering First for Himself as we are also sinners and need atonement. These verses describe how Aaron carried out the ritual of the sin offering. The sin offering was made first. Why? When the offerings were first presented, the burnt offering was first and the sin offering came last. Well, you see, the offerings were first presented from God's viewpoint. But now we are approaching God from man's viewpoint. Man comes to God as a sinner. You and I, come as sinners. It is the sin question which must be settled first. Eph_1:7

Vs 12-16 Burnt offering first for himself then for the people symbolic of Jesus Isa_53:10, 2Co_5:21 The sin offering is made sin. Christ had the sin of the world pressed down upon Him as one great globe, a whole world, of sin

Vs 17-21 Meal and Peace Offering, Joh_6:53-58 with Jn 1:1-3,14 in mind, ; Gal_2:20, Rom_5:1, Rom_5:10; Eph_2:14-17; Col_1:20

Vs 21 the offerings being complete for this day we see as the Breasts and Shoulder represent a Loving Hug and Strength of the shoulder

Aaron, his sons, and the priests received as their portion of the peace offering the breast and the shoulder. The breast speaks of the love of Christ for us. “ (Rom_5:8). (Gal_2:20). (Joh_13:1).

The shoulder speaks of the power and strength of Christ. He is able to save to the uttermost. (Joh_10:27-30).

He loves His own with an everlasting love and He can save to the uttermost. This is our portion in Christ!

Vs 22-24 AARON BLESSES THE PEOPLE AND THE GLORY OF THE LORD APPEARS

Blessing follows the offering of the three offerings: the sin offering, the burnt offering, and the peace offering. Then Moses and Aaron retired into the tabernacle. It is thought that at the time of the evening sacrifice they came forth to bless the people and then the glory of the Lord appeared. All is complete now. The people shout and fall on their faces in adoration and praise.

Christ is now entered into the Holy Place, which is in heaven itself, to appear there for you and me today. Oh, my friend, lay hold of this living Christ. Fall before Him in adoration and praise.

his hand: or, as the Greek has it, "his hands", Menachem gives reason why it is written hand, to signify the right hand, because that was lifted up higher than the left. The lifting up of the hand was a gesture used in speaking, and signifying any weighty thing, Isa_49:22; and particularly in swearing, Gen_14:22; praying, Psa_28:2; and blessing, either of God, Psa_134:2, or of men, as in this place. Paul, speaking of prayer, uses the phrase, "lifting up holy hands;" as also David: "Let the lifting up of my hands be as the evening sacrifice." Gen_14:18-20; Aaronic Blessing

Num_6:23-27; Psa_72:17; Mar_10:14-16; Luk_24:50; Act_3:26;
2Co_13:14; Heb_7:6-7; 1Pe_3:9

vs 24 The Lord himself started this fire showing acceptance of this offering and of the priests quite the graduation ceremony we also will experience in heaven Rev_5:8, 7:11, 19:3-5

So are you ready for our graduation Day?? The Bema Seat we all will appear too. Luke 19:11-26, read Rom 14:10-12, John 5:22

Part 14 Leviticus 10:1-7 The Death of Nadab and Abihu

Vs 1 Strange fire. Fire "from before the Lord" had kindled upon the altar of burnt-offering the fire which the care of the priests was to keep burning Lev_6:12. No commandment had yet been given Lev_16:12 how the incense should be kindled. The sin of Nadab and Abihu was in acting in the things of God without seeking the mind of God. It was "will worship" Col_2:23 which often has a "show of wisdom and humility." It typifies any use of carnal means to kindle the fire of devotion and praise.

I am so glad we have the Lord to help us to be right with the Him and the Holy Spirit. I figure the main sin here was wanting to do it their way and not Gods way. The Key was the last line of vs 1 **"...which he commanded them not.** "Exo_30:9; Deu_4:2, Deu_12:32, Deu_17:3; Jer_7:31, Jer_19:5, Jer_32:35; Bp. Hall says, "It is a dangerous thing, in the service of God, to decline from his institutions; we have to do with a God, who is wise to prescribe his own worship - just to require what he has prescribed - and powerful to avenge what he has not prescribed."

This is an important story for me especially as I worry about those think so Christians that I really suspect are not saved, But claim they are. I'm afraid of what Jesus says in Matt 25:10-13 will become a reality 1 second after the Rapture. But God knows their hearts and I do not, so I have to trust that the Lord has a plan and He knows exactly what is in their hearts. I have a feeling that stories Like this and ones like Ananias and Sapphira Acts 5:1-11, show us either God knows their Hearts and they were not going to come around anyway so use them as an example for us. Or knew they were saved but took them early to teach us a lesson. Either way we have to learn from the lesson and remember that God wants all to come to his kingdom. 1 Tim 2:4, 2 pet 3:9, Ezk 18:23, Matt 23:37

So lets read the story and point out a few things.

Vs 1-6 In this Chapter I used a few Excerpts from a Commentary from Dr MaGee who wrote it exactly as how I see it also: Precisely what did they do which brought down such severe judgment upon them? This act has been called "will-worship" and that is what it is. What did they do wrong? I'd like to make three suggestions(MaGee):

1. They probably did not light the censer of incense from coals from off the altar, which was the fire which had come down from heaven. It apparently was understood that this must be done. This was the practice on the great Day of Atonement as is clearly stated in Lev_16:12 : "And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil." This was the same ritual followed at the time of the rebellion of Korah (Num_16:46). It must be assumed that this method was the only correct one. The ritual they followed was contrary to God's way.

2. Their timing was out of step with the God–given ritual. The ritual for the day had been completed. They should have consulted Aaron in this matter. Apparently, they wanted to repeat the marvelous display of the preceding chapter. Isn't this a problem today, when with our will–worship we try to duplicate what God has done? There are many who try to duplicate the experience of the day of Pentecost. God is sovereign! His will must be followed even as to the timing. The Spirit of God will move according to His own will. We should simply make ourselves available and obedient to Him.

3. Others have supposed that they intruded beyond the veil which was expressly forbidden. There is justification for their viewpoint as stated in Lev_16:1-2 : “And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.”

It would seem that this prohibition came out of the incident of Nadab and Abihu. They were wrong as to the place they should come. God had commanded them as to the manner, the time, and the place. They were wrong in all three.

Some may still think that God surely uses extreme surgery. It does reveal that our God is a jealous God. He is sovereign in all His dealings, and those who come to Him must come on His terms. It is still true that to obey is better than sacrifice. God will not accept worship in our own will, no matter how sincere. We need to note here, too, that the high position of these men offered them no immunity.

The sudden execution of judgment here is startling. There is no escaping the statement that the fire was from the Lord. Let us

recognize that judgment is not foreign to the age of grace. It may not always be this sudden. “For this cause many are weak and sickly among you, and many sleep” (1Co_11:30). In the case of Ananias and Sapphira it was just as sudden and sure.

This does not mean that the believer in Christ can lose his salvation! Nadab and Abihu, and Ananias and Sapphira did not lose their salvation. Neither did the believers in the Corinthian congregation. This is made very clear. “For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world” (1Co_11:31-32).

Physical death is oftentimes a judgment for the child of God. There is a sin unto death (1Jn_5:16) but it is physical death. The child of God is not condemned with the world. These judgments in both the Old and New Testaments are examples to believers that will-worship is detestable to God. The believer must come to God in God's way. The believing sinner must worship God's way.

Heb_10:19-22 tells us very definitely that we are to come to God with boldness, but that it must be by the blood of Jesus. We come because we have a High Priest over the house of God. We are to come “... with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” God makes a difference! “And that ye may put difference between holy and unholy, and between unclean and clean” (Lev_10:10). Don't get the idea that God can't move in with judgment today.

Vs 6-7 Lev_21:12; Mat_8:21-22; Luk_9:60 So we see after this incident that Moses reiterates some rules that had to be followed in the rest:

MaGee states: A restriction is placed on Aaron and his two remaining sons. They were not to mourn outwardly. There is a twofold reason for

this. The first is clearly stated, “the anointing oil of the LORD is upon you.” They were set aside to represent the people before God, and they were God's representatives before the people. They were to continue in their office that there might be a mediator between God and man, lest wrath should come upon the people and the judgment of death be upon them. In the second place, they were not to show the outward signs of mourning which would contradict the action of God in judging their loved ones. It must be added that they must have gone about their office with sad hearts. They were serving God and there must be no evidence of rebellion against Him.

Part 15 Leviticus 10:8-20 The Prohibitions & Further instructions

Vs 8-9 Do not: Luk_1:15; 1Ti_3:3, 1Ti_3:8, 1Ti_5:23; Tit_1:7

strong drink: The Hebrew shecher, Arabic sakar, or sukr, Greek σικερα, from shachar, to inebriate, signifies any kind of fermented and inebriating liquor beside wine. So St. Jerome informs us, that sicera in Hebrew denotes any inebriating liquor, whether made of corn, the juice of apples, honey, dates, or any other fruit. These different kinds of liquors are described by Pliny, who calls them vina factitia. One of the four prohibited drinks among the Mohammedans in India is called sakar, which denotes inebriating liquor in general, but especially date wine.

It would appear from this instruction that Nadab and Abihu had acted under the influence of alcohol. This is one of the finest examples in Scripture against the use and abuse of alcohol or drugs. The priest is to serve the Lord with a clear, steady, and sober mind. Today we have the advocates of the use of drugs in religion. My friend, God despises such

an approach to Him. This is the same thing that Paul meant when he said (Eph_5:18). The believer is to draw his dynamic and his zeal from the Spirit of the Lord and not from frail and human props. What a lesson this is against drugs and alcohol for us today.

Vs 10 Php 1:10

Vs 11 Eze_44:23; Tit_1:15; 1Pe_1:14-16 The use of wine dulls the senses so that a sharp distinction cannot be made between the holy and the unholy. True values are distorted and there is a breakdown in morals as a result of the use and abuse of alcohol. The priest must keep the statutes of the Lord so that he can teach them to the people. It is the filling of the Holy Spirit that is needed for the study and the teaching of the Word of God.

Vs 12-15 Moses repeats the commandments which concern both the meal offering and the peace offering. A portion of the offering was to be eaten by them in the holy place. This evidently is the outer court beside the burnt altar. It is holy because it was set aside for the service of God. The wave breast and the heave shoulder should be eaten in a clean place. Apparently they could take this to eat in their homes which would be ceremonially clean.

Vs 14 notice both Men and Woman which had to be at home since woman did not serve as Priests Num 18:11,18

Vs 15 1 Cor 9:13-14

16-18 Now here is another tragic incident with action contrary to the will of God. We find failure on the part of the two other sons of Aaron, but here it is a sin of omission. It was not a deliberate and willful sin, as was that of the two dead sons. The sin offering was to be eaten in the

holy place and that had not been done. Although the blood had been offered, the portion that belonged to the priests had not been eaten. They had omitted doing this, possibly not realizing the importance of it.

Vs 17 Jhn 1:29, 2 Cor 5:21, Heb 9:28, 1 Pet 2:24

Vs 19-20 Zec_7:8-9; Mat_12:3-7 Aaron assumed responsibility for his sons. Apparently the tragic incident had caused not only a loss of appetite but also a feeling of unworthiness in continuing to serve before God. Moses was satisfied with the explanation. I think at this point old Aaron felt like resigning. Should Php 4:4

There is tremendous truth for us to draw from this incident. These men came to God on their own. They were willful and this was blasphemy. God judged them. People today ask me whether it is wrong for them to belong to a church which denies the deity of Christ. Friends, do you think anyone can come to God in such a place, apart from God's will and God's terms? If God struck today as He struck Nadab and Abihu, I think half the church members would be dead. The liberals would be struck for denying the deity of Christ and the forgiveness of His sacrifice for us. Many fundamental church members would be struck down like Ananias and Sapphira for their hypocrisy, their lying to the Holy Spirit. God is dealing in mercy today, giving time for repentance and for men to come to the knowledge of the truth. Otherwise many people would be struck dead.

There is a wonderful lesson for you and for me. When we come to God, we must come on His terms. This is not an arrangement which we can make. We are not making the rules. God is the One who saves and He is the One who says how we shall be saved. Jesus Christ says that no man comes to the Father but by Him. Jhn 14:6

Part 16 Leviticus 11:1-8 Clean & Unclean Animals

As an Introduction I'm Quoting from F.B.Meyer a theologian recognized in the Blue Letter Bible and ESword : There were good and sufficient reasons for excluding certain animals from Israel's dietary. Devout medical men insist that this is the finest sanitary code in existence, and that many of the diseases of modern life would disappear if it were universally adopted. God made these distinctions matters of religion, that the well-being of His people might be doubly assured. These restrictions were also imposed to erect strong barriers between the chosen people and the heathen. So long as they obeyed, it was clearly impossible to participate in the heathen festivals, where many of these animals were partaken of.

We are not now bound by these enactments. Our Lord made all meats clean, Mar_7:19. Peter was bidden to kill and eat all manner of creeping things, and his protest was overborne by the assurance that God had cleansed all. See Act_10:11-16. Religion consists not in outward rites, but in the inward temper. See Heb_9:10. Note that touching was forbidden, because the least contact with evil hurts the soul.

I myself as recommended by my Heart Transplant Doctors are to follow a similar Diet know today as the Mediterranean Diet which has some other aspects that the Jewish people hold dear. Not quite as strict as this one as pork is allowed but things like Ham and Bacon are not recommended.

I believe that most of the restrictions were also due to proper cleaning and cooking methods we use today that were not always as known back then so I believe by the time of Jesus word to Paul in Col 2:16. (Show Med Diet Picture)

As we see in this Chart its not only food but fellowship and activity. We as Humans need each other and when we stop meeting together either

at the dinner table or at church, I truly believe we are not following the example of the fellowship part of life. We have already studied the different offerings and the last one was the Peace Offering which I see as a reuniting of fellowship with God thru Jesus Christ. I think about a weekly tradition of the Jewish People of Shabbat Dinner. A time of fellowship for family and friends around the dinner table, Also the whole idea of what the Body of Christ really stands for. A group of believers gathered together to form the Body of Christ as the Church. Rom 12:4-5. So lets take a look at these laws.

Vs 1-2 First the Animals allowed to eat and those forbidden. Deut 14:4-8 elaborates on these. And some interesting parallels we see about the Word of God.

vs 3 Chewing the Cud: In the modern scientific classification system, animals that chew the cud are called ruminants. Cattle, sheep, deer, giraffes, and camels are ruminants. Ruminants have four stomach compartments. They swallow their food into one stomach compartment where food is partially digested. Then the food is regurgitated back into the mouth, chewed again, and then swallowed into a different stomach compartment. This process is called rumination. Chewing on the Word, Meditate on things of God Deu_6:6-7, Psa_1:2, Pro_2:1-2; Pro_2:5; Pro_2:9-10; *Pro_4:20-22, *Act_17:11, 1Ti_4:15,

parteth *Psa_1:1,

vs 4 realize also that this is not a new commandment as even Noh new the difference. Gen_7:1-2, Unclean unto you 1Co_8:13 (do not cause a brother to stumble), *1Th_5:22, 1Jn_3:4.

Vs 5 the coney. Note: Shaphan, most probably an animal resembling the rabbit, called by Dr. Shaw (Travels, p. 348), these long herenacious

hairs, which, like small thorns, grow about his back, and which in Amhara are called ashok." This curious animal abounds in Judea, Palestine, Arabia, and Ethiopia; and is described as being about seventeen inches when sitting. It has no tail; and at first sight gives the idea of a rat. Its color is grey, mixed with reddish brown; the belly white; the body covered with strong polished hairs, for the most part about two inches in length; the ears round, and not pointed; the feet round, of a soft, pulpy, tender substance; the toes projecting beyond the nails, which are rather broad than sharp; the upper jaw is longer than the other; it lives upon grain, fruit, and roots, and certainly chews the cud; and it does not burrow like the hare and rabbit, but lives in clefts of the rocks. Psa_104:18, Pro_30:26.

Vs 6 Deu_14:7. So, is the Bible wrong? After all, rabbits are not ruminants. They do not have four-compartment stomachs. How can they "chew the cud"?

The Solution: Obviously, rabbits do not share the digestive anatomy of modern ruminants. However, to describe rabbits chewing the cud is not incorrect. Simply stated, it is not reasonable to accuse a 3500-year-old document of error because it does not adhere to a modern man-made classification system.

Consider what rabbits do. They engage in an activity called cecotrophy. Rabbits normally produce two kinds of feces, the more common hard feces as well as softer fecal pellets called cecotropes. Cecotropes are small pellets of partially digested food that are passed through the animal but are then reingested. As part of the normal digestive process, some partially digested food is concentrated in the cecum where it undergoes a degree of fermentation to form these cecotropes. They are then covered in mucin and passed through the anus. The rabbit ingests

the cecotropes, which serve as a very important source of nutrition for the animal.

Vs 7 The Swine or Pig and I believe this one is more about its history and living patterns. But also as a creature is used for science research due to its body parts that are very similar to Humans. Smooth skin doctors use to practice surgery and stitching, some of the parts are used in medical treatments like heart valve replacement and skin grafts. I definitely don't believe we should do this based on mixing of Human and animals' parts made reference in bestiality being confusion and if done it's a death sentence to both the Human and animal. Exo 22:19, Lev 18:23. A very grey area I believe in the medical world. This one is up to each individual as there are many verses about how Humans have dominion over animals and we do eat them already but its more about the idea that they are unclean to me. My initial thought is one of some passages about defiling Gods temple that happen in the Temple during Antiochus reign known as the for runner of the Anti Christ Daniel 11:21, 29-31 This is historic -- the act of Antiochus Epiphanes. According to Josephus laid a pig on the alter to sacrifice. Antiochus Epiphanes came to the throne in 175 B.C. He is called vile because of his blasphemies. He came to the throne with a program of peace. Antiochus came against Jerusalem in 170 B.C., at which time over one hundred thousand Jews were slain! He took away the daily sacrifice from the temple, offered the blood and broth of a swine upon the altar,

“ Book 1, Chapter 1, Paragraph 2 Wars of the Jews (Josephus) Writes
CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-SEVEN
YEARS.

FROM THE TAKING OF JERUSALEM BY ANTIOCHUS EPIPHANES, TO THE
DEATH OF HEROD THE GREAT.

HOW THE CITY JERUSALEM WAS TAKEN, AND THE TEMPLE PILLAGED [BY ANTIOCHUS EPIPHANES]. AS ALSO CONCERNING THE ACTIONS OF THE MACCABEES, MATTHIAS AND JUDAS; AND CONCERNING THE DEATH OF JUDAS.

2. Now Antiochus was not satisfied either with his unexpected taking the city, or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves.

So based on this and the fact they are unclean I'm going to avoid the practice.

Vs 8 to finish up about beasts they were not even to touch them or become Ceremonially unclean they are unclean. Lev_5:2, Isa_52:11, Praise The Lord tho Jesus helps us to see the true meaning of defilement. Mat_15:11; Mat_15:20, Mar_7:2; Mar_7:15; Mar_7:18, But also based on these verses it's about making someone stumble. Rom_14:14-17; Rom_14:21, Some day maybe soon the AntiChrist will do something similar and if something I say is OK causes a Brother to take the Mark as being OK then it's a Sin unto itself. Rom 14:23,

1Co_8:10; *1Co_8:11, But as Peter found out if God says its clean (Gentiles) then its clean Act_10:10-15; Act_10:28; Act_15:29,

Well great lesson here on how to be a good Brother and not cause others to stumble. Plus as I stated in the beginning I do believe there is value in the components of this diet but particularly the Bottom tier of Exercise, fellowship and gathering together. Heb 10:24-25, 2 Thess 2:1, Matt 18:20. we will talk about this more in following lessons. Next is other clean vs unclean creatures.

Part 17 Leviticus 11:9-25 Clean & Unclean Fish, Fowls & Bugs

Vs 9-12, Deu_14:9-10, Fish and Creatures from the Sea. I look forward to this particular food group as there is a reference to it even in the Millennium Kingdom Ezk 47:9-10 and based on sacrificing in the Temple Lamb may also be on the menu, But also Jesus spoke about fish and fisherman in depth as to the Disciples most of them were fisherman. Luke 5:2-10, John 21:3-11, I also love how God used a large fish to change someone's mind and the famous story of Jonah which Jesus uses to show his own burial timeframe Matt 12:40. Following is an excerpt of MaGee about this passage:

Israel depended on the supply of fish from the Mediterranean Sea, the Sea of Galilee, and the Jordan River. Fish played a prominent part in the diet of the nation. One of the gates of Jerusalem was called the fish gate. This is where the fish from the Mediterranean were brought in, and it is interesting that this was a problem in the times of Nehemiah. The fishermen would bring in their fish on the Sabbath Day (Neh_13:16-22).

The important role of fishing in the earthly ministry of the Lord Jesus Christ is well known to the student of the New Testament. The first

disciples our Lord called were fishermen. They were told that they were to become fishers of men. Matt 4:19

Jesus told the parable that the Kingdom of Heaven is like a net which caught good fish and bad fish (Mat_13:47-50). What was the method of determining the good from the bad fish? It is not whether the fish were large or small but would be according to the Levitical law. A fish that has both fins and scales is clean, or good. Now how is this like the judgment of the wicked from among the just? Well, the believer is the one who is propelled by the Holy Spirit and who is clothed in the righteousness of Christ. Those are the two identifying marks. Those are the fins and the scales if you please.

Vs 13-19 listed in Deu_14:12-18, On the birds there are no visible markers like there are on the fish and the animals. But they seem to have in common that they are all unclean feeders. For the most part, they feed on dead carcasses of animals, fish, and other fowl. As we see in the end of the tribulation Eze_39:4, Mat_24:28, Rev_19:17-18.

A list of unclean birds of Palestine is given. This is another point that reveals that the Mosaic system was intended for the nation Israel and also for the particular land of Palestine. Some of these birds sound strange to us. They fall into the family of the eagles and the hawks, the vultures and the ravens, the owls and cormorants, and the swans and pelicans. They don't even sound appetizing. They are the “dirty birdies” because of their feeding habits. Now remember, some people eat some of these birds today. I can't say I would like any of them, but whether we eat them or don't eat them makes no difference—meat will not commend us to God. The point is that it was teaching Israel to make a distinction. They had to make a decision about what was clean and unclean.

The lesson for us today is that we must make decisions about our conduct and our profession. We have to make the decision about whether to accept Christ or not, whether to study the Word of God or not, whether to walk in a way pleasing to God or not. That is how this applies to us today.

This section throws some light on the experience of Elijah. He was fed by the ravens—dirty birds. Elijah did not eat the ravens, but they fed him. 1 Kings 17:2-6 This was a humbling experience for this man of God who obeyed God in every detail.

Vs 20-25, Deu_14:19, Here is a food group I avoid like the plague which for a few bugs in the grasshopper family and I do love the great product Bees make but not the bug itself.

One interesting note is how the plague of flies in Exo 8:16-17 the Priest of Egypt had the same problem 5129as the Israelite is if they even touched them they were unclean we just read in vs 24-25

I agree with Dr. MaGee on this one : Well, folks, you can leave all of these off my menu. However, we must note that some of them are clean. There were apparently four species of locusts. The locust was the regular species; the bald locust had a protuberance; the beetle was a locust with a protuberance and a tail; the grasshopper was a locust with a tail but without a protuberance. So they were permitted to eat these four kinds of locusts. But, friend, if you're having me over for dinner, let's have something else on the menu! Although they don't appeal to me, there is nothing religiously or ceremonially unclean about them. John the Baptist had a scriptural diet when he ate locusts and wild honey. Mat_3:4, Mar_1:6,

But like John the Baptist I probably would coat the locusts in lots of honey to get them down.

Part 18 Leviticus 11:24-47 Contact with Unclean Creatures, Vessels & Water

Not only was Israel forbidden to eat unclean animals, but also they were forbidden to touch the carcass of an unclean animal.

Contamination by contact is the principle here. This was a great principle of life that was restated in the days of the return of Israel after the Captivity. Hag 2:11-13

There is a very important principle set before us here. Cleanness or holiness is not transferred by contact. On the contrary, dirt, sin, and unholiness are transferred by contact. In other words, it is impossible to bring holiness out of the unholy. But the unclean can affect the clean. An unrighteous man cannot produce righteous works which are acceptable to God. You cannot bring righteousness out of unrighteousness.

This principle operates as a law in every realm of life and in all strata of society. A gallon of dirty water is not made clean by adding a gallon of clean water. On the other hand, one drop of dirty water will contaminate the clean water. A boy with the measles is never cured by contact with a boy who is well, but the well boy may very well catch the measles from the sick boy. A Christian cannot mingle with the world and play with sin without becoming contaminated. Where do we get the idea that a Christian can dabble with drugs and drinking and night clubs and wild parties? Some claim that the way to reach the lost is to meet them on their level. Well, do they reach the lost that way? No, they are contaminated and take part in those sins themselves. The New Testament is clear on this. Jud_1:23 It is a terrible mistake to mix and mingle with sin. We are to beware of all contamination.

Vs 26-27 just a review of the prior lesson but next we see some new information about contact with unclean things.

Vs 28 unclean until evening, I believe its important to see how this term is used in a culture like Israel. Based on the way the Jewish day begins its always in the evening based on creation. The figure the day starts at sunset or about 6 PM +Gen_1:8; 13; 19; 23; 31, so by saying until even(ing) was indicating until tomorrow basically. Rom_13:12

Vs 29 the weasel. Note: In Hebrew, choled, Arabic chuld, Syriac chooldo, the mole, from the Syriac chelad, to creep in by degrees.

the mouse. Note: Hebrew achbor, universally allowed to be the well known and mischievous little animal, the mouse, including the whole genus. Isa_66:17.

tortoise. Note: Hebrew tzav, probably a species of lizard, called in Arabic zabb, or dhabb (from tzabba, to adhere to the ground), by Jackson (Account of Morocco, p. 48). Dub, or Saharawan Lizard, which he says "If hunted, will hide itself in the earth, which it penetrates with its nose, and nothing will extricate it but digging up the ground."

Vs 30-31 the ferret. Note: Hebrew anakah, from anak, to cry out, groan, probably the spotted lizard, called by Pliny stellio; so called from its piercing, doleful cry.

the chameleon. Hebrew coach, denotes strength, vigor, another species of lizard remarkable for destroying serpents, and called by the Arabs waril or guaril, lively, bold.

the lizard. Note: Hebrew letaah, (from the Arabic lataa, to adhere to the ground), probably a species of lizard called by the Arabs wachara, which is of a reddish color, creeps close to the earth, and is poisonous.

the snail. Note: Hebrew chomet, (in Chald. to bow down, depress), according to Bochart, a kind of lizard called by the Arabs chaluka, which chiefly lives in the sand.

the mole. Note: Hebrew tinshemeth, from nasham, to breathe, the chameleon, a species of lizard, so called from its wide mouth, and very large lungs, and its deriving its food from the air.

vs 31-32 it must be put into water. Note that "put into water" means to be rinsed and scoured, Lev_6:28 note; %+Deu_23:11, Although Samuel J. Baird identifies this as the single instance of an immersion mentioned in connection with any of the Mosaic ritual (A Bible History of Baptism, p. 136), closer examination of this text and the related passages would point rather to a rinsing, than an immersion. Even if this were conceded to be an instance of immersion, it would be of an object, not a person. Lev_6:28 note. Lev_15:12, Tit_2:14; Tit_3:5.

Vs 32-36 Now we go into the kitchen. It must have been a commonplace experience for some rodent to get into the kitchen of that day and fall into one of the vessels and die. Any earthen vessel had to be broken and the water or grain or whatever was in it had to be thrown out. A bronze vessel was to be scoured clean. You see, God taught His people cleanliness in the preparation of food. And he was teaching them a lesson in holiness. Every vessel was holy to God and it was all to remain clean. In the Mosaic system, cleanliness was next to godliness and this applied to even the smallest detail in domestic situations. God guarded His people against contamination and pollution.

If the dead carcass fell into a fountain or a lake, the water was not contaminated. It was too big and too fresh.

Isn't it wonderful that the Lord Jesus Christ is the fountain of living water? He is not contaminated by contact with the sinner or the sick, the leper or the woman with an issue of blood. Jesus said: Joh_4:14
Also Joh_7:37-38

another symbol: **ye shall break it**. Earthen vessels being, as before noted (Lev_6:28 note), of little value, but those of more valuable materials were rinsed and scoured (Young). 1 Co 15:51-54, 2Co_5:1-8, Php_3:21.

Vs 37-38 Now we leave the kitchen and go out into the field and the food production. Dry seed that was to be sown could not be contaminated by contact with a carcass of the unclean. However, if the seed was wet, then its shell or armor had been penetrated and it was unclean.

This is why the child of God needs a shell or armor today. We are told, Eph_6:11

Vs 42-45 this is an interesting one as I remember survival classes in the military and at least rattle snake was a great source of protein if stuck in the desert. But I can definitely see why we should respect Gods Judgement here as the symbolism of the snake and Mans fall to Satan. goeth upon the belly. Gen_3:14-15, Isa_65:25, Mic_7:17, Mat_3:7; Mat_23:23, Joh_8:44, 2Co_11:3; 2Co_11:13, Tit_1:12

Vs 46-47 law of the beasts. Note: The distinction of clean and unclean animals existed even before the flood, though it probably then only related to sacrifices; but at this time we find there were very particular laws enacted respecting the diet of the people, and the ceremonial uncleanness contracted by touching the carcasses of unclean animals. The reasons for the enactment of these laws seem to be:

1, As a test of obedience, and to teach the Israelites habits of self-denial, and the government of their appetites.

2, To keep them distinct from other nations, and consequently from their idolatrous usages, by throwing hindrances in the way of their social intercourse; for these distinctions were applicable both to persons and things. The Canaanites not only ate the animals prohibited by Moses, which we usually eat, but others also, among which dogs were one (Justin, l. xix. c. 1). Besides, many of those declared unclean were sacred among the heathen, and sacrificed to their gods; as horses to the sun, wolves to Mars, asses to Priapus, swine to Venus, dogs to Hecate, owls to Minerva, etc.

3, Because those prohibited were unwholesome; as the swine, the flesh of which being strong and difficult to digest, affords a very gross aliment, and produces, especially in hot climates, skin type, painfull, and scurvy type disorders, as the itch, leprosy, etc.

To finish this chapter, we see so many parallels of the relationship with and pointing to our salvation thru Jesus Christ Rom_14:13-23, Mat_15:17-18; Mat_23:23-26 and some things Paul shares about this topic but especially about this period we are in *Col_2:16-17, **1Ti_4:3-5.

Part 19 Leviticus 12:1-8 Rules on Child Birth

Here in Chapter 12 a very short chapter at only 8 verses we talk about Childbirth and the Clean vs Unclean rules surrounding the beautiful time of New Life. What I find so fascinating about this is even Jesus Christ's Birth Mary and Joseph followed to the letter. Some like to say that Jesus broke the law when speaking to the Jewish Temple leaders of that day. Jesus speaking to them in Chapter 23 we see a side of life in

Jerusalem that God never intended. Matt 23:1-7 But in every aspect, He fulfilled the Law which was a pattern of Him they never did realize. Ill read a passage we did not from yesterday of the sermon Jesus gave the day before he went to the Cross. Matt 23:12-33, so based on this at the end of the chapter were Jesus final words to the Jewish leaders which still awaits the day of fulfillment Matt 23:34-39. I find it interesting how men can not fully understand God and what his plan is. So that's my intro lets look at this Chapter.

Vs 1-2 The Lord again speaking which I'm convinced was Jesus preincarnate.

Conceived Seed this I believe is the medical term of the beautiful creation of a Child between a Man and Woman. We first learn about some special seeds that will also be Born of a woman. Gen 3:15 where the prophecy of Jesus first begins (the other seed is of Satan), and this happen in a Virgins womb named Mary Luke 1:26-35 the miraculous birth known as the Hyperstatic union of God and Man.

But lets proceed to see the rules about cleanliness of the Birth process. We have see already that blood is the key to being clean by shedding of Jesus Blood Matt 26:28, and we know that life is in the blood Lev 17:11 so the main reason that a woman was considered unclean was the blood shed during the birthing process. Required she was ceremonially unclean for 7 days with a boy which we se also in Luk_2:22, of the Birth of Jesus.

Vs 3- Gen_17:11-12; Gen_21:4, Deu_30:6, Luk_1:59; Luk_2:21, Joh_7:22-23, very good reason this is done on the 8th day as the clotting factor vitamin K is at its highest on the 8th day. Before this a child could die from bleeding. As vs 12 says is further proof of Gods relationship with man and his existence. BTW this was not discovered by modern science until 1939. Who says the Bible is out dated.

vs 4 This chapter places the emphasis on the internal character of sin. Not only do we become sinners by contact, but we are sinners by birth. And this chapter is the law concerning motherhood, the transmission of sin by inheritance. The very nature that we inherit is a fallen, sinful nature. David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa_51:5). This chapter is in the field of obstetrics, as the former chapter was in the field of dietetics and pediatrics. Our Lord is the Great Physician and He is the specialist in all fields.

Vs 5 The time is doubled for the cleansing at the birth of a female child. I don't know why this was so, but obviously the circumcision of the male child had something to do with the reduction of the days and it relieved some of the curse.

Grace brings us to a new day. (Gal_3:27-29).

Vs 6-8 we see here also Mary and Joseph must have been very poor as they only brought the poor mans offering >Luk_2:22-24, 2Co_8:9.

You can imagine the suffering the woman that touched Jesus garment with the issue of Blood went thru for 12 years. Where she was not allowed near any town most likely due to the blood. Mark 5:25-34

Some scholars view it as menorrhagia;(Heavy menstrual flow, usually lasting for more than seven days and with severe cramping) others as haemorrhoids. Because of the continual bleeding, the woman would have been continually regarded in Jewish law as a niddah or menstruating woman, and so ceremonially unclean. In order to be regarded as clean, the flow of blood would need to stop for at least 7 days.

Part 20 Leviticus 13:1-28 Leprosy identified of the Body.

Vs 1-This particularly type of leprosy is a bit different than the more common skin disease of Hanson's disease we see today, Its mostly identified as I read as white scaly skin but can in the later stages become very deadly. Here is how its described according to my reference Bible:

the plague of leprosy. Note: Tzara'ath, the Leprosy, from the Greek λεπρα, from λεπις, a scale; so called, because in this disease the body is covered with thin white scales, so as to give it the appearance of snow. The leprosy is a dreadful, contagious disorder, common in Egypt and Syria, and generally manifests itself at first in the manner described in the text. Its commencement is imperceptible; there appearing only a few reddish spots on the skin, which are not attended with pain or any other symptom but cannot be removed. It increases imperceptibly and continues for some years to be more and more manifest. The spots become larger, spread over the whole skin, and are sometimes rather raised, though generally flat. When it increases the upper part of the nose swells, the nostrils distend, the nose becomes soft, swellings appear on the under jaws, the eyebrows are elevated, the ears grow thick, the ends of the fingers, feet, and toes, swell, the nails grow scaly, the joints of the hands and feet separate, the palms of hands and soles of the feet are ulcerated, and in its last stage the patient becomes horrible, and falls to pieces. Exo_4:6-7, Num_12:10,12, Deu_24:8; 28:27, 2Sa_3:29, 2Ki_5:1,27, 2Ch_26:19-21, *Psa_38:5-7, *Isa_1:5-6, Mat_10:6-8,11:4-5,

so lets dig into a few of these verses as to a deeper meaning

vs 7 Rom_6:12-14,

vs 13 if the leprosy. Note: It may seem strange that the partial leper should be pronounced unclean, and the person totally covered with the disease clean. This was probably owing to a different species or stage of

the disease; the partial being contagious, the total not. That there are two different species, or degrees, of the disease described here, is sufficiently evident. In one, the person was all covered with a white enamelled scurf; in the other, there was a quick raw flesh in the risings. On this account, the one was deemed unclean, or contagious, the other not; for contact with the quick raw flesh would be more likely to communicate the disease, than the touch of the hard dry scurf. The ichor proceeding from the former, when brought into contact with the flesh of another, would soon be taken into constitution by means of the absorbent vessels; but where the surface was perfectly dry; the absorbent vessels of another, coming in contact with the diseased man, could imbibe nothing, and there was consequently but little or no danger of infection. This is the learned Dr. Mead's view of the subject; who thus accounts for the circumstances mentioned in the text (See his *Medica Sacra*, p. 14).

Vs 18-28 here we move into boils which there is a version that present this way. These verses give the details of the inspection of a boil. It was to be inspected by the priest because of a possibility of leprosy beginning there. It is just like a small sore which may become cancerous. They followed the same process as in the new case of leprosy. If there were white hair in the boil and it penetrated lower than the skin, these indicated deep-seated trouble. The seven days of inspection permitted the priest to determine which direction the boil would take.

There is always the danger of old sins spreading and becoming malignant. Often a new convert speaks of deliverance from some evil habit and then years later that old sore may break out again. It does happen. The person who has had such an experience may have been unsaved all along, or he may have been genuinely saved but the old

flesh is reappearing. A careful inspection should be made and no cursory judgment is to be pronounced.

This describes a leprosy that comes from a hot burning. This hot burning is not a definite identification. It would be a burning from a hot object or it might mean the burning of an infection that has fever in it. At any rate, there was the danger of leprosy developing in it.

This seems to confirm the Scriptures that teach us that the flesh must be kept under close observation, for it can break out in the most alarming manner. (Rom_6:19). (1Co_9:27).

All of these passages teach us to watch carefully for the presence of a pimple in the flesh. The flesh cannot please God.

Part 21 Leviticus 13:29-59 Leprosy of the Head, Hair & Clothes.

Vs 29-30, Leprosy could break out in the most unlikely spots. If it were hidden by the hair of the head or beard, it might not be discovered for some time. Special observation must be made of leprosy in these areas. The same techniques were applied here as to any other area to determine the presence of leprosy. A yellow hair indicated that the infection was beneath the epidermis and was leprosy.

You know, sin sometimes insinuates itself in the chief places in the church, into a Sunday school teachers' meeting or a board meeting or a mission meeting. It weakens and ruin the witness of the entire body of believers when there is sin at the head. Again, one must be careful in judging these things. There must be time to make a judgment. Isa_3:17, 2Co_4:3-4; =2Co_11:3, =Col_2:18, 2Th_2:11-12, =Tit_1:15. As we see the day approaching I believe Satan will have his influence in the Church even greater. We all need to be on watch.

Vs 31-33, So these verses go on to show that it might not be leprosy. Here again time is taken before a judgment is made and the patient is put in quarantine for seven days and then another period of seven days if that is necessary. This should teach us that accusations against the leadership in God's work should be received with a great deal of caution. Careful investigation must be made before a decision is determined. Be shaven =1Pe_5:6 I find sometimes just being patient will win the day, Not a strong point for me but with faith let the Lord do his work to show the sin.

The priest was given ample opportunity to observe the lesions. If the lesion spread later, the priest could still declare the man unclean. On the other hand, if black hair began to grow in the lesion, the priest would pronounce the man clean.

Vs 34 The seventh (patience) 1Jn_4:1, Jud_1:22, Rev_2:2.

Vs 35 Spread much 2Ti_2:16-17,3:13.

Vs 38-39 These verses point out that a freckle is not leprosy, and then the following verses show that baldness is not leprosy, although leprosy can break out in a bald spot.

Vs 40-44 Just showing the priests that baldness in of itself is not leporcy but the skin can develop leprosy apart from the baldness.

Vs 45-46 I found this passage of particular interest to a common social custom that became a international event. Coving our mouths.

Job_40:4, We all were taught to cover our cough and to stay home when sick away from others to not pass on illness. So when the latest pandemic happen and people were in an uproar about masks I found the use of this passage intriguing. Who knew that coving our upper lip(wear a mask) was actually taught in the Bible some 4000 years ago, AND to boot stay 6 ft apart(without the camp). I love it when the word

of God shows us truth. Here some other truth about Leprosy in today's culture:

a. His clothes shall be torn and his head bare: Once the diagnosis of leprosy was confirmed, everything changed for the leper. They lived in a perpetual state of mourning and in a perpetual state of public disgrace (he shall...cry "Unclean! Unclean!"). Furthermore, they were commanded to live in a perpetual state of exclusion (he shall dwell alone).

i. "The leprous person is required to be as one that mourned for the dead, or for some great and public calamity." (Clarke)

ii. He shall dwell alone: "The emphasis is not on complete separation from all others, since people with this condition were permitted to live with each other, but they had to be away from the rest of the community (see 2Ki_7:3–10)." (Peter-Contesse)

b. He is unclean, and he shall dwell alone: As strict as all this was, eventually many of the Jewish people went further in excluding lepers from society. In the days of Jesus many Jews thought two things about a leper: You are the walking dead and you deserve this because this is the punishment of God against you.

i. Jewish custom said that you should not even greet a leper, and you had to stay six feet (two meters) away from them. One rabbi bragged that he would not even buy an egg on a street where he saw a leper, and another boasted that he threw rocks at lepers to keep them from coming close. Some rabbis didn't even allow a leper to wash his face.

ii. But Jesus was different. He loved lepers; He touched them and healed them when they had no hope at all (such as in Mat_8:1-4 and Luk_17:11-19).

iii. Because of modern drugs and treatments, leprosy is almost unknown in the western world. At one time there were two leper colonies in the United States, but they have been closed. Yet, worldwide there are some 15 million lepers, almost all of them in developing nations.

Vs 47-59 This is an extended passage relative to the disposing of the garments. The quality of the garment made no difference. The best garments were just as infected as the cheap garments. There is a great lesson for us to learn through this. The righteousness of man is filthy rags in God's sight. Isa 64:6 Anything a sinner does, or touches is contaminated by his sin.

Even the garments of those with lesser infections were to be washed. This passage shows an amazing insight into the spread of infection. We are all as an unclean thing and we, too, need washing. 1 Jhn 1:9-10 Only God has the remedy for the sinner. But how Glorious that as we reach our eternal Home with Jesus He will cloth us in Beautiful Garments Psa_132:9, Rev 19:8, 14,

Part 22 Leviticus 14:1-10 Leprosy Cleansing Both Physical & Spiritual

Here we see that on the rare occasions that a leper was healed as we see a few times Jesus himself healed lepers, *Mat_8:2-4, Mar_1:40-44; Luk_5:12-14; *Luk_17:14. And also realize even tho we speak of leprosy here mostly this could include other skin rashes which were less deadly. So the fact that as we have stated a few times in our study Leprosy was a judgement used by God. One particularly one that happen to Miriam, Moses Sister in Num 12:5-7, 9-15.

But also it was also not always due to Sin I believe its important that like in the Case of Job God will use a situation to either teach us about Him but also teach others who witness it. We see In the story of Miriam that Aaron and Moses learned from the incident also and all the people that witnessed it. Jesus tells us in the following passage this truth about conditions with this Man and his Parents John 9:1-5 and many other stories. We must remember that Gods ways are not Mans ways Isa 55:8-11. So lets read thru this passage and speak to some things we haven't seen Yet.

Vs 1-3 Outside the Camp notice here the Priest would not expect the man to come to the Temple. As we saw in the example of Miriam and others Lepers were to reside together outside the camp Luk_17:12-14

Vs 3 go forth: As a type of Gospel salvation the points are:

- (1) The leper does nothing Rom_4:4-5
- (2) the priest seeks the leper, not the leper the priest Luk_19:10.
- (3) "with-out shedding of blood is no remission" Heb_9:22.
- (4) "and if Christ be not raised, your faith is vain" 1Co_15:17.

Vs 4 interesting list of materials and all have meaning :

- Since the priest went outside the camp (verse 3) to meet the cleansed leper, and there is no mention of the tabernacle until a second ritual in verses 10 and 11, this unusual ceremony did not take place at the tabernacle. It happened at the community of lepers, outside the camp.
- Cedar wood: Cedar is extremely resistant to disease and rot, and these qualities may be the reason for including it here.
- Most commentators believe that the scarlet here is yarn, not cloth itself. "This material was used for making the curtains and the veil

of the tabernacle (Exo_25:4; Exo_26:1;). Its color may have symbolized blood.” (Rooker)

- Hyssop branches were used for the sprinkling of blood or water (Exo_12:22, Num_19:18). When David said purge me with hyssop in Psa_51:7, he admitted that he was as bad as a leper – but a cleansed leper.
- The bird slain, and the live bird, dipped in blood and released, present the two aspects of salvation in Rom_4:25 "delivered for our offences, and raised again for our justification.

Vs 5-7 Now we see a bit different process here near where the leper is living, We don't see the Cleansed man able to return to the temple until this process is complete on the 8th day(vs 10)

Vs 5 vessel The earthen vessel typifies the humanity of Christ, as the running water typifies the Holy Spirit as the "Spirit of life"
Rom_8:2 "put to death in the flesh, but quickened by the Spirit."
1Pe_3:18

Vs 8 Num 8:7, wash himself. 1Pe_3:21, Rev_1:5-6.

tarry. =Mar_5:19, =2Co_5:6. Stay near his tent “A” in front of a word means the opposite like AMillennium don't believe in the literal Millennium. “abroad” Beyond the limits of a camp. Deu 23:10

vs 9 on the seventh. Num_19:19.

shave all his hair. %Lev_19:27; Lev_21:5, Num_6:9; Num_8:7, 2Sa_10:4-5, this was a definite sign of returning to cleanliness as for a Jewish man shaving off your hair was not allowed other than now. But later on the Nazarite vow started the same way by cutting off all your Hair. Paul did this during one period Acts 18:18 and another time later on. But of interest since Jesus was already

sacrificed did not do this next part of the animal sacrifices. Acts 21:27-30

vs 10 Now the sacrifice to atone for the sin is accomplished, eighth day (New Beginnings). Lev_14:23, Lev_9:1-4; Lev_15:13-14, =Mar_16:2-6,2 Cor 5:17-20

we will pick up here tomorrow as this process is in the next 22 verses.

Part 23 Leviticus 14:10-32 Leprosy Cleansed and Returned to Society

Vs 10 The cleansed leper is now fit to enter the congregation of the Lord, but when he does, he must take his place with the other Israelites and present the offerings that every member of the congregation brought before the Lord. He brings two he lambs, one ewe lamb, fine flour, oil, and a log of oil. These are all the offerings which the average Israelite would normally make in his lifetime. It indicated the full acceptance of the cleansed leper.

8th Day Day of new Beginnings, Jesus Christ Rose on the 8th Day as our new beginning, =Mar_16:2-6, =Joh_11:25-27, Eph_2:4-7, =Rev_21:5

Ewe Lamb is a female

Vs 11-20 The action here is one continuous ceremony which encompasses all the offerings and means that the cleansed leper now stands before the door of the tabernacle just as any other Israelite.

He brings a he lamb(this was a considerable expense and provision for the poor we will see in vs 21-32) for a trespass offering to remind him

that he is still a sinner who sins and who needs the cleansing blood of Christ applied by the Holy Spirit to his life Psa_51:4, Isa_53:10. The other he lamb is for a sin offering, because the cleansed leper still has his sin nature. The ewe lamb is for a burnt offering to set forth the person of Christ as God sees Him. The fine flour (The amount three tenths of an ephah is given as anywhere between five pounds and 20 pounds) mingled with oil speaks of the meal offering which sets forth the loveliness of the humanity of Christ. The blood put upon the tip (Isa_50:5, Rom_6:13; Rom_6:19; Rom_12:1, and my favorite is in Rev 2 & 3 of the 7 churches, Rev 2:7,11,17 as an example) of his right ear indicates that he can now hear the voice of the Son of God saying, "Thy faith hath made thee whole Luk 8:48" The blood on the right thumb indicates that with clean hands he can now serve God. The blood on his right toe indicates that the cleansed leper can now walk in the way of God. The oil poured (One log of oil is given as being about 10 ounces or one-third of a liter) on his head indicates he is now totally dedicated to God. Psa_45:7,

All these offerings speak of Christ, through whom the cleansed leper is acceptable to God. There is nothing special about him just because he is a cleansed leper. Too often we see Christians who feel that somehow they are different and special. They withdraw from the others and think they are better than the others. My friend, we each must come just as all the rest come. Everyone must be acceptable to God through Christ. We each need to be washed. You remember that Peter protested to the Lord Jesus that He would never wash his feet. Our Lord answered, "... If I wash thee not, thou hast no part with me" (Joh_13:8). There is a great lesson in this for you and for me. Yes, the leper was brought back and yes, he had been cleansed of his leprosy, but he stood with the rest of the congregation before God. He still stood as a sinner and he needed the constant cleansing before God.

Vs 18 The remanent, 2Co_1:21-22,

Vs 19 Sin Offering Rom_8:3, 2Co_5:21

Vs 20 Shall offer Eph_5:2

Verses Lev_14:21-32 explain the offering he could bring if he were poor. 1Sa_2:8, Job_34:19, Pro_17:5; Pro_22:2, Luk_6:20; Luk_21:2-4, *2Co_8:9; *2Co_8:12-15, It would be logical to think that a person who had been a leper would not be able to afford an elaborate ritual. Again, the provision of God for the poor is marvelous. No one is shut out because of poverty. Turtledoves or pigeons could be substituted in the offering.

two turtle doves. Note: Tor, the turtle or ring-dove, so called by an onomatopœia from its cooing, as in Greek τρυγών, Latin, turtur and English, turtle. It is a species of the dove or pigeon, here called yonah, and in the Syriac yauno, from the verb to oppress, afflict, because of its being particularly defenceless, and exposed to rapine and violence. The dove is a genus of birds too well known to need a particular description; and of which there are several species besides the turtle-dove; as the wood pigeon, tame pigeon, and others. The dove is universally allowed to be one of the most beautiful objects in nature. The brilliancy of her plumage, the splendour of her eye, the innocence of her look, the excellence of her dispositions, and the purity of her manners, have been the theme of admiration and praise in every age. To the snowy whiteness of her wings, and the rich golden hues that adorn her neck, the inspired Psalmist alludes in most elegant strains (Psa_68:13). The voice of the dove is particularly tender and plaintive, and bears a striking resemblance to the groan of a person in distress; to which the inspired bards frequently allude (Isa_38:14; Isa_59:11; Eze_7:16). Her native dwelling is in the caves or hollows of the rock; allusions to which fact also occur in the Sacred Writings (Son_2:14; Jer_48:28). Her

manners are as engaging as her form is elegant, and her plumage rich and beautiful. She is the chosen emblem of simplicity, gentleness, chastity, and feminine timidity, and for this reason, as well as from their abounding in the East, they were probably chosen as offerings by Jehovah.

as a closing thought, Jesus wants us to come Humbly to his Throne. All are welcome. This section reminds us of the Beatitudes. Matt 5:3-12

Part 24 Leviticus 14:33-57 Laws for Cleansing Houses

Vs 33-34 We notice a few things about this verse as its set for a future date When they arrive in the promise Land which we know now will be about 40 years. Num_35:10, Deu_19:1,26:1;27:3, 32:49, But this is also symbolic of the Temple of our Bodies where the Lord resides.

=Eph_5:3-11, 1Co_3:16,

I put the plague of leprosy. Note: It was probably from this text, that the leprosy has been in general considered to be a supernatural disease, inflicted immediately by God himself; but it cannot be inferred from this expression, as it is well known, that in Scripture, God is frequently represented as doing what, in the course of his providence, he only permits to be done. The house-leprosy is considered by Michaelis (Laws of Moses, Art. 211) to be the same as salt-petre, which sometimes attacks and corrodes the houses that stand in damp situations. He states, that it is not, properly speaking, salt-petre, but an acid of nitre, from which by the addition of a fixed alkali, salt-petre can be made. It is sometimes owing to other causes, as the acid of sea-salt; and the component parts of the efflorescence have been found to approach very near to those of Epsom salts, that is, vitriolic acid and magnesia. Its effects are moldy walls to such a degree as to occasion

their tumbling down; spoiling things which lie near them; and being even harmful to health, especially when sleeping close to the wall. +Exo_15:26, Deu_7:15, 1Sa_2:6, Pro_3:33, *Isa_45:7, +**Amo_3:6; Amo_6:11, Mic_6:9.

house. 1Co_3:16, 2Ti_2:20-21.

Vs 35-38 Psa_91:10, Pro_3:33, Zec_5:4. Again the Priests of that day also were the inspectors of this type of plague which is most likely Mold and Mildew. Even now particularly with sheetrock type walls if it gets wet and mold develops usually the only way to get rid of it is cut out the bad sheetrock and replace. Like sin and the verse Jesus talks about Matt 5:29 of course not latterly but in other words remove the item that is causing you to sin.

Vs 36 remove anything able to be removed to limit damage to clean items including people hopefully you have friends or family to stay with. But also whatever is in the house when the Priests come will be under the quarantine also. Make sure to pack a bag. Rev_18:4.

Vs 37-38 sure does look like mold or mildew. And Close up the house for 7 days to see if it spreads. Similar to the patience of God 2Co_12:20-21, =2Pe_3:9-11.

Vs 39-42 2nd inspection shows growth then its time to clean.

Vs 40 speaks to not only the plague but any sin within your House both physical and spiritual. Take away take away. Eze_9:2; Eze_10:17, Psa_101:5; Psa_101:7-8, Pro_22:10; Pro_25:4-5, Isa_1:25-26, Mat_18:17, Joh_15:2, 1Co_5:5-6; 1Co_5:13, Tit_3:10, 2Jn_1:10-11, Rev_2:2; Rev_2:6; Rev_2:14-16; Rev_2:20

43-45 if it spreads again destroy the whole house. Fretting(festering) leprosy. *Lev_13:51; *Lev_13:52, *Pro_4:14; *Pro_4:15, *Zec_5:4, *1Co_15:33.

Vs 46-47 anyone who goes in while shut up needs to take a shower and wash his cloths.

Vs 49-53 this sacrifice was mostly to let others know that the problem was fixed and the mildew removed. We could also see this as a public repentance of some sin within the household to show that the problem particularly within a Church has been rectified. Today we have seen when a particular sin was found within a Church Body that those who commit them make a public announcement of their sin and that they request repentance. blood of the.

Vs 51 *Heb_9:19. slain bird. *Mar_15:12-20, Heb_2:14.

Vs 57 teach. Lev_10:10, Jer_15:19, *Eze_44:23.

when it is unclean, and when it is clean. Heb. in the day of the unclean, and in the day of the clean. FS171, +Gen_2:17, =Joh_17:15.

this is. *Deu_24:8.

Part 25 Leviticus 15:1-33 Laws about Bodily Discharges

Here we have a Chapter to how to handle the types of fluids that can come out of us that are similar to other body discharges. Ill admit that at first I thought it as associated with sexual acts outside marriage but as I will show during this message is that the terms normally associated with a sexual act will use words like fornication, or Lust, Immorality etc. so I was wondering what they meant by Running issue. So this first part is reflected by these quoted from other great teachers:

Vs 1-3 The idea is of some obviously abnormal genital discharge, indicating some type of disease. When this occurs, the man was to be somewhat isolated in order not to pass on the infection to anyone else. (Guzik)

i. “This refers to an abnormal fluid that comes out of the male sexual organ as a result of some kind of sickness.” (Peter-Contesse)

ii. “The exact nature of this discharge is not stated, although the most frequently suggested opinion is that it refers to gonorrhea.” (Rooker)

iii. From his body: From the context, it is clear that this is a polite reference to the penis, the male sexual organ. God and His word deal with all manner of private and sexual matters, but do so in an appropriate, dignified way. There is no coarse or inappropriate reference here.

running issue. or, running of the reins. Lev_22:4, Num_5:2, Mat_9:20, *Mar_5:29, Luk_8:43. Flesh in this case means as +Gen_17:11 says

Vs 4-12 a. Every bed is unclean on which he who has the discharge lies: Essentially, the uncleanness associated with an abnormal genital discharge from a man was spread through contact. Therefore, it could be transmitted to a bed, to a place on which he sits, and by direct touch (he who touches).

b. Whoever touches his bed: In this context, there were three ways a person or thing might be made unclean. The first level was the uncleanness of the man afflicted with the abnormal genital discharge (15:1-3). The second level was an object or person who came into contact with the afflicted one. The third level was someone who came in contact with an object made unclean.

c. If he who has the discharge spits on him who is clean: The uncleanness could also be spread through saliva. The general principle was that when the unclean comes into contact with the clean, it is the clean that is made unclean.

i. This general principle was completely reversed in the person and work of Jesus the Messiah. When Jesus – who was “clean” in every sense – touched an unclean person, He made them clean (Luk_5:12-14). They didn’t make Him unclean.

d. Whoever touches his bed shall wash his clothes and bathe in water: People and things made unclean on the second or third level could be purified by a ceremonial washing of the object and the person involved. Then their uncleanness ended when the day ended (until evening).

Vs 13-15 a. When he who has a discharge is cleansed: When the abnormal genital discharge ended, the man could be made ceremonially clean. After a period of seven days (presumably without the discharge), there was a ceremonial cleansing.

b. He shall take for himself two turtledoves or two young pigeons: A small offering was brought to the priest at the tabernacle. They were offered as a sin offering and as a burnt offering.

Vs 16-18 a. If any man has an emission of semen: When a man discharged semen (either accidentally or in sex), he had to cleanse himself and respect a brief time of ceremonial impurity.

i. The fact that even normal and permitted sexual activity made a man ceremonially unclean was not God’s condemnation of sex. It was a powerful way to prevent an aspect of sexual and spiritual corruption common in the ancient world: ritual prostitution, often practiced at a sacred place. Under this principle of the Law of Moses, any emission of semen was ceremonially unclean and could not be associated with the

working of the tabernacle or temple. In a radical way, this separated Israel from the spiritual and sexual practices of the surrounding peoples. Some like to point to a story in Gen 38:9-10 of the forbidding of masturbation but when you look at the reason God killed him it as due to not following the law on raising seed for thy brother according to the law Deu_25:5-10, this was the whole backdrop to the story of Ruth and the Kinsman redeemer a beautiful story of Love that Jesus has for us.

ii. "The declaration of semen as unclean in this passage illustrates the sharp distinction between Israelite religion and the pagan religions of the ancient Near East. In pagan religion sexual activity among worshipers was believed to activate the gods into fertilizing the soil with rain." (Rooker)

Paul ran into this also in Ephesus as typically during rituals Sex was they main event. Acts 19:23-28

b. They shall bathe in water, and be unclean until evening: In the case of an emission of semen, both the man and his wife needed to ceremonially cleanse themselves and respect a brief time of ceremonial impurity.

i. It is the habit of many today – even many believers – to consider their sexual life and practices to be their own business, and not God's business. Here we see that God has a part in even natural, permitted, blessed expressions of sexuality.

ii. "We must bring the thought of God into the simplest, the commonest, and the most secret acts. Nothing is outside His jurisdiction. Though hid from sight, yet He is ever near the child of God. His grace, and blood, and cleansing, are always requisite, and ever ready." (Meyer)

Bodily discharges from a woman.

Part 26 Lev 19-24 Impurity during menstruation.

- a. If a woman has a discharge: In the case of a bloody discharge from a woman (her normal menstruation), her ceremonial impurity could be spread through direct contact or through an object that she lay or sat upon.
- b. She shall be set apart seven days: The woman's ceremonial impurity lasted seven days. There is no specific washing commanded at the end of the seven days, but it was either implied or considered unnecessary.
 - i. There was at least one other additional benefit: "The laws would also provide the woman a break from housework, caring for children, and marital relations." (Rooker)
- c. If any man lies with her: A man who had sex with a woman during her days of normal menstruation was also unclean seven days, following the course of the woman's uncleanness. The man made unclean could spread his uncleanness through contact (every bed on which he lies shall be unclean).
 - i. The avoidance of intercourse during menstruation was later mentioned in Eze_18:6 as an evidence of a righteous man. As an aspect of the law given to Israel under the Old Covenant, under the New Covenant this is no longer binding on Christians, whatever other reasons there may be for avoiding intercourse during menstruation.
 - ii. Yet a principle behind this command is universal, for every Christian and even every person:

God commands sexual restraint. The command forced the obedient Israeli man or woman to say "no" to their sexual desires in certain situations. This does not mean that God regards sex itself as inherently

sinful or impure; but it does mean that the sexual ethic of “if it feels good, do it” is an ungodly and destructive approach.

iii. The principle of sexual restraint is often stated in the New Testament. The mere presence of both desire and opportunity do not mean that a sexual act is obedient or pure before God. It is significant that the Apostle Paul made a close connection between uncleanness and sexual immorality, as in 2Co_12:21, Eph_5:3, Col_3:5 and other passages.

iv. Beyond building a culture of appropriate sexual restraint, there were additional benefits to these commands. “These laws, in addition to rendering the Israelites as a distinct nation, would undeniably provide a measure of good hygiene as well.” (Rooker)

vs 25-30 a. If a woman has a discharge of blood for many days: In the case of blood discharge other than normal menstruation (either longer in duration or out of her normal menstrual cycle), a woman was also ceremonially unclean.

b. Whatever she sits on shall be unclean: The woman’s ceremonial uncleanness could be spread to any object upon which she lay or sat. That uncleanness would be spread to any person touching those objects made unclean.

Vs 28-30 a. If she is cleansed: When the abnormal discharge ended, there was an additional seven days of ceremonial impurity. This was the same procedure followed after the cleansing of a man with an abnormal genital discharge (verses 13-15).

b. She shall take for herself two turtledoves or two young pigeons: A small offering was brought to the priest at the tabernacle. They were offered as a sin offering and as a burnt offering.

i. "The reason offerings had to be made for these discharges and not for the discharges of semen and menstruation was because they were considered abnormal." (Rooker)

vs 31-33 Summary a. When they defile My tabernacle: None of these discharges made a man or a woman sinful, only ceremonially unclean. Normal discharges of semen and menstruation made one ceremonially unclean, not because there was anything inherently wrong with them, but because the two are connected with symbols of life and redemption, blood and semen.

i. This presented a powerful and consistent message. It said that there is something broken and inherently impure in us, even in what comes from us normally. It also said that there is a significant aspect of our brokenness and impurity that is, in some way, connected to our sexuality.

ii. We have a tendency to think that if something is natural, it is pure. That may not be true. "The ordinary processes of life are not necessarily clean because they are natural. The foul heart may vitiate the most natural functions." (Meyer)

iii. "A careful perusal of these requirements reminds us that the procreative faculties are all underneath the curse.... Whether the exercise of such faculties be natural or unnatural, in the sight of a God of absolute holiness they are tainted with sin." (Morgan)

b. When they defile My tabernacle that is among them: This made an obvious separation between sex and the worship of God. To the modern world this seems normal, but in the ancient world it was common to worship the gods by having sex with temple prostitutes. God did not want this association in His worship.

i. “Thus it would be an abomination to engage in sexual activity in the tabernacle precinct.” (Rooker)

ii. It is important for us to regard these laws of cleanliness in a New Testament perspective. In Mar_7:1-9 Jesus criticized the Pharisees for their over-emphasis on ceremonial cleanliness and their lack of regard for internal cleanliness. These laws were meant to have both hygienic reasons and spiritual applications; they were never intended as the way to be right with God.

iii. In Acts 15, I won't read the whole chapter but here is the outcome Acts 15:4-6, 25-29 the early Christian community properly discerned the work and will of God in the New Covenant: that under the New Covenant, the believer was not bound to these laws of ritual purity. One could be a follower of Jesus without the ritual conformity to the Mosaic Law.

iv. Yet we need to remember that spiritual cleanliness in worship is important today. We also remember that Jesus is the One who makes us clean and fit for fellowship: You are already clean because of the word which I have spoken to you (Joh_15:3). As we receive from the Word of God, we are being cleansed. As G. Campbell Morgan wrote, “For us the way of perpetual cleansing is provided in Christ.”

v. Our cleanliness is complete as we abide in Jesus: 1Jn_1:7-9 – But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Mikva: Family purity is a system predicated on the woman's monthly cycle. From the onset of menstruation and for seven days after its end,

until the woman immerses in the mikvah, husband and wife may not engage in sexual relations. To avoid violation of this law, the couple should curtail their indulgence in actions they find arousing. They should put a check on direct physical contact and refrain from manifestations of affection such as petting, necking, caressing, and the like. The technical term for a woman in this state is Niddah (literal meaning: to be separated).

The seven day transition period, known as the "clean" or "white" days, begins only after the woman has determined the complete cessation of her menses by means of a simple internal examination. The examination should be carried out before sunset of the day her period ends, provided there has been a minimum of five days from the onset of menstruation. (Even if a woman's period lasts less than five days she must still wait a minimum of five days from its onset before examining herself.) If her bleeding ceases after nightfall, she waits for the afternoon of the next day to examine herself and begin her weeklong count.

During the seven day "white" period, the woman should examine herself regularly to ensure that there is no further issue of menstrual blood. In addition, white underclothes are worn during this period so that the woman can be sure to sight any bloody discharge.

Exactly a week from when the woman has established the cessation of her flow, barring any staining or spotting, she visits the mikvah (i.e., if she examined herself before sunset on Monday, she will visit the mikvah the following Monday evening). Hence, there is a minimum of twelve days during which conjugal life is suspended.

Immersion takes place after nightfall of the seventh day and is preceded by a requisite cleansing. The immersion is valid only when the waters of the mikvah envelop each and every part of the body and,

indeed, each hair. To this end, the woman bathes, shampoos, combs her hair, and removes from her body anything that might impede her total immersion.

A female attendant, known as a shomeret, is present at immersion. She assists in ensuring that there are no intervening substances or objects (makeup, loose hair or jewelry, etcetera) on the woman's body and that her whole body is submerged all at once during immersion. In keeping with the biblical injunction against placing oneself in danger, the attendant is also there to assist the woman as necessary.

Immersion in the mikvah is the culmination of the Taharat Hamishpachah discipline. It is a special moment for the woman who has adhered to the many nuances of the mitzvah and has anticipated this night. Sometimes, however, the woman may be feeling rushed or anxious for reasons related or unrelated to this rite. At this point, she should relax, spend a few moments contemplating the importance of the immersion, and in an unhurried fashion, lower herself into the mikvah waters. After immersing once, while standing in the waters of the mikvah, the woman recites the blessing for ritual purification and then, in accordance with widespread custom, immerses twice more. Many women use this auspicious time for personal prayer and communication with God. After immersion, woman and husband may resume marital relations.

Part 27 Leviticus 16:1-14 The Day of Atonement Showing Christ our High Priest.

This Chapter we see the process of the yearly Atonement. First, we will see Aaron as the High Priest sacrifices for his & His House for sin to allow him to enter into the Holy of Holies. If he did not, he would Die.

Second step is to sacrifice for Himself, Third sacrifice for the People. So lets read about the first step. Our picture today will guide us as to the steps.

Vs 1 But first we just experienced the death of Aaron's 2 sons who did this first step incorrectly and were punished for it. Lev 10:1-2 So, to remember that this is only as specified as it represents a shadow of things to come.

Vs 2 The pattern here is that thru one High Priest final salvation will come and this is only a shadow. Col 2:16-17

Dr. Kellogg states the significance of the great Day of Atonement in this fashion: "[It] was perhaps the most important and characteristic in the whole Mosaic legislation." The rabbis designated the Day of Atonement with the simple word Yoma, "The Day." It was on this day that sin was dealt with in a more adequate way than in any other ceremony of the Mosaic system.

Vs 3-4 The Day of Atonement was observed in the seventh month and on the tenth day. These numbers are significant in most of Scripture. The seventh is the sabbatic month and denotes rest and cessation from works. Surely it is not amiss that this month was chosen to set forth the rest of redemption that is in Christ. (Heb_4:10).

Ten is another prominent number in Scripture, and seems to convey the idea of that which expresses God's complete will and way. There were the Ten Commandments—God could have given another, but He did not. God requested the tithe, the tenth, and the remnant of Israel is defined as a tenth (Isa_6:13). Ten expresses God's mind and purpose. The tenth day expresses the truth that Christ came to do the will of God.

The word for “atonement” is the Hebrew kaphar, which means “to cover.” God did not take away sins in the Old Testament; He covered them until Christ came and removed them. There are a number of Scriptures which teach this (Act_17:30). (Rom_3:24-25). (Heb_9:15). (Heb_9:8-9).

The Day of Atonement pointed to Christ and His redemption as did no other sacrifice, ceremony, or ordinance of the Old Testament. It reveals Christ, as our Great High Priest, going into the Holy of Holies for us.

Vs 5 The two goats. The offering of the high priest for himself has no anti-type in Christ Heb_7:26; Heb_7:27. The typical interest centres upon the two goats and the high priest. Typically

(1) all is done by the high priest Heb_1:3 "by Himself"), the people only bring the sacrifice; Mat_26:47; Mat_27:24; Mat_27:25.

(2) The goat slain (Jehovah's lot) is that aspect of Christ's work which vindicates the holiness and righteousness of God as expressed in the law Rom_3:24-26 and is expiatory.

(3) The living goat typifies that aspect of Christ's work which puts away our sins from before God Heb_9:26; Rom_8:33-34.

(4) The high priest entering the holiest, typifies Christ entering "heaven itself" with "His own blood" for us Heb_9:11-12. His blood makes that to be a "throne of grace," and "mercy seat" which else must have been a throne of judgment. Where for me when Jesus spoke to Mary about not touching Him as he was heading to Heaven to perform this final Blood sacrifice on the Alter in Heaven John 20:17

(5) For us, the priests of the New Covenant, there is what Israel never had, a rent veil Mat_27:51; Heb_10:19-20. So that, for worship and blessing, we enter, in virtue of His blood, where He is, into the holiest;

Heb_4:14-16,10:19-22. The atonement of Christ, as interpreted by the O.T. sacrificial types, has these necessary elements:

(1) It is substitutionary--the offering takes the offerer's place in death.

(2) The law is not evaded but honored--every sacrificial death was an execution of the sentence of the law.

(3) The sinlessness of Him who bore our sins is expressed in every animal sacrifice--it must be without blemish.

(4) The effect of the atoning work of Christ is typified

(a) in the promises, "it shall be forgiven him"; and (b) in the peace-offering, the expression of fellowship--the highest privilege of the saint. (See Scofield on Exo_29:33).

Vs 6 Heb_10:4, vs 7 Mat_16:21, Rom_12:1,

vs 8 Lots Not unusual Eze_48:29, Jon_1:7, Act_1:23-26. Here we see one of the Goats represents the Lord who was Sacrificed , Th other is our sin being let go.

interesting note by Henry : He must then cast lots upon the two goats, which were to make (both together) one sin-offering for the congregation. One of these goats must be slain, in token of a satisfaction to be made to God's justice for sin, the other must be sent away, in token of the remission or dismissal of sin by the mercy of God. Some think that goats were chosen for the sin-offering because, by the disagreeableness of their smell, the offensiveness of sin is represented: others think, because it was said that the demons which the heathens then worshipped often appeared to their worshippers in the form of goats, God therefore obliged his people to sacrifice goats, that they might never be tempted to sacrifice to goats.

Vs 9 of an interesting note both Goats are presented Act_2:23;
Act_4:27-28

Vs 10 Isa_53:5-6; Isa_53:10-11, Rom_4:25, 2Co_5:21, Heb_7:26-27;
Heb_9:23-24, 1Jn_2:2; 1Jn_3:16.

Vs 12 Censer Heb_9:4, Rev_8:3; Rev_8:5, from the alter 1Jn_1:7.
Beating small Isa_53:5, within the vail Mat_27:51, Luk_23:45.

Vs 13 Mercy seat Heb_9:5, the cloud. Heb_4:14-16; 7:25,9:24, 1Jn_2:1-2.

Part 28 Leviticus 16:15-34 The Day of Atonement – The Escape Goat

Vs 15-18 Continuing with the most important Day on the Hebrew calendar , MaGee states in his commentary:

It is well to note here that the two goats constituted one sin offering. Each presented a distinct aspect of the remission of sin. One was offered as a sin offering. The other was taken into the wilderness.

The goat sent into the wilderness was called the scapegoat. The Hebrew word is lo-azazel. There has been some confusion as to its meaning. The word applies primarily to the goat and its destination into the wilderness. The view of the Septuagint, Luther, Kellogg, and Andrew Bonar is that it means an entire and utter removal. Edersheim gives it the meaning, “wholly to go away.” It is definitely a part of the sin offering. One lot fell on the goat to be sent away and one lot fell on the goat to be offered.

Before anything was done to the goats, Aaron had to enter the Holy of Holies with the blood of the bullock for himself and for his house. So it is not exactly accurate to say that the high priest went in only one time. He went in on only one day of the year, but he went in twice on that day.

Vs 18 out unto the altar: Dispensationally, for Israel, this is yet future; the High Priest is still in the holiest. When He comes out to His ancient people they will be converted and restored Rom_11:23-27; Zec_12:10;12; 13:1; Rev_1:7 Meantime, believers of this dispensation as priests 1Pe_2:9 enter into the holiest where He is. Heb_10:19-22.

we just studied this in our Post tribulation period, pre Millennium study the 45 day period I believe is when this happens per Dan 12:11-12. Representing the feast of Trumpets and Atonement.

Vs 20 Sending the Live Goat out , reconciling or Hebrew Kaphar to cover or extend the sin for 1 year with the ultimate goal to get to Jesus Perfect reconciling. 2Co_5:19, =Col_1:20, +Heb_2:17. live goat. Rom_4:25; Rom_8:34, Heb_7:25, Rev_1:18.

Vs 21-22 confess over Rom_10:10, putting. Isa_53:6, 2Co_5:21, a fit man. Heb. a man of opportunity. *S# H6261, only here. The man that took the scape goat into the wilderness, and they that burned the sin offering, were to be looked upon as ceremonially unclean, and must not come into the camp till they had washed their clothes and bathed their flesh in water, which signified the defiling nature of sin; even the sacrifice which was made sin, was defiling: also the imperfection of the legal sacrifices, they were so far from taking away sin, that they left some stain even upon those that touched them.

Vs 23 we see Aaron would not even defile the clothes by taking them out into the sinful world. shall put off. Lev_6:11,16:4, Eze_42:14; Eze_44:19,

Vs 24-25 atonement lev 17:11, fat lev 1:8

Vs 27 burn Lev 6:30, Heb 13:11-12

Vs 29 7 month 10th day Lev_23:27-32 The day is the same described in Leviticus 16, but here the stress is laid upon the sorrow and repentance of Israel. In other words, the prophetic feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deu_30:1-10 preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joe_2:1 and the mourning which follows in verses Joe_2:11-15.

Also Zec_12:10-13 in connection with the atonement of Zec_13:1. Historically the "fountain" of Zec_13:1 was opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be efficaciously "opened" to Israel.

Vs 31 Afflict their souls Isa 58:3-5

Vs 32-34 stress atonement.

Part 29 Leviticus 17 Place of Sacrifice & Life in the Blood

This short chapter covers 2 topics and of one so very dear to me is Life in the Blood. It reminds us that God finds the shedding of Blood very seriously particularly of Human Life. Im reminded of this fact in what 7 things God finds to be an abomination. Prov 6:16-19. But first we

address where to sacrifice. Until the tabernacle was built sacrificing was done pretty much where ever you want to set up an altar. Here God is informing the people thru Moses that now we have a central place of sacrifice so if you continue not bringing your sacrifice to the Tabernacle you will be separated from the camp. Lets read and point some things out.

Vs 1 Here we see again Moses was the mouthpiece for God. Something we as followers of Jesus now have full access to God thru Jesus. We are so lucky to have this I think most never really give it much thought.

Vs 2-6 This chapter had direct application to the wilderness march and the period that Israel was camped about the tabernacle. It has to do with ethical rather than ceremonial considerations. Clean domestic animals for food were to be slain at the tabernacle. Only verses Lev_17:8 and Lev_17:9 in this chapter have to do specifically with the ceremonial offering of a sacrifice to God.

After Israel was scattered throughout the land of Palestine, some of them lived a hundred or more miles from the tabernacle. It would not have been feasible or even possible for them to bring the animals they were to use for food and slay them at the tabernacle. In Deuteronomy God revised these instructions to them when they were ready to enter the land (Deu_12:15-16, Deu_12:20-25).

Vs 7 Why did God give such instructions? Israel was fresh out of Egypt where they had been surrounded by idolatry. They had worshiped the idols of Egypt, and there was always the danger of lapsing back to idolatry. They had worshiped the nature gods of Egypt. In verse Lev_17:7 the word translated “devils” is actually seirim which means “hairy one” and refers to goats. The Egyptians worshiped Mendes, the goat god, and the Greeks worshiped the goat god as Pan—familiar to us from Greek literature and art depicted with tail, horns, and cloven feet.

Medieval Christianity then identified this form as the devil. We get our word panic from this period of time when it described the terror that the Devil caused. Exo_34:15-16

Vs 8-9 is specific to animals for Sacrifice where the prior passages were for any animal. Thus maintaining sanitary things also. Blood was kept away from the camp areas.

Vs 10-14 Who eats any blood: Since ancient times, people might eat or drink blood either as a food, or often as a ritual or spiritual practice. Often, the idea was that the one who consumed the blood received the life strength of the being that supplied the blood. God strongly commanded that this should not be done in Israel, and that He would set His face against that person who eats blood. Lev 20:3, 6 this area to me is one of the areas we as a country have really returned to this period of sacrificing our children. Many verses speak to worship of this god Molech and it's a prime example of why God will ultimately punish Israel in Ezk timeframe. And I believe we are way overdue also. Here in Lev God is setting the stage for this as they came out of a country that performed these type sacrifices so like we all should do to stay away from people you are into these lifestyles. Daniel also knew this was the reason for not wanting to eat the Kings meat. Dan 1:8-16 and I wonder how many teens today would be this respectful to not following the world's ways. Not that I did so well myself but I also see the value in raising our Children in the adoration of the Lord. Cant go wrong for at least trying.

i. Thus, as a matter of practice, all animals that were butchered in Israel were drained of blood as much as possible. Not all nations did this. "It appears from history that those nations who lived most on it [blood] were very fierce, savage, and barbarous, such as the Scythians, Tartars,

Arabs of the desert, the Scandinavians, [and so forth], some of whom drank the blood of their enemies, making cups of their skulls!” (Clarke)

ii. “The prohibition against eating the blood became an important aspect of ‘Kosher’ food. For food to be kosher the animal’s carotid artery was cut, and the animal had to bleed for a designated amount of time.” (Rooker)

iii. In Acts 15, the Jerusalem Council told Gentile Christians in Antioch, Syria, and Cilicia that they should not eat blood or meat that was not killed by draining the blood. This was not a universal command for all Christians in all places and all times. It was to those specific Gentile Christians, for the specific reason that they would not needlessly offend their Jewish neighbors; for the sake of evangelism (Act_15:18-21).

c. For the life of the flesh is in the blood: God agreed that there was spiritual significance in the blood of an animal or person. The difference was that among pagans, they said: “The life is in the blood; I must eat or drink it and take that life for myself.” The godly Israeli said, “The life of the flesh is in the blood, and it therefore belongs to God and not to me.”

i. This emphasized a powerful idea: life belongs to God. God sets His face against that person who takes authority over life unto themselves. Life depends on blood, is preserved by blood, and is nourished by blood. When enough blood leaves a body, life leaves a body.

ii. “Because the life of a creature is in the blood, blood makes atonement for one’s life. One life is sacrificed for another. The shedding of substitutionary blood on the altar makes atonement, since the blood of the innocent victim was given for the life of the one who has sinned.” (Rooker)

iii. The idea of life being in the blood is directed to sacrifice. “Most of the occurrences of the word ‘blood’ in the Old Testament indicate a death by violence. The focal point of the mention of blood was thus not of blood flowing through the veins but rather on blood shed, which indicated that life had ended.” (Rooker)

vs 15-16 Finding a dead animal is what these verses are speaking too. Particularly even now it could have died with a disease, or you also don’t know how long it was dead. This is no different today.

Ill end with this thought from Dr MaGee: Jesus Christ said something very interesting. “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him” (Joh_6:54-56).

Because the life of the flesh is in the blood, Jesus is saying that we are to accept His shed blood for our sins by faith and then we receive life. Jesus shed His blood and gave His life. The life is in the blood.

This is a great, eternal truth. This explains why Abel's sacrifice was more excellent than Cain's. It is the blood that maketh an atonement for the soul. The blood of Christ is the only thing that can wash away sin. There is nothing offensive about the blood; the offense is in our sin.

What can wash away my sin?

Nothing but the blood of Jesus;

What can make me whole again?

Nothing but the blood of Jesus.

Oh! precious is the flow

That makes me white as snow;

No other fount I know,
Nothing but the blood of Jesus.

Part 30 Leviticus 18 Unlawful Sexual Relations

Here we see our first listing of what has become some of the rules we follow about marriage to someone of a close family relationship. We know up to this point that in cases where all that was available were potential partners were close siblings and most experts point out that in the beginning and based on what's called genic corruption we can have physical problems if we marry our brother or sister . but back with Adam and Eve and even to a certain extent with Noah and his 3 sons the corruption had not become severe enough to cause birth defects. But now its actually I believe against the law to marry any closer that a 2nd cousin. Not sure if that's a law or just a recommendation.

But also God here is also wanting them to not follow in the practices of the people of this area and we will see going forward that God also insists that they not marry outside the Jewish nation. Deut 17:14-20 But also the spiritual aspect is in play. I for one am very familiar of the challenges of an un equally yoked Marriage when it comes to faith. 2 Cor 6:14-18

Thus it also will apply to these Jews as the other nations particularly the Canaanites are pagan idol worshippers and there thoughts on who to and how many wives they accumulate. Within the Arab world even today having many wives is a sign of wealth and also daughters of say a prince or King are used like bartering chips among the other Arab nations. Something we see Solomon who started out good 1 Kings 3:3

but we even see signs of it then with the marriage to Pharaoh's daughter
1 Kings 3:1 fell entrapped to with his many wives and how they at the
end of his life fell into idolatry and built places for these wives to
worship their gods. 1 Kings 11:2-4.

So , on to our text

Vs 3 Egypt Josh 24:14, Ezk 20:7-8, Canaan we see later in the text also
Deut 12:30-31

Vs 8 this was a blemish Reuben did and lost first born birthrite,
Gen_35:22; 49:4, even in NT 1Co_5:1;

Vs 9 one of those curses mentioned on mount Ebal Deut 27:22

Vs 16-17 when Herod had a dance by his step daughter(2nd wives) I
believe this was the sin John the Baptist got beheaded for when he
pointed it out to Herod. Very bold man. Mark 6:14, 16-18, 21-22. I
believe this was inevitable since John was the last of the Old testament
prophets and as such had to die before Jesus was crucified and is
eluded to in the phrase John 3:27-30

Vs 18 Marring the sister of your wife ever.

Vs 20 -30 unnatural sexual situations and if you think they don't
happen anymore it's just the opposite there are some who do this and
even want to marry said animals. I remember hearing stories of some
of the so called events in Mexico of women doing things with large
animals. I never saw any but stories are usually based in truth. But this
also reminds me of something along these lines happen recently at the
2022-commonwealth-games-and a symbol of what Rev 17:3-9 talks
about with the Woman riding the beast and how worship is eluded to by
those around this beast,

Dangerous Time and as my Motto states we need to be so careful of false teachings and as Paul reminds us. Acts 17:11, But also to test the Spirits 1 John 4:1

Part 31 Leviticus 19:1-14 Ye shall be holy: for I the LORD your God am Holy

Today God thru Moses points to some of the Commandments and their practical application. I believe we all need to strive to follow the Lord's word as we mature in our faith. I in my thought and prayers always what to please The Lord in all I do and sometimes that can mean being a bit ready to defend the Doctrines of the Bible. We as a society seem to want to down play Sin, the famous last words of many in our world today is God is Love and would never punish sin. Well everyone better rethink that. God is so patient that it seems some believe nobody is going to hell. Well Im sorry but that's not true. So I still believe when we see some of these commandments some think Ah he'll forgive me. Well someday the forgiving part will be over, and reality will set in.

Vs 1-2 Here is our title Verse and what is being Holy mean. Lets review some other verses to see First a definition from Websters dictionary
HO'LY, a.

1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy, when his heart is conformed in some degree to the

image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly.

Be ye holy; for I am holy. 1 Pet 1:16.

2.Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood.

So be ye separate not like the world is a tough goal but thru Jesus Christ the Father does see us that way. But also Jesus thru the Holy spirit does help this filthy sinful body to begin to conform to this state of being holy. Lev 11:44-45

Vs 3 Honor Father and Mother. This one in this time period could bring disastrous results for a child. Deu_21:18-21, but also it's a building of respect to your elders that seems to lack these days. I could remember well how my parents taught to respect Police and anyone older than me was Sir and Madam. Mr or Mrs fill in the blank was how you addressed any adult . Ill admit tho unless it's a formal setting like school I let many kids today call me by my first name unless thru the Parent im introduced as Mr Burnham or even Brother Dana.

Vs 4-5 Idols and don't forget Idols can be things like power or wealth. Remember what Jesus thru a parable said about wealth. Luke 12:16-21, But I like to think about what Jesus also said, vs Luk 12:30-36

Vs 6-8 these verses as Ive read from other commentaries are speaking to the way we present our Gifts to the Lord, not to gain any favor or prestige. If we expect something in return we are not doing it properly. I like the following verse on this Matt 6:1-4.

Vs 9-10 Deut 24:19-22 Gods first type of welfare system. This is one of the themes of the book of Ruth and how we should help provide for

those less fortunate. I myself have been there and I always appreciated those who helped me out.

Vs 11-12 this passage reminds me of what I believe we are warned about today more than ever, People who mis represent God and taking his name in Vain is more than swearing. But when you become involved in any ministry are you correctly representing The Lord in our messages. Here are just a few of what is said about False Prophets and Teachers.

false prophets. Gr. pseudophropētēs [(S# G5578): Mat_7:15; Mat_24:11; Mat_24:24, Mar_13:22, Luk_6:26, 2Pe_2:1, 1Jn_4:1]. The word Prophet denotes not only a revealer of future events, but also a revealer or expounder of Divine things in general, and so a spiritually-enlightened teacher; according to its original and proper signification among the Greeks, namely, an interpreter of oracles and divinations—of what the Predicter, Gr. mantis, said—whence it came to signify the same as mantis, one who delivered oracles. So the corresponding Hebrew word (S# H5030) נביא, nabi, is applied, Exo_7:1, to Aaron, as Interpreter to Moses: and Gen_20:7, to Abraham, as one admitted to the Divine counsels and the friend of God: Compare Gen_18:17; and in Moses' prophecy of Christ, Deu_18:15, quoted Act_3:22-24, Moses and Christ are alike distinguished by the title, evidently as the founders of the two great dispensations of divine revelation, the Law and Gospel, rather than as foretellers of future things, for which others were more remarkable. Compare also Luk_7:39; Luk_22:64; Act_15:32; 1Co_13:9; 1Co_12:10-11; 1Co_12:28-31, and 1 Corinthians 14 all: and that False Prophets here include False Teachers, see 2Pe_2:1, where the terms are used as synonymous (De Burgh, pp. 29, 30). T474, *Mat_24:4; *Mat_24:5; *Mat_24:11; *Mat_24:24; *Mat_24:25

We all need to be more careful and as my motto is Acts 17:11 we must verify everything thru the lens of Scripture.

Vs 13 Ex 22:21-27 Be honest in our dealings in Business, Be a faithful worker as to help your employer succeed Work an honest days pay.

Vs 14 1Co_8:9 this one I can relate to as someone who has a problem with alcohol to not put undo pressure on a brother or sister to fall into sinful acts by putting them in situations where they will fall. Im reminded of how Pastor Storm would illustrate this by draying a line on one side of the stage and call it sin. Then walk all the way over to the other side of the stage and say this is how far we should stay away from sin so if you stumble you wont fall back into sin.

Part 32 Leviticus 19:15-37 Righteous Actions, Holy in Character

Vs 15-19 This section I believe can be taken out of Context, Some say based on vs 18c that says Love thy Neighbor and this question was posed to Jesus and his response was the famous story of the Good Samaritan. But I believe we need to take into account who really is considered our Neighbor. I like to think even if I disagree with someone I would help if in need. Like the Good Samaritan. In these times when we have to be so carfule of other warnings and we see here in this passage to use good Judgement in our dealings with others. So lets break down these verses and see what other parts of the Bible says about Judging others.

Vs 15 Judgement deut 16:19, Zec_8:16-17, +*Luk_16:10, +*Joh_7:24, Col_4:1, *Jas_2:6-9

Vs 16 being a talebearer Pro_11:13; 18:8,20:19,or basically spreading gossip, Gaining attention to hurt others. A cancer in a Church

Vs 17 hate 1 jon 2:9, 11, 3:15, rebuke ps 141:5, mt 18:15, Sound Doctrine 2 Tim 4:3-4, 1 John 4:1

Vs 18 Here is the basic concept to how to address the issue. Mat_5:43-44; Rom_12:17, Rom_12:19, Rom_13:4; Eph_4:31; Col_3:8; 1Pe_2:1

Vs 19 mingled. Deu_22:9-11, Mat_9:16-17, Rom_11:6, 2Co_6:14-17, Gal_3:9-11. neither. 1Pe_3:3-5.

Vs 20 she shall be scourged. or, they. Lev_20:10, %Joh_8:5-6, Heb. there shall be a scourging. or, there shall be an investigation. Young states "There is not the slightest ground for the monstrously unjust rendering of the Common (A.V.) Version; the noun occurring here is not found elsewhere, but the verbal form of the root occurs after. It never signifies "to scourge," nor "punish anyone," as Gesenius pretends. The simple meaning is "to search, seek, open up by examination;" compare all the passages where the verb occurs, viz., Lev_13:36; Lev_27:33; 2Ki_16:15; Psa_27:4; Pro_20:25; Eze_34:11-12;

Vs 21-22, Num 15:25 forgiven Forgiveness. Summary: The Greek word translated "remission" in Mat_26:28; Act_10:43; Heb_9:22 is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness--to separate the sin from the sinner. Distinction must be made between divine and human forgiveness:

- (1) Human forgiveness means the remission of penalty. In the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the execution of the penalty. "The priest shall make an atonement for his sin that he had committed, and it shall be forgiven him" Lev_4:35. Heb_9:22.

Part 33 Leviticus 19:23-37 Righteous Actions, Holy in Character

Day 2

Vs 23-25 waiting for the fruit You cant outgive God, Giving back is the cure for greed, Pro_3:9-10

Vs 26-28 There are six commandments here that condemn the practices and superstitions of the heathen. They were not to eat flesh with the blood in it. They were not to trim their hair and leave little tufts of it. They were not to act like the heathen when a loved one dies. Which is not a tatoo in the general sence. I

Cuttings in the flesh for the dead: “The reference here is to the practice of making deep gashes in the skin while mourning the death of a relative. This was done to provide life blood for the spirit of the dead person rather than to express sorrow.” (Peter-Contesse)

ii. “The tattoo indicated that one was a slave to a particular deity.” (Rooker)

iii. “Ancient writers abound with accounts of marks made on the face, arms, etc., in honour of different idols; and to this the inspired penman alludes.” (Clarke) iv. Part of this message to us today is that what our culture thinks and how they perceive things is important. If some clothing or jewelry or body decoration would associate us with the pagan world, it should not be done. This is a difficult line to draw because the standards of culture are always changing. Some modern examples of changing standards are hair length and earrings for men.

v. In Paul’s day, in the city of Corinth, only prostitutes went around without a head covering – so it was right for the Christian women of Corinth to wear veils, though not required to by the letter of the law (1Co_11:5-6).

[Lev_19:29].This is a condemnation of a heathen practice which prevails to this day among some people. I have read that men in this

country go through college with the money their wives earn as harlots. How terrible!

[Lev_19:30].The Sabbath was a sign of the relationship between God and the children of Israel, and it was to be observed strictly. This is brought out in detail in Exo_31:13-17.

[Lev_19:31].This is one of the many warnings against spiritism and demonism. The supernatural and satanic character of this practice is recognized in the Scriptures and rejected.

[Lev_19:32].Respect is to be shown old age 1Ti_5:1, 1Pe_2:17. And if a stranger sojourn with thee in your land, ye shall not vex him.

[Lev_19:33-34].The stranger among them was to be treated kindly and was to be loved. He was a reminder to them that they were strangers in Egypt. The stranger was a neighbor. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

[Lev_19:35-36]. weights. Heb. stones. Pro_11:1 mg. +Pro_16:11 mg. Business transactions were to be honest. Measures and weights were to be honest. God's children are to be different from others because they represent God even in their business dealings.

[Lev_19:37].God is the Lord. That is reason enough for obedience to what He commands. Can you think of anything to add to that?

Part 34 Leviticus 20 Punishment for Child Sacrifice, Sexual Immortality, Be Ye Separate from the World

Here we review the sins of sexual and family relationships. With what we now a days have continued with the abortion industry. I personally feel we have reached the finial stage of "God gave

them over to a reprobate mind “Rom 1:28 with this gender identity issues. Now everyone at this point can still be saved and become Born Again John 3:3-6. So lets study this chapter.

Vs 1-4 Kill him Not: Dt 17:2-5

Vs 5 Family Ex 20:5

Vs 6 And the soul: Le 19:31,

Vs 7 Sanctify Heb 12:14

Vs 8 I am the Lord: Ex 31:13, dt 14:2, Ezk 37:28,

Vs 9 Every one: Ex 21:17, Pr 20:20

Vs 10 here we see both man and woman are to be stoned but Jesus knows what they are trying to do and protect the man I believe John 8:3-11

Vs 13 Homosexuality This is the passage I mentioned in the intro as we as a nation I believe have reached this point, Now individually we can still seek the Lord for forgiveness but as a nation I’m afraid we are past the point of returning to our roots as a God fearing nation. Rom 1:24-32.

Vs 14-25 is similar to our past teaching and is a review of what is not allowed anymore.

Yes as our Society moves again in this direction I’m afraid as a nation God is going to bring judgement.

Vs 24 Separate Ge 12:1, 2 Co 6:14-18,

Vs 27 Spirit Saul the King learned a valuable lesson on this and we also as a society need to be very careful about satanic things that can be

called an open to demons to influence a home or person. 1 Sam 28:9-19

Part 35 Leviticus 21 Holiness and the Priests

Rules that apply to the priest who are in the service of the Temple. Pretty strict rules as they had the responsibility to be in the presence of God. I think we sometimes think of God as an equal and really don't give him the Honor he deserves. Granted as the Church we are in a different dispensation than when the Temple was still in operation but I do believe we need to remind ourselves Me included of who we are talking to. Creator of the Universe. Something so grand it hard to comprehend.

Vs 1-4 Defiled Ezk 44:25 here we are seeing that one a Priest in his period of Duty should not touch a dead person, except for Family

Vs 5-6 holy 1 Pet 2:9

Vs 7 Wives of a Priest. This reminds me that even today when it comes to marriage in the leadership of the church, similar rules apply, 1 Tim 3:1-7 which is also with deacons 3:8-13, Titus 1:5-9

Vs 8 **sanctify**: illustrates the O.T. holiness or sanctification--a person set apart for the service of God.

J Vernon MaGee says this about service and how as the Church we are called to be separate:

The church today is called a royal priesthood. Every believer is a priest and has access to the throne of grace today. Every believer--priest is required to live a holy life which is possible only by the power of the indwelling Holy Spirit ([1Pe 4:8-11](#)). ([1Pe 2:9-10](#)).

As God's people we are called to a higher way of life. ([Eph 4:17](#), [Eph 4:22-24](#)). The child of God is saved by grace and has been called to a high place in his life.

A believer should be careful about accepting an office in the church. If he does become an officer, he should measure up to that responsibility. I have very little patience with men who accept an office in the church and then say they are not able to come to the mid-week service or come on Sunday night. Well, my brother, you should not have accepted the office. Responsibility, you see, comes through privilege. It is a privilege to serve the Lord in an office. You have been elevated. Then live up to it.

Jesus Christ is our Great High Priest and He measured up to His office. ([Heb 7:26-28](#)). The Lord Jesus Christ is both the priest and the sacrifice. He offered Himself.

Vs 9-10 Lev 10:6-7 this commandment was not kept during Jesus Trial
Matt 26:59-65

Vs 11 Num 19:14

Vs 13 Wife a virgin again man of one wife. There was an allowance if his wife died but only a widow of a Priest [Eze 44:22](#),

vs 16-24 Some may see this as God only wants perfect people in there physical attraction but I believe it's a pattern God wants them to hold dear, Just like with the sacrifices no blemish. Sounds harsh but the pattern is of Christ and how he will be perfect and sinless. I like a story I heard Dr MaGee tell about how to approach this and I cn see why also when it comes to serving the Lord all are welcome, But its equally important to find your calling as not all positions in the service to the Lord are in the pulpit. MaGee Story:

Although those with a blemish were forbidden to serve, they were not shut out from the table of the Lord. God provided for them. This is in contrast to the treatment the pagan world gave the unfit.

There is a spiritual lesson for us here. There are many believers who have some serious handicap either physically, morally, ethically, or spiritually.

This would bar them from certain forms of service, yet they are genuine saints of God who have all the rights and privileges of believers in every respect.

When I was studying for the ministry, I taught a young fellow in Sunday school who was in junior high school at the time. He was a marvelous athlete, but he had a cleft palate with a speech impediment. He came to me one day and told me that he would like to be a minister. Now, how do you talk to a young fellow like that? I tried to explain to him that he was a wonderful athlete, but that his speech was a handicap and suggested he find something in Christian work which would not require public speaking. I've followed this man through the years. He became a football coach at a college. His influence for Christ was as great or greater than any minister's. They learned to admire this man as an athlete and then, with his speech impediment, he would tell them about Jesus Christ and it made a real impact upon them."

Part 36 Leviticus 22:1-16 Be Ye Separate

We as the Church are Ambassadors for Christ, Be ye separate as is taught by most of the Bible. 2 Cor 6:17 As Ambassadors we are not in our Home. I'm reminded of a story of a missionary and his wife who arrived home from 30 years in the field, It just happened that a very popular Man was returning home on the same ship and thousands of people were there to welcome him Home. The missionary turned to his wife and reflecting on how they dedicated his life to serving the Lord and now one was there to welcome them home from the field.

As the couple finds a cheap hotel as money was tight and upon reflecting on how now one received them home he was complaining to his wife. She turned to him and told him to pray about it.

As he was praying somewhat upset to the Lord an overwhelming answer came to him to the question Lord why we have now one to receive us Home & the Lord said YOUR NOT HOME YET. Praise God we will go home to our heavenly Home and hear those words we all want to hear. **"His lord said unto him, Well done, thou good and faithful**

servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” Matt 25:21

That day is approaching as as we get closer and closer lets kep pressing on as Paul reminds us as his day of his going home approaches 2 Tim 4:7-8

So lets take a look at these passages

Vs 2 separate Num 6:2-8 this being the **Nazarite** vow which was a period of about 30 days but the example is there as to how we should be separated from worldly ways. And there were men who did do this for there whole lives Like John the Baptist

Profane lev 18:21

Vs 3 Lev_7:20-21 like I see this as going into service for the lord with out a true calling but doing it for riches or power.

Vs 4 lev 15:2, Num 18:11 here we discussed before that when you have a disease such as leprosy or running issue some believe was a sexual transmitted disease like Gonorrhea you were unclean and as such could not ear of the holy meats and bread of the temple. But once healed for at least 7 days you are considered clean Lev 15:13

Vs 6 wash Heb 10:22 here we see not only physically but spiritual also. By the Blood of Jesus.

Vs 7 Because it is food, Num 18:11, 13 So we see often that in the evening all was complete and this goes back to the belief of the Jews that the day began at sunset based on the verses in Gen 1:8, 9, 13 etc

Vs 8-9 Ex 28:43 going into the Holy of Holies required perfect preparation or death results as Aaron’s sons found out the hard way.

Vs 13 no inviting other to eat of this meat, only for family of the priest Gen 38:11,

Vs 14 unwittingly. Num 15:24-29.

fifth part. Lev 6:5; Lev 27:13, Psa 19:12; Psa 139:23-24.

Vs 15 Holy things Num 18:32

Part 37 Leviticus 22:17-23:5 Offerings & Feasts Foreshadowing Christ Our Passover Lamb

This Chapter spells out how the offerings brought for personal sacrifice must be without blemish as a type of the perfect offering by God of Jesus Christ our Sacrifice for everyone's Sin Heb 9:14-15. All we in this age is to accept this perfect gift Rom 6:23 and realize without Jesus we are just filthy rags. Isa 64:6 But thru the Cross we all can accept this beautiful Gift all we have to do is as Rom 10:9-13 tells us. Lets proceed with this passage.

Vs 21-28 It was at this point of offering animals without blemish that Israel failed miserably. They brought that which was torn and lame and sick for their offerings and God called forth from the prophets a denunciation of their offerings. We find this in [Mal 1:6-14](#).

Vs 27 seven days. Note: It was necessary for the mother's health that the young one should suck so long; and prior to this time, the process of nutrition in a young animal can scarcely be considered as completely formed. Besides this, it may justly be asserted, that the flesh of very young animals is comparatively innutritive. There is something brutish in eating the young of beast or fowl, before the hair and hoofs are perfect in the one, and feathers and claws in the other; and before this period, their flesh is not good for food, consequently they were not fit for sacrifice, which is termed the *bread* or *food* of God ([Lev 22:25](#)).

Vs 29-30 The offering was to be a freewill offering. This type of offering must represent the Father who gave His Son in love and the Son who came "... for the joy that was set before him ..." ([Heb 12:2](#)). The offering must be eaten the same day. No opportunity must be allowed for the slightest bit of corruption.

Chapter 23 The 7 feasts we will begin and see how these feasts show us a timeline of How Jesus Christ will complete the journey from Passover when He presented Himself the perfect sacrifice to redeem us until the final feast of Tabernacles when we get to Rule and reign under King Jesus in the Millennium Kingdom.

Vs 1-2 The feasts of Jehovah. As given to Israel, these were simply seven great religious festivals which were to be observed every year. The first three verses of Leviticus 23. do not relate to

the feasts but separate the sabbath from the feasts.

Vs 3 Num 15:32-36, Ge 3:2, Mt 12:1-13 We need to realize that God was showing a pattern of make sure to worship and rest. But that Jesus is our sabbath rest so prior to the lord coming God was showing how important the role of Jesus should be in our lives.

Vs 4-5 Passover This feast is memorial and brings into view redemption, upon which all blessing rests. Typically, it stands for "Christ our Passover, sacrificed for us." 1 pet 1:19, 1Co 5:7-8. first month i.e. April.

History Exo_12:13; *Exo_12:27;; Points to Jesus our Passover Lamb John 1:29, Mat_26:2; *Mat_26:26-29, Mar_14:1; Mar_14:12, Luk_22:1; Luk_22:7, Joh_13:1; Joh_19:14,

Part 38 Leviticus 23:6- Feast of Unleavened Bread Foreshadowing Christ Our Bread of Life

The feast of Unleavened Bread, This feast speaks of communion with Christ, the unleavened wave-loaf, in the full blessing of His redemption, and of a holy walk. The divine order here is beautiful; first redemption, then a holy walk.; 1Co_5:6-8; 2Co_7:1; Gal_5:7-9.

Vs 6-8 Unleavened Exo_12:15-20; Exo_13:6-7; Here we have a weeklong period where all leaven should be purged from the Jewish Home. In more modern times it turns into a game for the kids as the parents to symbolize the importance of removing all the Leaven would hide some in the house and the child that found it got a prize. This was first celebrated during the exodus as to indicate the hast to get out from captivity from Egypt which has also been used to symbolize sin Rev 11:8-13 but also that there was no time to allow the bread to rise and this is how Leaven got it association with sin as with pride the basis of a lot of sins is like when bread rises from the leaven(yeast)

But also as out Living Bread to sustain us and thru his sacrifice our sins have been removed. eat. =Joh_6:49-51.

Vs 9 First Fruits Jesus Christ the first risen from the dead unto eternal life for us. The feast of First fruits, This feast is typical of resurrection--first of Christ, then of "them that are Christ's at His coming"; 1Co 15:23; 1Th 4:13-18.

This festival was at the time when the first ripe grain of the new harvest was

taken as a token of a great harvest and waved before the lord as a praise to God for a plentiful harvest.

Vs 10 harvest. i.e. of barley; the wheat harvest was seven weeks later (Young).

Neh_10:35-37, Pro_3:9-10, Isa_4:2, Eze_20:40; *Mat_28:5-6, Joh_12:24-25; *Joh_20:17, Rom_8:23; *Rom_11:16; =1Co_15:20-23, *Col_3:3=4; *Rev_14:4.

Vs 11 **on the morrow after. Ada Habershon writes "The sheaf of the firstfruits, which they waved on the first day of the week on the morrow after the Sabbath, plainly prophesied His resurrection" (*The Study of the Types*, p. 32). +[Gen 22:4](#); +[Gen 49:10-11](#), [Mat 28:1-10](#), +*[1Co 15:4](#); +*[1Co 15:20](#); +*[1Co 15:23](#).**

the sabbath. [Joh 19:31](#).

Vs 13-14 This is representative also of our offering unto the Lord. It should be our first thought before we proceed to take a portion for ourselves.

Part 39 Leviticus 23:15-22 Feast Pentecost Foreshadowing Christ & The Church

Lets read thru this one and I want to point out how this applies to Jesus Christ. I also want to show that an event during the 50 days between First fruits(Jesus Resurrection) and this festival of Pentecost had an event not associated with a feast day. So lets read thru this feast and then Ill address the other event.

The feast of Pentecost, [Lev_23:15-22](#).

Now 10 days prior to this feast was Jesus ascension into heaven. I want to point this out because I feel it was done this way on purpose as an indication that Jesus will return also not on a feast day and as we look at the ascension I believe it shows the rapture as not an event we can figure out the date. 2 gospels have this event in them but Luke has the best account both in Luke and in Acts. Mk 16:20, Luk 24:0-51, Acts 1:3-11 notice 2 things about Acts written by Luke. It was 40 days after first fruits so its 10 days before pentecost, and also how he is returning which we see both also in John 14:1-3, 1 Thesss 4:13-18. So anyway I want to show this as when we talk about Trumpets next week youll understand that a reference to trumpets does not necessary mean that it will happen on the feast of trumpets. Now back to this feast

Vs 16 The anti-type is the descent of the Holy Spirit to form the church. For

this reason leaven is present, because there is evil in the church;
[Mat_13:33](#); [Act_5:1](#); [Act_5:10](#); [Act_15:1](#). Observe, it is now loaves; not a sheaf of separate growths loosely bound together, but a real union of particles making one homogenous body. The descent of the Holy Spirit at Pentecost united the separated disciples into one organism.; [1Co_10:16-17](#); [1Co_12:12-13,20](#).

Vs 17 The wave-loaves were offered fifty days after the wave-sheaf. This is precisely the period between the resurrection of Christ and the formation of the church at Pentecost by the baptism of the Holy Spirit [Act 2:1-4](#); [1Co 12:12-13](#). "; [Mat 16:18](#); I might take this opportunity to explain this passage as Catholics like to use this verse to say Peter was the first pope but taking this out of context.

Peter

There is the Greek a play upon the words, "thou art Peter petros-- literally 'a little rock', and upon this rock Petra I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter is careful to tell us ([1Pe 2:4-9](#))

church

2 (Greek - [ἀπόλλυμι](#) (ek="out of," kaleo ="to call"), an assembly of called out ones). The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus [Act 19:39](#) and Israel, called out of Egypt and assembled in the wilderness [Act 7:38](#). Israel was a true "church," but not in any sense the N.T. church--the only point of similarity being that both were "called out" and by the same God. All else is contrast. [Heb 12:22-23](#). With the wave-sheaf no leaven was offered, for there was no evil in Christ; but the wave-loaves, typifying the church, are "baken with leaven," for in the church there is still evil.

So we see also in vs 22 something I like to call the first welfare system but with a twist I like to point out. All farmers were to leave just a bit on each corner and anything that fell off the wagon per sea would be available for the poor to pick up and sustain themselves. But unlike the handouts of today notice here the poor had to also work to get it. The book of Ruth is a beautiful story of this very thing. I believe we as humans need to work to bring a sense of purpose in our lives. Granted I myself have used the welfare system on a few occasions when the work I was doing did not supply all my needs. But only when needed and not as a life style like some do.

So on to the fall feasts next week and the very controversial feast of Trumpets and a verse that seems to tie the rapture to a trumpet. 1 corth 15:52. But as I will show trumpets are used for many things and to try and make it say feast of trumpets I feel is a stretch.

Part 40 Leviticus 23:23-25 Feast of trumpets Foreshadowing Christ 2nd Coming (not the Rapture)

What is the purpose of this feast you may ask as its all of 2 verses and not very descriptive But we key in on Memorial which is something in the past. So lets see what reasons did they blow trumpets in the past, Here is a comment from a commentary that captures the moment

a memorial. Note: *Zichron terooah*, here rendered "a memorial of blowing the trumpets," properly signifies *a memorial of triumph, or shouting for joy*. This festival is generally called the *feast of trumpets*; and, though the Scriptures have not expressly declared the reason of its celebration, yet, as it fell in the seventh month of the sacred year, which was the first of the civil year, that is, the month **Tisri**, answering to our *September*, the opinion very generally embraced by both Jews and Christians is, that it was a memorial of the creation of the world, at which "the sons of God shouted for joy" ([Job 38:7](#)); and which is supposed, not altogether without reason, to have been at this season of the year. The month Tisri was not only anciently, but still is, reckoned by the Jews the first month of the year; and the feast of tabernacles, kept in this month, was said to be, as it is correctly rendered in the margin, "at the revolution of the year" ([Exo 34:22](#)); importing, that at this season the year had revolved, and was beginning anew. So that this feast was the new year's day, on which the people rejoiced in a grateful remembrance of God's benefits, and implored his blessing for the future year. [Lev 25:9](#), [Num 10:9](#); [Num 29:1-6](#),

so, based on the fact that other than Job being the oldest penned book of the bible its in Ex 19:13, 16-17, 19, 20:18 and typifies a gathering unto the Lord. But this gathering is of the Jewish nation at the base of Mt Siniah. The other places in the Old Testament we find stands for what we just read of celebration and as we also like to celebrate the new year the Jew also seem to want and celebrate the new year which is this month of Tisrah

Also other times we see trumpets used in the OT are either for gathering or alarming here are a few **yôbêl**

Total KJV Occurrences: 31

jubilee, 20 [Lev 25:10-13](#), horns and rams, 4 [Jos 6:4,6, 8, 13](#)

Jubilee, 1 [Num 36:4](#). trumpet, 1 [Exo 19:13](#)

now lets compare this Trump mentioned with the rapture of the Church which is also another place we see it blown.

at the last trump. %**[Mat 24:31](#), **[1Th 4:16](#), x[Rev 11:15](#), This "last

trump" must not be equated with the seventh trumpet of Rev 11:15, nor is "last" to be understood absolutely, for the trumpet of Mat 24:31 is clearly after the tribulation (Mat 24:29) and coming of Christ. J. Finis Dake (*Annotated Reference Bible*, p. 189 of the N.T., Colossians 4, note q) suggests the "last trump" in this text is the last of two trumps at the pretribulation rapture: at the first trump, the dead in Christ will be raised to immortality (1Th 4:16); at the second or last trump the living believers will be changed to immortality and be caught up to meet the Lord in the air (1Co 15:52, 1Th 4:17). This rapture cannot be mid or post tribulational, for then the warnings to watch, be ready, and not be caught off guard (+**Luk 21:36, Act 1:7**n. Tit 2:13-14, Heb 9:28) would be pointless, for when the tribulation begins, those who know the Bible will be aware of the fact and be able to ascertain the precise time of the Second Advent by referring to Daniel's prophecy (+**Dan 9:27).

This word in the NT is only used 11 times as follows

G4536

Σάλπιγξ **salpigx**

Thayer Definition:

1) a trumpet

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: perhaps from G4535 (through the idea of quavering or reverberation)

Total KJV Occurrences: 11

trumpet, 7 Mat 24:31, 1Co 14:8, Heb 12:19, Rev 1:10, Rev 4:1, Rev 9:13-14 (2)

trump, 2 1Co 15:52, 1Th 4:16, trumpets, 2 Rev 8:2, Rev 8:6

Now as for when it gets fulfilled I believe its when the Jewish remnant are gathered together at the 2nd Coming Matt 24:31 and some want to say that the tribulation itself is the day of atonement so based on the order the Trumpets need to be the rapture . So as a prelude to tomorrow I believe the atonement is when the judgement happens right after Jesus 2nd coming and he judges the Jewish nation based on who took the mark and who did not. Mainly based on matt 23:37-39 where Jesus will not return until the Jewish nation fulfills this prophecy and that happens based on this event:

Part 41 , Leviticus 23:26-32 The Day of Atonement foreshadowed of Christ 2nd Coming

The day is the same described in Leviticus 16, but here the stress is laid upon the sorrow and repentance of Israel. In other words, the prophetic feature is made prominent, and that looks forward to the repentance of Israel after her regathering under the Palestinian Covenant, Deu 30:1-10 preparatory to the second advent of Messiah and the establishment of the kingdom. See the connection between the "trumpet" in Joe 2:1 and the mourning which follows in verses Joe 2:11-15. vs 16 indicates the Church will be in attendance. Great passage. 17-21 shows the cleanup of the last battle we studied in Rev 19:21

Also Zec 12:10-14 in connection with the atonement of Zec 13:1. Historically the "fountain" of Zec 13:1 was opened at the crucifixion, but rejected by the Jews of that and the succeeding centuries. After the regathering of Israel the fountain will be efficaciously "opened" to Israel.

So I can see this is the period fulfilled by Christ during the 45 day period spoken by Daniel in Dan 12:10-13 will be 2 prophecies fulfilled This atonement of the Jews and the Gentile Sheep and Goat Judgement. Matt 25:31-46 but specially reference vs 40 it seems the Jews who survived the tribulation were standing their during this Judgement. That's what I believe Daniel ment in Dan 12:12 about the blessed are those gentiles or the sheep in this prophecy who helped his fellow Man especially the Jews during this time of persecution.

Now back to this feast

Vs 27 Atonement or to cover just a stop gap until the real sacrifice comes in Jesus Christ.

Vs 29 Afflicted souls Isa 22:12, Jer 31:9-10, Eze 7:15-18.

Part 42 , Leviticus 23:33-44 The Feast of Tabernacles(booths) foreshadowed of The Millennium Kingdom

booths

The feast of Tabernacles, Lev_23:34-44 is (like the Lord's Supper for the church) both memorial and prophetic --memorial as to redemption out of Egypt Lev_23:43 prophetic as to the kingdom-rest of Israel after her regathering and restoration, when the feast again becomes memorial, not for Israel alone, but for all nations. Ezra 3:4, Zec_14:16-21, Rev 21:3-7

Vs 34 one of the 3 required feasts Ex 23:16-24, Heb 11:9-10 and it will be also in the Kingdom as we just read in Zec 14:16-19

Vs 42 booths Heb 11:13,16, Neh 8:14-18

Vs 43 Generations Ex 13:14

This is the third feast in the seventh month. It was both a memorial and a prophetic holy season. It followed the great Day of Atonement by only a few days. As a memorial, it spoke of their days of wandering in the wilderness when they dwelt in booths. It points prophetically to the time when God will have fully removed their sin, and they will dwell again safely in the Promised Land. (Zec 12:10). (Zec 13:1). (Mic 4:4).

So we see in the following verses that Jesus is also the seen in this prophecy

*Hos_12:9, *Zec_14:16, =Mat_17:4, =Mar_9:5, =*Luk_9:27-36;

*Joh_7:2-3,6,14;37-39, 2Pe_1:16-18.

I can see that the comments Jesus said in John7:8 a hint of this time still future

Part 43, Leviticus 24 Further Instructions and Commandments

I think the aspects of the severe punishment for certain crimes were as it seems unfair. But I also believe that the righteousness of God will become known to us once we see it from Gods point of view. But also even if we are not under the law it does show us how much we need salvation to not experience Gods wrath. We I believe have really gotten lax about our reverence to God and by extension those we also deal with. Particularly those in authority. I am always in awe that today's youth really have lost that respect for others and by extension themselves. But I still see pockets of hope when I see a young man or woman remember to respect their elders. Just recently I had some work done by a young man who showed that kind of respect. He also wore a cowboy hat which I have seen in that lifestyle respect is still acknowledged. But some of the things I see in the news really show how we have fallen into sin particularly when it comes to the sanctity of the family. So let take a look at this chapter which begins with how to prepare the oil for the lamps and making of the showbread which ends with how to not blaspheme God.

Vs 1-4 speaks to oil which is always a symbol of the Holy Spirit

Vs 2 Ex 25:6, 27:20 first mentioned and a commandment. Based on the fact that even to this day olive trees are grown right next to the Temple Mount.

I'm sure that was planned as they wanted to insure a steady supply. Show Pictures

Vs 4 Ex 31:8, Zec 4:2-6, 11-14 interesting reference to two anointed ones maybe the 2 witnesses of **Rev_11:3-6**

Vs 5-9 Show Bread

Vs 6 Table ex 25:23, 30

The penalty of Blasphemy

Vs 10 ex 18:26 Here is one for for Moses

Vs 12 important to bring all things to the Lord in Prayer Num 27:5

Vs 14 Dt 13:9 kind of like swearing that what they heard was true.

Vs 15 J Vernon MaGee Quote: This boy who did the blaspheming is of a mixed race—his mother was of the tribe of Dan and his father was an Egyptian. There was a mixed multitude that went out of Egypt along with the children of Israel (Exo 12:38). We are going to see that this group started trouble in the camp; they would murmur and cause strife. "And the mixed multitude that was among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Num 11:4).

We can see why these would be problem children, troublemakers. When the day came for the children of Israel to leave the land of Egypt and go out into the Promised Land, the Egyptian father would stay in Egypt and the Israelitish mother would go. There is a separation right there.

This is one of the reasons that God told His people then (and He tells us now) that there should not be intermarriage between a believer and an unbeliever. This does not have anything to do with race. It is wrong for a believer to marry an unbeliever regardless of the color of the skin. Even though both are the same color, it is still wrong for a believer to marry an unbeliever. *God* says that. I would never have known it is wrong if God hadn't said it.

This boy has a problem. He must make a decision whether to go the way of the father or the way of the mother. The problem is that the decision is never really made. Sure, he made an initial decision, but then in his mind the question would always reappear, *I wonder if I should have done the other thing and stayed with Dad*. This mixed multitude has an eternal question mark before them. It was a hard decision to leave Egypt in the first place. Then their thoughts constantly go back to Egypt, and when the going gets rough, they are the first to complain.

Now, friends, we have those same people in the church today. There is the unsaved person in the church who wants one foot in the church, but he has

the other foot out in the world. They are the troublemakers. It has always made me wonder whether the troublemaker is really a saved person. I cannot understand a really born-again believer in the Lord Jesus Christ trying to block the giving out of the Word of God. The greatest opposition I have had to my radio broadcast that gives out the Word of God has not come from those outside the church; it has been the church members who have tried to wreck this radio program. I was never so shocked in my life. One would expect them to say, "Brother, God bless you. I hope you can get the Word of God out to people." No, my friend, they didn't want to have any part in it.

Vs 17 Num 35:31

Part 44, Leviticus 25:1-24 The Law of the Sabbatical & Jubilee Year

Vs 1-7 Time for an interesting law that I wonder myself if modern farmers try to follow this commandment. I might also mention that one of the reasons for the Babylonian captivity was due to there lack to follow this rule for about 490 years so God exiled them for 70 years to make up for the land sabbath. This was recorded in To fulfil. Jer_25:9; Jer_25:12; Jer_26:6-7; Jer_27:12-13; Jer_29:10, Dan_9:2, Zec_1:4-6. We will discuss this again I n the next chapter until the land. Lev_26:34-35; Lev_26:43, Zec_1:12.

One other thing we will get to tomorrow is the role of the Kinsman Redeemer. Ill be re uploading the study we did in Ruth as this is a great story as to the role of the Kinsman redeemer who for us is Jesus Christ. We will start looking at that tomorrow. Now lets look at this Sabbath of the Land.

Vs 3 Sabbath rest thru the Lord we see in this Parable how patient the Lord is Matt 24:31-41

Vs 4 Heb 4:9-11

Vs 8-24 A Quote by J Vernon Magee:

Vs 9 This was the crowning point of the entire sabbatical structure of the nation. It was the SHeNATH HAYOBHEL, the year of Jubilee. In many respects it was the most anticipated and joyful period of the Mosaic economy. The KEREN HAYOBHEL meant the horn of a ram, and in the time the YOBHEL came to mean trumpet. It is translated twenty-one times as "jubilee," five times as "ram's horn," and once as "trumpet."

After Israel was settled in the land, it is difficult to see how one blast of the trumpet could be heard from Dan to Beersheba. It is reasonable to conclude

that in every populated area there was a simultaneous blowing of the ram's horn to usher in the year of Jubilee. I think it would begin at the tabernacle or temple. There would be a person stationed far enough away to be able to hear it, and then the trumpet note would be passed on and on out to the very end of the land.

[Lev_25:10] In that day people could mortgage their land, but in the year of Jubilee that land would return back to the original owner. This was the way God protected the land from leaving the original owner. The land could be taken away for a period of fifty years, but in the year of Jubilee the land went back to the original owner or to his descendants. If a man had sold himself into slavery, when that trumpet was sounded he went free. The shackles were broken. This is how we are freed today.

The Greek word for trumpet is *kerux* and the verb *kerusso* means to proclaim or to herald. The year of Jubilee is likened to this age of grace when the gospel is preached to slaves of sin and captives of Satan. (Rom_6:17-18, Rom_6:23). The Lord Jesus Christ said, (Joh_8:32, Joh_8:36).

In the year of Jubilee everything went free. All mortgages were canceled. When you come to Jesus Christ, my friend, the sin question is settled. He paid the penalty. It is all settled, and you go free. He makes you free! (Rom_6:22). (Gal_5:1).

In this connection it is interesting to note the words of our Lord in the synagogue at Nazareth: (Luk_4:17-21).

"To preach the gospel to the poor" is to herald it, to trumpet it. Isn't this the year of Jubilee—to heal the brokenhearted, to preach deliverance to the captives, to set at liberty them that are bruised?

Possibly the best application and final fulfillment of the year of Jubilee will be in the Millennium as it relates directly to the nation Israel. I would encourage you to read Isaiah 11, 35, and 40, Jeremiah 23, Micah 4, and Revelation 20.

Lev_25:11-12] The year of Jubilee followed a Sabbatical year when the land lay fallow. God promised to provide providentially for them. They were to obey. God would provide.

Lev_25:13-24 This section explains that all property and possessions were to be returned to the original owner. This prevented any one individual or group from getting possession of most of the land while the rest became extremely poor. It preserved a balance in Israel. This was not a choice between communism and capitalism, but it was God's plan. He retained ownership of the land and Israel held it in perpetuity.

God promised His blessing upon them. He promised to bless the land in the

sixth year. They would sow again on the eighth year and they would eat of the old fruit of the land until the ninth year when it would produce again. God makes it very clear to them in verse Lev_25:23 :

So along with this lesson we see this as how a kinsman redeemer can purchase a piece of property of a direct relative and this is the bases of the book of Ruth. Briefly Ruth was the daughter in law of Naomi who had lost her husband without having a son or grandson to pass on the property owned by her family. Thru this Ruth is able to have a child finally from a near kinsman to Naomi's Husband and be the surrogate child of Naomi thru Ruth. Who becomes in the line of genealogy of our Lord Jesus Christ.

Part 45, Leviticus 25:25-34 The Redemption Of Property

It was a long time from one year of Jubilee to the next. If a man lost his property shortly after a Jubilee, there was the possibility he would not be alive to enjoy it the next time a year of Jubilee came around. So God made another provision for the recovery of the land. If there was a rich relative, he was able to redeem the property if he was willing to do so, and then the land could be restored to the original owner. It depended on the willingness of the kinsman. This is the law of the kinsman-redeemer which we will see in operation in the Book of Ruth.

Vs 25 Kin job 19:25, Jer 32:7-8 Redeemer

Redemption: Kinsman type, summary. The goel, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of persons, and an inheritance
[Lev 25:48](#); [Lev 25:25](#); [Gal 4:5](#); [Eph 1:7](#); [Eph 1:11](#); [Eph 1:14](#)

(2) The Redeemer must be a kinsman [Lev 25:48](#); [Lev 25:49](#);
[Rth 3:12](#); [Rth 3:13](#); [Gal 4:4](#); [Heb 2:14](#); [Heb 2:15](#).

(3) The Redeemer must be able to redeem [Rth 4:4-6](#); [Jer 50:34](#);
[Joh 10:11](#); [Joh 10:18](#)

(4) Redemption is effected by the goel paying the just demand in full
[Lev 25:27](#); [1Pe 1:18](#); [1Pe 1:19](#); [Gal 3:13](#). (See Scofield on [Exo 14:30](#);
[Rom 3:24](#)).

Vs 29 house in a walled city. Note: A very proper difference is here made between *houses in a city* and *houses in the country*. Houses in a city might be redeemed any time in the course of a year; but after that time could not be redeemed, or go out with the jubilee: houses in the country might be redeemed at any time; and if not redeemed must go out with the jubilee. The reason in both cases is sufficiently evident; the house in the city might be built merely for purposes of *trade* or *traffic*—the house in the country was

much builded on, or attached to, the inheritance which God had divided to the respective families. It was therefore necessary that the same law should apply to the *house* as to the *inheritance*; which necessity did not exist with regard to the house in the city. And, as the house in the city might be purchased for the purpose of trade, it would be very inconvenient for the purchaser, when his business was established, to be obliged to remove.

Vs 32 the cities. Note: As the Levites had *no inheritance* in Israel, but only *cities* to dwell in; and consequently the *houses* in these cities were all they could call *their own*, therefore they could not be ultimately alienated.

[Num 35:2-8](#), Joshua 21:2-3 and it list the cities, I can see that thru the beautiful Mansion we have in the New Jerusalem we may also receive some land for our use somewhere on earth.

Vs 33 for the houses. [Num 18:20-24](#), [Deu 18:1-2](#).this may be how we are looked at as we are also Priest under King Jesus Rev

Vs 34 as Possessions of Jesus and paid from we are like these perpetual possession *[Num 35:2](#); *[Num 35:5](#), *[Joh 10:28](#); *[Joh 14:2](#), [Rom 6:23](#); **[Rom 11:29](#), *[2Co 5:1](#), *[Heb 6:20](#), [1Pe 1:4](#), [1Jn 5:11-13](#).

Part 46, Leviticus 25:35-55 Christ our Kinsman Redeemer

Vs 36 fear thy God Psm 19:9 The "fear of the Lord," a phrase of the O.T. piety, meaning reverential trust, with hatred of evil. In other words as I like to say what would you do if Jesus was right beside you?? Would you act different because he is Closer than a Brother Pro 18:24(Jesus), John 15:15-16

Vs 48 redeem him Gal 4:4-7, What a great gift heir to what God has waiting for us as Sons of God thru Christ.

Vs 49 The Kinsman-Redeemer. The word goel is used to indicate both the redemption-- "to free by paying," and the Redeemer--"the one who pays." The case of Ruth and Boaz Rth_2:1; Rth_3:10-18; Rth_4:1-10 perfectly illustrates this beautiful type of Christ. See "Redemption, (See Scofield on Isa_59:20).

Quick Review of Isa 59:10 we looked at last time:

Redemption: Kinsman type, summary. The goel, or Kinsman-Redeemer, is a beautiful type of Christ.

Vs 48 The kinsman redemption was of persons, and an inheritance Eph_1:7,11

Vs 48-49 The Redeemer must be a kinsman

(3) The Redeemer must be able to redeem Rth_4:4-6; Joh_10:11,18 Jesus Paid our price with His blood

(4) Redemption is effected by the goel paying the just demand in full
1Pe_1:18,19; Gal_3:13

Vs 50 price of his sale. Note: This was a very equitable law, both to the sojourner to whom the man was sold, and to the Israelite who had been sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice or disadvantage of his master. They were therefore to reckon the years he must have served, from that time till the jubilee; and then taking the current wages of a servant, per year, at that time, multiply the remaining years by that sum, and the aggregate was to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound, if in their power, to redeem him, lest he should be swallowed up among the heathen; and we find (Neh 5:8) that this was done by the Jews on their return from the Babylonish captivity.

Part 47, Leviticus 26:1-31 Blessings & Curses

Vs 2 Sanctuary, This I feel sometimes isn't given the respect it deserves. Im reminded that even tho its just a building I believe honor should be given to the Alter area. I think about something Pastor Storm told me once. That what is spoken from the pulpit should always reflect on that its God's alter and the Idea that when we pray at the Alter its like what Jesus said about the House of God in John 2:13-16, Mt 21:12-13, Luk 19:45-46

Vs 6 lie down Psm 4:8, Beasts [2Ki 17:25-26](#)

Vs 8 Det 32:30, Jdg 7:7,12, 1 Sam 14:14

Vs 9 2Kin 13:23

Vs 10 is so true you cant outgive God. Basically, this verse is saying that food will be so plentiful you will need to get rid of the old to have room for the new. Similar to what Amos 9:13-14 prophecies of the Millennium Kingdom. Food grows so fast you cant even harvest it fast enough.

Vs 12 looking forward to this day so much, 2 Cor 6:16, Rev 22:7,20 Maranatha Come Lord Jesus

Vs 14 Now come the chastisement of which all thru History of the Jews and Gentiles we don't seem to get it and God has levels He uses to get our attention. Here next we see 5 levels and I can parallel these to some NT ones for the state of mankind

happening right now.

1st vs 16-17, 1 Sam 4:10, 31:1 Rom 1:21-23, basically worship creation rather than creator, Removing God from the Public square

2nd vs 18-20 1 King 17:1, The ground will not produce as much when your not right with the Lord. This stage in modern times I believe also Is shown for the gentiles thru Blessings or Curses on how we support Israel. Gen 12:2-3

As we move into step three, We see here is 3 more stages we see in our current day:

gave them up — This divine abandonment of men is here strikingly traced in three successive stages, at each of which the same word is used ([Rom 1:24](#), [Rom 1:26](#); and [Rom 1:28](#), where the word is rendered “gave over”). “As they deserted God, God in turn deserted them; not giving them divine (that is, supernatural) laws, and suffering them to corrupt those which were human; not sending them prophets, and allowing the philosophers to run into absurdities. He let them do what they pleased, even what was in the last degree vile, that those who had not honored God, might dishonor themselves” [Grotius].

3rd Stage vs 21-22 2 Kin 17:25, ezk 14:21, Romans 1:24-26

4th vs 23-26, pestilence Num 16:49-50, 2 Sam 24:15, Ha 1:6, Romans 1:26-27 now this is where we are today and startin on the next phase. Now the world just went thru a really bad plague as we all know but what I find interesting is I actually haven’t seen the death toll personally any worse than a bad flu year. Or maybe its that in my area of friends Yes some sever illness but all survived. Now the last really bad plague that reminds me of a time that there was a lot of fear was HIV. And on that subject it seems to center itself on a certain people group. Interestingly enough that people group also doesn’t live as long as most. Maybe we should take heed to what God is saying here. Next phase it gets worse which I believe we are already in as a country. Its when God gives up on you and lets you believe it’s a normal thing.

5th vs 27-31 This phase was as the take over by Babylon will happen and because of sieges the people were forced into cannibalism, But this too may be in our future as we have seen already a bit of a famine. People will do almost anything to survive.

Vs 29 eat flesh 2 kin 6:28-29

Vs 30 High Places Idol worship, But I can see we are already there in many

ways. Money and Power supersede anything else especially GOD.

Vs 31 2 Kin 25:4, 10, 19 Rom 1:28-32 final stage that brings the world down and I believe the US based on there are no prophecies of America in the end times. Especially that last verse in Rom 28:32 it even includes those who support these practices. Like making it a normal thing. Take a look around at our world and it so apparent we have made it to this stage. Repent now before its too late.

Romans Road to salvation Rom 3:23, 6:23, 10:9-13

Part 48, Leviticus 26:31-46 The Babylonian Captivity Predicted

Vs 31 we left off on and now we go into a prophecy that is given as a warning, Moses Also reminded the new generation after the wilderness wonderings of 40 years also. We see this in Deut 28:58-67.

What's interesting is the accuracy of this prophecy. God knew this would be the final outcome and still many even today doubt what is in the pages of scripture. Really sad as I can attest that when a society drifts away from the Lord it only takes a few generations for God to not even be thought of. I grew up at a time that Stores were mostly closed on Sunday and most people I knew went to church. God was not a tabu word and even if they didn't go to church I would say most people believed in God or some higher authority for this world. Yes millions of years was taught in school but honestly I never gave it any thought that God still was the creator.

Lets take a look and see how we also are in this same place today.

Vs 33 scatter you among the heathen which here and in Psm 44:11 really s talking about nations which were mostly gentile as we gentiles were considered heathens and Idol worshippers.

Vs 34 here we see again 1 of the reasons for this prophecy of a sabbath for the land

shall the land enjoy. Note: This was fulfilled during the Babylonish captivity: for, from Saul to the captivity are about 490 years, during which period there were 70 sabbaths of years neglected by the Hebrews. Now the Babylonish captivity lasted 70 years, and

during that time the land of Israel *rested*. Lev 25:2-4; Lev 25:10,
*2Ch 36:21.

Vs 36-39 This is an accurate prophetic portrayal of the Jew since the days of the Babylonian captivity, as he has been scattered among the nations. Wave after wave of anti-Semitism has descended upon him to destroy him. This section is a striking picture of the Nazi anti-Semitic movement. You can see that this Book of Leviticus is up-to-date.(MaGee)

God does keep His Promises

Vs 40 confession Good for the Soul all thru history God has been so merciful
1 Kin 8:33-34, Neh 9:2, 1 Jn 1:9 Cristian Bar of Soap.

Vs 41 Humble this is the one area we all need to heed to. Pride is the most powerful force to Sin. 2 Chr 12:6-7, 12, 1 Pet 5:5-6

Accept Punishment Psm 39:9, 51:3-4(David but us also), Dan 9:7-12
(prayer for his country and we are in the same position)

Vs 42 Remember Psm 106:45

Vs 44 Now God tells them they can stay in the land if they will obey Him. If not, they must leave the land. But if they will repent and turn to God when they are out of the land, then He will bring them back into the land. So we find that Daniel turned to God in prayer when he was down in Babylon. He turned his face toward Jerusalem, he confessed his sins and the sins of his people, and when he did that, God heard. God sent a messenger to him to tell him they would return to the land. And they did return back to the land!

God still has a future purpose for the nation which the judgment of the past cannot nullify. Read Rom 11:1-25 and Jer 31:31-34 in this connection.

Vs 46 God looks down through the ages to their repeated failures and His faithfulness and final victory. Moses could not bring them eternal blessings, although he was a mediator. The world must look to Another. John gives us the answer: (MaGee)(Joh 1:17).

Part 49, Leviticus 27 Laws About Vows

Vs 2 When a Man makes a Vow, Be careful as its not required but once its made its now required and best to not break it.

When. Gen_28:20-22, Num_6:2, 21:2, 30:2, Deu_23:21-23, Jdg_11:30-31, 39-40 Virginity Vow, Lament is actually means celebrate Her dedication to the vow. , 1Sa_1:11, 28; 2:11, 2:19; 2:25-28, Psa_4:3; 116:12-14, Rom_12:1-7 This Chapter in Romans is a great way to approach Vows in this age. Its all our calling to be ready In season out of season to be ready to use

that Gift. 2 Tim 4:1-2. And once you receive your calling do it with all your heart to fulfill your calling. But be patient and let the Lord call you.

a singular vow. Note: A vow is a religious promise made to God, for the most part with prayer, and paid with thanksgiving. Vows were either of abstinence (Numbers 6, 30), or the devoting of something to the Lord, as sacrifices (Lev_7:16), or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children, his domestics, his cattle, his goods, etc.; and respecting the redemption of all these, rules are laid down in this chapter. But if, after consecrating these things, he refused to redeem them, they then became the Lord's property for ever. The *persons* continued all their lives devoted to the sanctuary; the *goods* were sold for the profit of the temple, or the priests; and the *animals*, if clean, were offered in sacrifice; and if not proper for sacrifice, were sold, and the proceeds devoted to sacred uses. This is a general view of the different laws relative to vows, mentioned in this chapter. Lev_7:16, Ecc_5:4-5.

for the Lord. Sometimes a person in his zeal for the Lord might wish to devote himself, or some of his family to His service, but as this would have unduly increased the number of those employed in divine service, while they were allowed thus to devote themselves, they were required also to redeem themselves by paying an equivalent for the services in money. The generous spirit of self-dedication was thus cherished and yet restrained at the same time (Young).

Persons (souls). Heb. nephesh, +Gen_12:5.

thy estimation. or, thy valuation. lit. arrangement, ordering; this was according to the probable value of the person's services and position, and was expressly defined to prevent an exorbitant overcharge on the one hand, or a rash vow on the other (Young). Jer_22:13, +*Luk_10:7.

Vs 3-8 What based on age is the worth of a person as to value, Probably based on the persons ability to work. Shekels about a days wage or 0.65 cents

(Magee) When a person was dedicated by a vow to God, it did not mean that individual must serve in the tabernacle—that was the peculiar service of the Levites. A redemption price could be paid for the person which would relieve him of that service. This is called the commutation price of the person.

A man between the ages of twenty and sixty was of greater value because of the amount of work he could do. The labor value seemed to be the standard of evaluation. A male in the prime of life could render the most service. "By thy estimation" meant that which was the current value among the people.

The labor value of a female would be less, but the important feature is that a female could be devoted to God. I think this makes it clear that the daughter of Jephthah was not offered as a human sacrifice but remained unmarried and was vowed to God.

Hannah brought little Samuel to the temple as a thanksgiving offering to God in payment of her vow. She said, (1Sa 1:27-28). She kept her vow.

Vs 13 Redeem it here is **gâ'al** Isa 59:20 as Jesus is our Redeemer.

A primitive root, to *redeem* (according to the Oriental law of kinship), that is, to *be the next of kin* (and as such to *buy back* a relative's property, *marry* his widow, etc.): - X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk (-man), purchase, ransom, redeem (-er), revenger.

So an additional 20% was added to the estimation

Vs 14 Sanctify Josh 5:15, Gen 2:3, Zech 8:3

Vs 15 same as vs 13

Vs 16 Homer about 86 Gal.

Vs 18 basically prorate depending on how long until the Jubilee

Vs 25 to the shekel. Note: A standard shekel; the standard being kept in the sanctuary, to try and regulate all the weights in the land by. 1Sa 2:3, Pro 16:11, Isa 26:7,

CONCERNING THREE THINGS WHICH ARE THE LORD'S APART FROM A VOW

Vs 26-27 The firstborn of both man and beast were already claimed by the Lord and could not be devoted to the Lord in a vow. God insisted that His rights be observed.

Vs 28-29 The second classification of things which could not be devoted in a vow was that which was already pledged in a vow to God. In Joshua we learn that Jericho was devoted to God for destruction. Because Achan took of that which God had told them they should utterly destroy, Achan was destroyed (Josh. 6 and 7).

Vs 30-33 The tithe was the third thing which already belonged to God and could not be pledged in a vow.

Vs 34 This verse concludes the Book of Leviticus and sums it up. It also reveals that chapter 27 is not an addendum but part and parcel of the thinking of God for man under law.

The believer can be thankful for the grace of God in this day. (Tit 2:11-14)