

LEVITICUS: KEEPING CLEAN AND GROWING UP

House Rules for God's Infant Children

Acknowledgement: see "further reading" 1)

Leviticus 1-27	Introduction-Overview (2 sessions)
Leviticus 1-7, 16	Offerings (2 sessions)
Leviticus 8-10	Priesthood
Leviticus 11-16	Clean and Unclean
Leviticus 17-27	Become a Holy Nation

Introduction and Overview

1. The story of the world
 - Genesis 1 and the Lord's Prayer
 - Maturity, glory
 - Sin and redemption
2. God - forms a people – Gen 12–Ex 19
 - gives them laws – Ex 20–Num 10
 - brings them into the land – Num 10–Josh 24
3. God comes to live with this people – Exodus 29.43-46
 - the tabernacle
 - like Eden
 - order – new world, animals, Adam, fall (Ex 25-40; Lev 1-7; Lev 8-9; Lev 10)
 - Spirit (Ex 31.3)
 - New creation (7 speeches, Ex 25-31; 7x "as LORD commanded in 40.16-33 with gen intro in v.16 and conclusion in v.33)
 - 1st day, 1st month – Ex 40.2, 17
 - Gen 2.9, 3.22 // Ex 25.31-35 – garden, trees
 - Gen 3.8 // Lev 26.12, Dt 23.14 – God walks
 - gold and onyx – Gen 2.11-12 and Ex 25.7, 11 etc
 - guard and serve – Gen 2.15 // Num 3.7-8, 8.26, 18.6-7
 - Moses finished – Ex 40.33b, cf Gen 2.2
 - like a portable Sinai
 - mountains in the Bible – places where
 - God comes to meet people
 - he reveals his glory and will
 - covenant is made / renewed by sacrifice
 - zones in the Bible
 - inner zone (garden) like top of the mountain
 - middle zone (land) like halfway up the mountain
 - outer zone (world) like below the mountain
 - applying this to the tabernacle
 - spaces – Holy of Holies, Holy Place, Courtyard
 - materials – gold, silver, bronze, earth
 - people – High Priest, Priests, People (see ch. 21)
 - the layout of the tabernacle

4. Where Leviticus fits in

- Exodus is where to worship and Leviticus is how to worship
- Place in story – Ex 40.17 and Num 1.1
- Change of priesthood (Ex 32-34) and change of law; new sacrifices; only priests may offer now
- God has drawn nearer – what that means and requires ...

5. Author and date of Leviticus

- God

“The LORD said to Moses ...” c.45x

“The LORD said to Moses and Aaron ...” 4x

“The LORD said to Aaron ...” 1x

“Leviticus, more than any other OT book, claims to be a divine word for humanity” (Kaiser)

- through Moses: 2 Chron 23.18, 30.16, 35.12; Matthew 8.2-4; Luke 2.22; Romans 10.5

6. So what IS Leviticus?

- a) God produces a family in the creation-redemption act of the Exodus and then a new chapter in that family's life begins with the construction of the tabernacle. God moves in with his family and his nearer presence is dangerous life and demanding blessing. So God gives the book of Leviticus. In (terrifying) love he says, "now that we're living together, you need to be clear about a few things." Thus we have ...

Leviticus: house rules for God's infant children

and as they followed those rules they would grow up to be like their father - in loving holiness and holy love. And God would take them through adolescence to mature glory.

Leviticus is not “how to be saved”, nor stating that all God's people will always be “under Leviticus,” but rather giving rules to children which reflect the father's character and shape the children.

- b) Leviticus is about sustaining relationship with God now that, in his holiness, he has drawn closer
- keeping things clean and tidy
 - and sweet-smelling (1.9, 13, 17, 2.9, 3.5)
 - not touching what you've been told not to touch
 - learning to distinguish
 - growing up into the father's character

More about God's holiness

God is “set apart in dangerous beauty” and this is his holiness. His holiness has aspects of

- majestic otherness, unapproachableness, transcendence
- intense moral purity – loving righteousness and hating wickedness
- sheer and utter, infinitely dazzling goodness

We can think of this in two main ways – God's “zonal holiness” and his “character holiness”. *Of course*, these two are one in his perfect life but God can bring home one or other of these aspects to humans at different times.

Leviticus is full of God's holiness (“holy” and “holiness” and “be holy” and so on occur 150x in the book). In coming and living closer to his people in the book of Leviticus God emphasizes first his “zonal holiness,” making sure that his children realize the intensity of his dangerous purity and otherness. This is in the foreground in the first 16 chapters of the book. And then, once his children have understood how they are to “keep their distance” and show proper respect for God, the Lord reveals more of his “character holiness” in requiring his people to become more and more like him in the sheer goodness of his love and righteousness. This comes more into focus in the last 11 chapters of Leviticus.

God is “set apart”. He is the intensely powerful centre of things. Or, to change the image, he is the danger zone behind the curtain. He alone is holy in himself. All other things are holy so far as he sets them apart – puts them in a special relationship to himself. Thus, in the Bible we have, for example, holy ground, holy assembly, holy sabbath, holy place, holy oil, holy year of jubilee, holy vessels, holy bread, holy city.

Think of the zones as hyper-holy, super-holy, really-holy, holy, and common. There are spaces, objects, foods, times, and people at different levels of holiness. God “consecrates” or “sanctifies” these, making them set apart for himself. In order to have legal access to these things and to be protected when in contact with them then a person needs to have been “sanctified” or “consecrated” to the right level. (Consecration happens by God’s claim and declaration, by sacrifice, oil, blood, washing, dressing, etc.)

If people go where they shouldn’t or touch what they shouldn’t then it’s as though they have “sanctified” or “consecrated” themselves – they are in the “holy zone” but without God’s permission or protection. And that is *very* dangerous. They need to be “de-sanctified” to get them out of the danger zone.

Some verses which show this sort of “system” in play:

- Outside of Leviticus: Ex 19.23-24, 29.33, 37, 30.26-29, 32ff; Num 1.51, 53, 3.10, 38; Deut 22.9
- Leviticus 6.18, 27, 8.10-12, 35, 10.2-9, esp. 15.31, 16.12-13

God’s holiness is often related in the Bible to his glory. God’s glory is his “radiant perfection.” To be closer to God is to reflect this “radiant perfection” and thus to move from “one degree of glory to another.” But since God is the God of holiness – “set apart in dangerous beauty” – then we can only be “glorified” by being “sanctified”. We see this in various places:

Ex 29:43 "I will meet there with the sons of Israel, and it shall be **consecrated** by My **glory**."

Lev 10:3 Then Moses said to Aaron, "It is what the Lord spoke, saying, 'By those who come near Me I will be treated as **holy**, And before all the people I will be **honored**.'"

Isa 6:3 And one called out to another and said, "**Holy, Holy, Holy**, is the Lord of hosts, The whole earth is full of His **glory**."

Ezek 28:22 and say, "Thus says the Lord God, "Behold, I am against you, O Sidon, And I shall be **glorified** in your midst. Then they will know that I am the Lord, when I execute judgments in her, And I shall manifest My **holiness** in her."

Heb 2:10 For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. 11 For both He who sanctifies and those who are sanctified are all from one [Father]; for which reason He is not ashamed to call them brethren

Heb 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "You are My Son, Today I have begotten You";

Other relevant references include: Ex. 28:2, 29:43; Deut. 26:19; 1Chr 16:10 (and 1 Chr 16:35; Ps 105:3; Ps 106:47); 1Chr 16:29 (and Ps 29:2); 2Chr 26:18; Psal 63:2; Isai 41:16, 55:5 (and 60:9), 58:13, 60:13, 63:15; Jer 17:12; Eph 5:27; Rev 15:4

Finally, we can tell the story of the world in terms of God taking it from “one degree of glory to another” by making it “holy”. God starts with a “clean” world (not sinful but not yet zonally as holy as it could be) and ends with a glorious world. [“Clean” is not the same thing as “holy”. “Clean” means “OK to function at your level of holiness” and in the Levitical system people can become unclean in various ways, many of which are not about “sin” at all.] It goes something like this:

Holiness and redemptive history

God is holy. He makes all things clean. He makes one holy place (the holy mount Eden) and one holy time (the sabbath) and humankind in his image.

Image goes with glory and glory goes with holiness and, in any case, if humans are like God and God is holy then humans are holy. Young holy. Priests not high priests. Given access but not complete access.

Adam behaves like a High Priest when he was only a normal priest. He goes behind the curtain, touches what should not have been touched, offers strange fire and glorifies himself. This makes him “holy” in a zonal sense and so, unclean as he is, through having touched the crawling death-thing, he dies and is banished from the camp.

The ground is cursed in relation to humans and so now, instead of a clean world with a holy space and a holy time which are meant, through the maturing obedience of the young priest (who will one day be robed in further and more glorious consecration) to spread to all space and all time, now we have a dirty world and a banished and disgraced priest and very little holiness.

Wherever God appears there is holiness. And God intends that holiness (the glory of the Lord) will cover the earth one day. So God cleans up here and there and consecrates/sanctifies here and there. And he does so in order for there to be a space and time in which a new young priest could serve.

That new young priest served obediently. Through what he suffered he was perfected. Unlike the first Adam, this one did not consecrate himself to be a high priest. He simply did what he was told – spreading cleanness and life and growing in glory and holiness until he was qualified to be high priest – “holy, innocent, unstained, separated from sinners, and exalted above the heavens”.

His once for all, could-not-be-more-complete sacrifice of himself cleaned the whole world. And now the world is to be sanctified – progressively consecrated and glorified so humankind is holy as God is holy and so that earth is holy as heaven is holy. The Holy Spirit hovers over the nations and breathing gospel breath spreads the knowledge of the glory of the Lord as the waters cover the sea. The kingdom of God rock grows to become a mountain which fills the whole earth. The people of God are taken from one degree of glory to another, transformed into the image of the Lord from the Spirit. The “contagion” of holiness spreads, the temple fills the city and the city the land and the land the earth. The leaven fills the whole lump. The horses’ bells shall be inscribed with “Holy to the LORD”. And every pot in Jerusalem and Judah shall be holy to the Lord.

Back to Leviticus ...

- c) So Leviticus gives laws enabling the people to clean up and grow up. They must ...
 - 1. recognize cleanness, keep themselves and other things clean, and clean up when unclean – this is largely what Leviticus 1-16 is about
 - 2. live more like their loving and pure father – this is largely what Leviticus 17-27 is about

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## Contents of Leviticus

- a) Twelve key paragraphs which give a taste and sense of the whole book:

- 1.3-9 – the procedure for the ascension offering
- 5.13-16 – the reparation offering
- 9.22-24 – the inauguration of tabernacle service
- 10.1-3 – Nadab and Abihu
- 10.10-11 – making distinctions
- 11.41-47 – closing verses about unclean foods
- 16.32-34 – closing verses about the day of atonement
- 17.11-12 – the life is in the blood
- 18.2-5 – the demand for obedience
- 19.1-2, 18 – be holy as the LORD is holy
- 20.22-26 – obedience, distinctions, holiness
- 26.40-46 – covenant restoration after disobedience

- b) broad outline:

- 1-7 Offerings
- 8-10 Priesthood
- 11-16 Clean and unclean
- 17-27 Become a holy nation

- c) more detailed outline – see next page

## **The Leviticus Alphabet**

An overview of the contents of Leviticus - with thanks (and apologies) to the Fellowship Group.

As in the children's game: **When I went to Leviticus I saw ...**

### ***Offerings: 1-7***

- 1 - A - Ascending up to God offering
- 2 - B - Bow to God in tribute offering
- 3 - C - Come and eat in peace offering
- 4 - D - Danger over in sin offering
- 5 - E - Ending guilt in trespass offering
- 6 - F - Further detailed rules for offerings
- 7 - G - Going on with rules for offerings

### ***Priesthood: 8-10***

- 8 - H - How to become a priest
- 9 - I - Inaugurate the tabernacle system
- 10 - J - Judgment on Aaron's sons

### ***Clean and unclean: 11-16***

- 11 - K - Kosher food
- 12 - L - Little 'uns – cleaning up after them
- 13 - M - Mouldy bodies and clothes
- 14 - N - New start from leprosy, but what about your house?
- 15 - O - Outflows and overflows
- 16 - P – Purification-Propitiation Day

### ***Become a holy nation: 17-27***

- 17 - Q - Quit remote sacrifices and don't eat blood
- 18 - R - Ruinous practices, forbidden sex
- 19 - S - Special people, special life
- 20 - T - Taking chapter 18 further
- 21 - U - Unclean priestly actions, unfit priestly bodies
- 22 - V - Valid holy eating, void animal offering
- 23 - W - Wahay! Festivals!
- 24 - X - Execute blasphemers (+ lamp, bread, and eye for eye)
- 25 - Y - Years – Sabbath and Jubilee
- 26 - Z - Zones of blessing, zones of curse
- 27 – Redemptions

## Leviticus in the New Testament – some leads

|              |                                            |
|--------------|--------------------------------------------|
| 3.17         | Acts 15.20, 29                             |
| 4.14         | Heb 10.6                                   |
| 5.11         | Luke 2.24                                  |
| 6.16, 26     | 1 Cor 9.13                                 |
| 6.23         | Heb 13.11                                  |
| 7.6,15       | 1 Cor 10.18                                |
| 7.12         | Heb 13.15                                  |
| 8.15, 19     | Heb 9.21                                   |
| 9.7          | Heb 5.3, 7.27                              |
| 10.4ff       | Acts 5.6, 10                               |
| 10.6         | Matt 26.65                                 |
| 10.9         | Luke 1.15                                  |
| 11.1-47      | Acts 10.14                                 |
| 11.2         | Heb 9.10                                   |
| 11.4         | Matt 23.24                                 |
| 11.21ff      | Matt 3.4; Mark 1.6                         |
| 11.25        | Heb 9.10                                   |
| 11.44-45     | 1 Peter 1.16                               |
| 12.3         | Luke 1.59, 2.21-22; John 7.22; Acts 15.1   |
| 12.3, 6      | Luke 2.22                                  |
| <b>12.8</b>  | <b>Luke 2.24</b>                           |
| 13.45-46     | Luke 17.12                                 |
| 13.49        | Matt 8.4; Mark 1.44; Luke 5.14, 17.14      |
| 14.2-3       | Luke 17.14                                 |
| 14.2-32      | Matthew 8.4; Mark 1.44; Luke 5.14          |
| 14.4         | Heb 9.19                                   |
| 15.18        | Heb 9.10                                   |
| 15.25        | Matt 9.20                                  |
| 16           | Rom 8.3                                    |
| 16.2         | Heb 9.7                                    |
| 16.2-3       | Heb 6.19                                   |
| 16.3         | Heb 9.13                                   |
| 16.4         | Heb 10.22                                  |
| 16.6         | Heb 5.3, 7.27                              |
| 16.12        | Heb 6.19; Rev 8.5                          |
| 16.13-15     | Rom 3.25                                   |
| 16.14        | Heb 9.7, 13                                |
| 16.15        | Heb 6.19, 7.27, 9.7, 13, 10.4              |
| 16.21        | Heb 10.4                                   |
| 16.27        | Heb 13.11                                  |
| 16.29        | Acts 27.9                                  |
| 16.34        | Heb 10.3                                   |
| 17.7         | 1 Cor 10.20                                |
| 17.10-14     | John 6.53; Acts 15.20, 29                  |
| 17.11        | Heb 9.13, 22                               |
| <b>18.5</b>  | <b>Rom 10.5; Gal 3.12</b>                  |
| <b>19.12</b> | <b>Matt 5.33</b>                           |
| 18.5         | Matt 19.17; Luke 10.28; Rom 2.26, 7.10     |
| 18.6-18      | Acts 15.20                                 |
| 18.7-8       | 1 Cor 5.1                                  |
| 18.16        | Matt 14.3-4; Mark 6.18                     |
| 18.22        | Rom 1.27                                   |
| 18.26        | Acts 15.20                                 |
| <b>19.2</b>  | <b>1 Peter 1.16</b>                        |
| 19.2         | Matt 5.48                                  |
| 19.12        | Matt 5.33                                  |
| 19.13        | Matt 20.8; Heb 9.10; James 5.4             |
| 19.15        | John 7.24; Acts 23.3; James 2.8-9; Jude 16 |
| 19.16        | Luke 10.29                                 |
| 19.17        | Matt 18.15; Luke 17.3                      |
| <b>19.18</b> | <b>Matt 5.43; 19.19; 22.39; Mk</b>         |

|              |                                                             |
|--------------|-------------------------------------------------------------|
|              | <b>12.31, 33; Luke 10.27; Rom 13.9; Gal 5.14; James 2.8</b> |
| 19.18        | Rom 12.19                                                   |
| 19.23-25     | Luke 13.7                                                   |
| 19.32        | 1 Tim 5.1                                                   |
| 19.33-34     | Luke 10.29                                                  |
| 19.34        | Matt 5.44, 22.29                                            |
| 20.7         | 1 Peter 1.16                                                |
| 20.9         | Matt 15.4; Mark 7.10                                        |
| 20.10        | John 8.5                                                    |
| 20.13        | Rom 1.27                                                    |
| 20.21        | Matt 14.3-4                                                 |
| 20.26        | 1 Peter 1.16                                                |
| 21.9         | Rev 17.16                                                   |
| 21.9         | Rev 18.8                                                    |
| 21.10        | Matt 26.65                                                  |
| 22.10        | Matt 7.6                                                    |
| 23.8         | Luke 23.56                                                  |
| 23.15-21     | Acts 2.1; 1 Cor 16.8                                        |
| <b>23.29</b> | <b>Acts 3.23</b>                                            |
| 23.34        | John 7.2                                                    |
| 23.36        | John 7.37                                                   |
| 23.40        | John 12.13; Rev 7.9                                         |
| 23.40        | Rev 7.9                                                     |
| 24.5-9       | Matt 12.4; Mark 2.26; Luke 6.4                              |
| 24.7         | 1 Cor 11.24                                                 |
| 24.14        | Acts 7.58; Heb 13.13                                        |
| 24.16        | Matt 26.65-66; Mark 14.64; John 10.33, 19.7; 2 Tim 2.19     |
| 24.17        | Matt 5.21                                                   |
| <b>24.20</b> | <b>Matt 5.38</b>                                            |
| 25.10        | Luke 4.19                                                   |
| 25.35-36     | Luke 6.33-35                                                |
| 25.43        | Eph 6.9; Col 4.1                                            |
| 25.53        | Col 4.1                                                     |
| 26.4         | Acts 14.17                                                  |
| 26.11-12     | Rev 21.3, 7                                                 |
| <b>26.12</b> | <b>2 Cor 6.16</b>                                           |
| 26.21        | Rev 15.1, 6                                                 |
| 26.41        | Acts 7.51                                                   |
| 26.42        | Luke 1.72-73                                                |
| 26.46        | Gal 3.19                                                    |
| 27.30        | Matt 23.23; Luke 11.42                                      |

## Leviticus 1-7 & 16: OFFERINGS / SACRIFICES

Much of what follows is heavily dependent upon J.B. Jordan – see further reading 1)

### 1. What are offerings?

- “Near-bringsings”
- Rituals (dense dramatizations of stories which help us understand *and* which make things happen – the fact that there are “sevens” all over the rituals is a way of saying that they bring about “new worlds”). There are rituals to set things up, rituals to keep things going, and rituals to put things right.)
- Food for God – 21.6, 22 (maybe even “food-offering” is the way to translate one of the main words for these sacrifices – as the ESV does. The word is *ʾiššeh* and is used in 1:9, 13, 17; 2:2, 3, 9, 10, 11, 16; 3:3, 5, 9, 11, 14, 16; 4:35; 5:12; 6:17, 18; 7:5, 25, 30, 35; 8:21, 28; 10:12, 13, 15; 21:6, 21; 22:22, 27; 23:8, 13, 18, 25, 27, 36, 37; 24:7, 9. Some offerings which are burned are not called *ʾiššeh* (sin-offerings); and some *ʾiššeh* are not burned – e.g. wine offering of Num 15.10).
- Sacrifices – things slaughtered
- Acts of God *and* the worshipper
- A meeting place with God

### 2. What were the offerings of Leviticus doing? Who were they for?

Remember: ***household rules for God’s infant children***

This was a system given by God to those whom he had already saved which was designed to enable the holy Father-God and his messy Israel-children to live happily together and to shape those children into the character and conduct of their Father.

With regard to dealing with sin, this only “worked” because of the coming work of Jesus which both

- provided the foundation for the saving of the people at the Exodus
- “paid for” the “free” gifts of forgiveness and restoration through the sacrificial system

It was deliberately designed to point to and illustrate the coming work of Jesus

It couldn’t “work” in itself either to make people God’s children or to “pay for” the “free” gifts of forgiveness and restoration for those who were God’s children because sacrificing animals acts as a picture-system and a holding-operation rather than as an effective means of atonement. An animal make take my “punishment” but it can’t take my sinfulness. Only a person can do that.

### 3. The offerings of Leviticus – the basics

There were 5 major offerings:

1. Ascension – giving up self to God and being accepted by him
2. Tribute – returning God’s gifts to him (now “processed”) by way of tribute / homage
3. Peace – a fellowship meal with God
4. Sin – dealing with the mess that sins of wandering have made of God’s dwelling-place
5. Trespass – dealing with serious sins of having violated God’s special things

The “theological” sequence of the offerings runs like this:

1. Trespass – things to be dealt with before *even thinking about* tabernacle dealings with God
2. Sin – cleaning up the mess you’ve made and opening the way to God
3. Ascension – offering your whole self, as dead and raised, to God
4. Tribute – along with Ascension, acknowledging God’s worth and giving honour to him
5. Peace – enjoying a fellowship meal with God

Other connections:

Three “voluntary” offerings – ascension, tribute, peace (these existed before the tabernacle)  
Three sacrifices which “make atonement” – ascension, sin, trespass  
Four offerings which make a “pleasing aroma” – ascension, tribute, peace, sin  
Two offerings which always go together – ascension and tribute  
Two others which are strongly connected – sin and trespass (7.7)

### a) Ascension Offering *‘ōlâ* (1.1-17, 6.8-13)

Going-up to God and being accepted into his life.

Procedure:

1. Offerer brings bull or male goat or male lamb or pigeon or turtle dove (birds male or female) “before the LORD”. A “son of the herd”. Without blemish
2. Offerer presses hand on the animal – identifying with it, “confessing,” transferring liability to death
3. Offerer kills the animal – the animal receives the offerer’s death. It dies in the place of the offerer as substitute bearing punishment. This “makes atonement”. In general terms this means that it “deals with disruption in God-human relations” But *how* does death of animal do this?
  - the meaning of the word (*kipper*)
    - cover
    - cleanse
    - ransom
  - the effect of having made atonement (depends on which offering):
    - establishes holiness (consecrates)
    - restores cleanness (cleanses)
    - deepens relationship
4. Priest dashes blood against altar – the blood is displayed so that God can see it. Blood represents life (Lev 17.11, 14; Hebrews 9.22) and so blood poured out and displayed is manifest death.
5. The altar is like a holy mountain – it’s the meeting place between God and humans
6. Offerer skins the animal (the priest gets to keep the skin)
7. So now the offerer can meet God – the death of animal and the presentation of blood have put things right in the sense that the offerer’s unacceptability has been dealt with. What remains is the need to be cut up, be cleansed, and actually ascend into the life of God. This is God’s dismembering and reconstituting (take us apart and put us back together) work.
8. Offerer cuts up the animal into four groups of pieces (Hebrews 4.12-13)
  - head - pure outer part
  - fat - pure inner part
  - entrails - defiled inner part (inward defilement)
  - legs - defiled outer part (outward defilement)
9. Priest puts wood on altar to bring up the fire of God's presence. The fire on the altar is God *and* the smoke into which the animal is transformed is the cloud-presence of God.
10. Priest puts the clean and best parts - head and fat - on altar without washing them (Christ the head, and Christ the fat goes up first?).
11. Offerer cleanses entrails and legs by washing them (we’re washed in baptism)
12. Priest puts washed entrails and legs onto the fire to follow the head and fat (we’re joined to Christ and ascend with him).
13. So the offerer is taken into the life of God (is “eaten” by God) and God loves and accepts this – it’s a pleasing aroma to him.

### b) Tribute Offering *minhâ* (2.1-16, 6.14-23, 23.13-14)

Acknowledging God’s worth and claim by giving back to him what he has first given to us.

1. This is a grain offering – there are 6 different kinds:
  - a. Uncooked fine flour – 2.1-3
  - b. Cooked in oven – unleavened loaves – 2.4
  - c. Cooked in oven – unleavened wafers – 2.4

- d. Baked on griddle – 2.5-6 (and see 6.19-23 – the priests’ tribute offering which is wholly burned)
  - e. Cooked in a pan – 2.7-10
  - f. Roasted with fire (offered at firstfruits – 2.14-16 and 23.13-14)
2. It is put on top of the ascension offering which it normally accompanies
  3. It is broken up into a part for God (the “memorial” part) and a part for the priests
  4. The “memorial” part reminds God – see chapter 24 for more on this sort of idea
  5. Oil and frankincense is added. This is so that the tribute offering as a whole becomes a sort of “Holy Place” on top of the altar. (These three items are in the Holy Place – the bread (Table of Bread of the Presence); the oil (lampstand); and the incense (golden altar of incense). Thus the ascension offering goes up to God “through” the Holy Place of the tribute offering.
  6. No leaven or honey (apart from in firstfruits tribute offering – see 2.12 and 23.17). (Leaving behind old stuff and not yet arrived at fullness of new?)
  7. Always salt – 2.13 – saying something about the permanence of this homage to God

### c) Peace Offering *zebah šělāmîm* (3.1-17, 7.11-34, 19.5-8)

The privilege and joy of sharing a covenant meal in fellowship / communion with God. (Deut 27.7; 1 Chron 29.9)

When you see the word “sacrifice” in the OT then it *usually* is talking about this.

1. This is an animal offering – can be male or female (birds not mentioned). Accompanied by unleavened and leavened cakes/loaves – 7.12-13.
2. There are three types of peace offering – see 7.12-16
  - thank offering – must be eaten the same day
  - votive offering – may be eaten that day or the next
  - free-will offering – may be eaten that day or the next
3. The “fat” – i.e. the best bits – described in some detail - *must* go to God – 3.16
4. The priests have two parts (see 7.28-35)
  - *tʹnûpāh* - breast – waved before God – holy – then eaten by priest as meal with God
  - *tʹrûmāh* - thigh – given to priest – dedicated – then eaten by priest as meal with people
5. The people enjoy this meal with God – it is a fellowship meal and is to be shared with others.

### d) Sin offering *ḥattāʹt* (4.1 – 5.13, 6.24-30, 10.16-20, 16.1-34)

“Sins of wandering” make God’s dwelling place unclean and untidy so that he might move out. The sin offering deals with this problem and so opens the way to relate rightly to God again.

1. What are “sins of wandering”?
  - a. different from “high-handed sin” (Num 15.22-30) – sins of wandering are sins of weakness, confusion, general fallibility
  - b. sin which “happens”
    - i. you don’t know it’s wrong
    - ii. you know it’s wrong but you don’t know you’ve done it
    - iii. you know you’ve done it but you’ve forgotten
    - iv. you sinned but with strongly reduced culpability
  - c. special case examples – 5.1-4
2. When you commit a sin of wandering then you stain something of God’s holy dwelling-place (the item or area you stain depends upon your level of holiness) and this means that the “doors” to God

are shut, that God is thinking about moving out. You need to open the doors with blood which removes the stain. But the blood which touches the altar to remove the stain is thereby made extra holy and the thing the blood comes from catches that holiness and thus must be brought back down to a less dangerous level of holiness. This is a “purification offering”.

### 3. Outline of 4.1 – 5.13 on the sin offering

- 4.3-12 – anointed priest - bull
- 4.13-21 – whole congregation – bull  
(Numbers 19 uses heifer for a special case of sin offering)
- 4.22-26 – leader – male goat
- 4.27-35 – commoner – female goat or female lamb
- 5.1-13 – four special cases and what to do
  - 5.1 – not testifying - sin under pressure
  - 5.2 – animal uncleanness - think about it later
  - 5.3 – human uncleanness – think about it later
  - 5.4 – making thoughtless promises / oaths
  - 5.5-13 – what you do about it
    - lamb, 5-6
    - birds, 7-10
    - flour, 11-13

### 4. Notes on the procedure

- a. zones – see above for the animals offered and see vv 6-7, 17-18 / 25, 30, 34 for where the blood is applied
- b. putting blood
  - i. in front of the veil and on horns of the golden altar (3-21)
  - ii. on the horns and base of the bronze altar (22-35)  
is a way of “opening the door” to the next area in.  
The sin offering, that is, opens the way to God by dealing with the stain of sin.
- c. horns of the altar – extremities of the person / mountains
- d. 5.7, 11 – the poor can give other things. It’s not that these sacrifices have power *in themselves*.

## e) Trespass Offering *’āšām* (5.14 – 6.7, 7.1-10)

Serious violations. The trespass “crosses over and violates the boundaries that set apart the holy things” of the Lord. (Gorman). The trespass offering gets us to square 1. Conceptually it takes place outside the tabernacle.

### 1. Outline

- 5.14-16 Case 1: sinning in relation to God’s property – holy things; wandering away. (e.g.s – spending some tithe; letting an excluded person have some peace offering)
- 5.17-19 Case 2: sinning how? Comes to feel guilty about something but he doesn’t know what he has done. When he feels guilty - underlying troubledness. Unidentified intentional sins – Ps 19.13, Job 1.5
- 6.1-7 Case 3: sinning by lying to God; high-handed. Ex 22.10-11 – an oath is made but *then* he lies. Uses God’s name and harms neighbour with it. (e.g.s – Adam, Achan, Ananias and Sapphira)

- 2. By feeling guilt, confessing sin and offering trespass offering the serious violation is reduced to a “sin of wandering” that can then be dealt with. This gets a person to square 1. It’s the sacrifice before all others. It makes all the others possible.
- 3. It’s the male lamb that must be offered. Jesus is not the bull or goat or ewe of God
- 4. Some NT associations:
  - a. Matt 5 – don’t bring your gift until
  - b. Matt 6 – forgive us our trespasses (debts)
  - c. Hebrews 10.1-9
    - i. there’s consciousness of sin
    - ii. bulls and goats can’t do the job (lamb not mentioned)
    - iii. other 4 offerings can’t do it – see Ps 40.6
      - 1. sacrifice (= peace offering)
      - 2. offering (= tributes offering)

3. ascension offering
  4. sin offering
  - iv. what's needed is Jesus the trespass offering lamb – the foundational offering
5. But note that the fact that you can offer money instead of the male lamb of the trespass offering if want shows that the OT trespass offering did not itself really deal with sin.

### Summary

| <i>Name</i>        | <i>Other names</i>                   | <i>Hebrew name</i>   | <i>Main refs in Lev</i>                  | <i>Comment</i>                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|--------------------|--------------------------------------|----------------------|------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Ascension offering | burnt / whole burnt offering         | <i>ʿōlā</i>          | 1.1-17<br>6.8-13                         | Unblemished male animals as substitute for the offerer receive the offerer's death. They are then cut up and wholly (apart from the skin) sent up to God in an act of the offerer's commitment/self-giving. The offerer is accepted by God and "incorporated" into his life.                                                                                                                                                                        |
| Tribute offering   | grain /cereal / meal / meat offering | <i>minḥâ</i>         | 2.1-16<br>6.14-23, 23.13-14              | A grain offering which accompanies the ascension offering, has oil and frankincense on it, is usually unleavened and unhoneeyed and is always salted. It is broken up, the portion which is burned is a reminder to God and the rest is usually eaten by the priests. This is a gift to God of what he has first given and gives honour to God.                                                                                                     |
| Peace offering     | fellowship offering                  | <i>zebah šĕlāmîm</i> | 3.1-17<br>7.11-34, 19.5-8                | Male or female animals are slaughtered and then the best parts (fat) go to God, breast and thigh to the priests and the remainder is eaten by the offerer and others as a fellowship meal with God. There are three types – thanksgiving, votive, and free-will.                                                                                                                                                                                    |
| Sin offering       | purification offering                | <i>ḥaṭṭāʾt</i>       | 4.1 – 5.13<br>6.24-30, 10.16-20, 16.1-34 | "Sins of wandering" make God's dwelling place unclean and untidy so that he might move out. The sin offering deals with this problem and so opens the way to relate rightly to God again. All the sacrificial animals are used ( <i>except</i> the male lamb – which is reserved for the trespass offering). The animal used depends upon the holiness level of the person who has sinned and its blood is applied according to the same criterion. |
| Trespass offering  | guilt / reparation offering          | <i>ʾāšām</i>         | 5.14 – 6.7<br>7.1-10                     | God's space and property have been violated by serious sin for which atonement cannot be made. But confession of sin and the trespass offering "pay God back" so that the sin is "reduced" to the sort that the sin offering can deal with. Only a male lamb may be offered but money can be given instead.                                                                                                                                         |

## **Chapter 16 – Purification-Propitiation Day** - the day when “atonement is made to make you clean” v.30

What happened on the Day of Atonement?

*The offerings:*

1. bull as purification offering for HP and his house
2. male goat as purification offering for the people
3. live male goat into the wilderness
4. ram as ascension offering for HP (and his house)
5. ram as ascension offering for the people

*The order:*

1. Bring his own two animals (bull and ram)
2. Wash and get dressed
3. Get the three animals from the congregation (two male goats and a ram); (Q: relationship between v.6 and v.11?)
4. Cast lots to decide which job each of the two goats gets
5. Offer the bull as purification offering for himself and his house
6. Covered by incense cloud, apply blood in Holy of Holies (called the Holy Place in this chapter)
7. Offer male goat 1 as purification offering for the people
8. Apply blood in Holy of Holies (called the Holy Place in this chapter) - which atones for the Holy of Holies (called Holy Place in this chapter) (given the uncleanness, transgression and sin of the people); (Q: What is done separately to atone for the Holy Place (called "tent of meeting" in this chapter)?)
9. Atone for the Holy Place (called "tent of meeting" in this chapter) (given the uncleanness of the people)
10. Make atonement for the altar - both cleansing and consecrating it; (Q: which altar, the golden or the bronze? It looks more like the bronze for various reasons but in that case perhaps the golden altar has been dealt with in #8 above?)
11. Send male goat 2 into the wilderness with the people's iniquities, transgressions, and sins
12. Take off linen garments and leave them in the Holy Place (called the tent of meeting in this chapter). (John 20)
13. Wash and dress
14. Offer the two ram ascension offerings, one for himself (and his house) and one for the people
15. Send the purification offering fat up in smoke
16. Let the male goat 2 monitor back into the camp once he's washed his clothes and himself
17. Take the remains of the two purification offering animals (i.e. not blood, not fat) outside the camp and burn them
18. Let the man who does 17. back into the camp once he's washed his clothes and himself.

This way atonement is made for

- High Priest (and Holy of Holies, which is called the Holy Place in this chapter)
- Priests (and Holy Place, which is called "tent of meeting" in this chapter)
- Israel (and "altar" - assume bronze altar)

### **What are the sacrifices in the NT?**

Atoning sacrifice – the work of Jesus alone

Not-atoning sacrifice – we offer these

- ourselves – Rom 12, 2 Tim 4
- our money to support gospel work – Phil 4
- our praise – Heb 13
- our evangelistic endeavours / fruits – Rom 15.16
- our prayer – Acts 10.4, Rev 8

## Leviticus 8-10: PRIESTHOOD

Ex 25-40 – creation of a new world, a new garden  
Lev 1-7 – animals in the garden  
Lev 8-10 – the new Adam and his fall

(7x “as commanded” – 4, 9, 13, 17, 21, 29, 36; and 7 paras – Moses said (5), took (10), brought (14), presented (18), presented (22), took (30), said (31)).

### Chapter 8 – How to become a priest

The consecration / ordination of Aaron and his sons

Washing

Clothing

Anointing

- the tabernacle and articles
- Aaron
- this was to “consecrate” them – “set them apart as holy” (zones again)

Bull of sin offering

Ram of ascension offering

Ram of ordination

- blood on the extremities (4 corners, 4 horns)
- gifts for God and the portion for Moses

Oil and blood to set garments apart as holy

Eating and waiting

### Chapter 9 – Inauguration of the tabernacle system

The beginning of the Aaronic priestly work

a) 8<sup>th</sup> day - 12.3, 14.10, 23, 15.29, 22.27, 23.36 (and Gen 17.12, Luke 2.21, I Peter 3.20)

b) The order of the sacrifices:

Leviticus 8  
Leviticus 9  
Num 6:16-17  
Ezek 43:22-27  
2 Chron 29:20-36

|                    |                                                                     |
|--------------------|---------------------------------------------------------------------|
| Sin offering       | (emph on blood – clearing the way to God)                           |
| Ascension offering | (emph on flesh – being offered up to God)                           |
| Peace offering     | (emph on fat – giving the best to God and enjoying a meal with him) |

c) What is significant about this?

1. God's dealings with us have an order or sequence to them
  - atonement and justification
  - progressive sanctification
  - eternal fellowship in glory
2. The work of Jesus has this same order or sequence
  - his death deals with our sin
  - his resurrection / ascension is his being "set apart" in power
  - his return is for the marriage banquet with his people
3. Our worship should reflect this order or sequence:
  - confession of sin and gospel assurance
  - consecration to God through hearing the Word
  - communion with God in the Lord's Supper
4. And this order is that of the sequence of offerings above:
  - sin offering – the emphasis is on death for sin
  - ascension offering – the emphasis is on being given over entirely to the Lord
  - peace offering – the emphasis is on joyfully sharing fellowship with God
5. Expanding on this in terms of our worship services ...
  - "rituals" tell stories and get inside us

## **Chapter 10 – Judgment of Aaron's sons**

1. 9.22 – 10.3 – "Fire came out from before the LORD"

a) the glory of the LORD and God dwelling with his people

- Eden, Sinai, tabernacle, temple, Jesus, church

b) the fire of the LORD

- God as a consuming fire
  - fire warming and crowning or killing and consuming
- sacraments as the double-edged holy God drawing near (1 Cor 11)

c) the fall of the new humans

2. The priestly calling of 10.10-11 (Averbeck)

1. "Holy" versus "common" (v.10a) is concerned with the status of a person, place, or thing.
2. "Clean" versus "unclean" (v.10b) is a matter of their condition, whatever their status might be.
3. "Atonement" (v.17) is the primary focus of many of the sacrificial procedures for dealing with violations of boundaries or with transitions between the categories of holy and common or clean and unclean.
  - With regard to "clean" versus "unclean" the making of atonement was required for "cleansing" irregular or severe uncleanness (e.g., 12.6-8, 14.18-20, and 15.13-15, 25-30).
  - With regard to "holy" versus "common," atonement was required in "consecration" procedures for sanctifying persons, places, all things to make them "holy" (e.g., 8.15, 34, the tabernacle and the priests.).

**Leviticus 11-15: CLEAN AND UNCLEAN**  
(*tāhōr* and *ṭāmēʿ*)

1. Contents of Leviticus 11-15 and connections with the Genesis 3 curse (following Jordan)

**Chapter 11 – Kosher Food** (Gen. 3:14-15)

1. Land Animals, 2-8
2. Water Creatures, 9-12
3. Birds, 13-19
4. Swarming things with wings, 20-23
5. Uncleanliness from carcasses, 24-28
6. Swarming things on the earth, 29-31
7. Touch not, 32-38
8. Carcasses of clean animals, 39-40
9. Summary: Crawlers versus Holiness, 41-45

**Chapter 12 – Little 'uns – cleaning up after them** – Purification after childbirth (Gen. 3:16)

1. Male child, 2-4
2. Female child, 5
3. Purification rite, 6-8

**Chapter 13 – Mouldy bodies, mouldy clothes**

Identification of (*ṣāraʿat* - *tsara-at*) "leprosy" (Gen. 3:17-19)

Seven cases:

1. Swelling, eruption etc, 2-8
  2. Scaly skin disease, 9-17
  3. Boils, 18-23
  4. Burns, 24-28
  5. Scalp skin disease, 29-37
  6. Non-leprous spots, 38-39
  7. Non-leprous baldness, 40-44
- Expulsion of the leper, 45-46 (Gen. 3:24)  
Leprous garments, 47-59 (Gen. 3:21)

**Chapter 14:1-32 – New start from leprosy** - Cleansing from Leprosy (Gen. 3:21)

1. The rite of cleansing, 1-9
2. Sacrifice after cleansing, 10-32  
Notice the ear-thumb-toe triad in vv. 14 and 17

**Chapter 14:33-37 - ... but what about your house?** - Leprosy in Houses (Gen. 3:23)

1. Evaluation of house leprosy, 33-42
2. Destruction of leprous house, 43-47
3. Cleansing of healed house, 48-53
4. Summary of leprosy laws, 54-57

**Chapter 15 – Outflows and overflows** - issues from the "flesh" (Gen. 4:1)

- 1-2a – introduction  
2b-15 – abnormal / long-term male  
16-17 – normal / short-term male  
18 – sex – both  
19-24 – normal / short-term – female  
25-30 – abnormal / long-term female  
31-33 – conclusion

## 2. What's going on in this system?

### a) what it's not

- it's not a simple matter of "unclean" = "sinful" (see 21.1-3 as e.g. proof)
- it's not a matter of magic
- it's not a matter of health-rules

### b) what it is

- it is a system of symbols designed to educate and shape God's children to maturity by enabling them, like God, to "distinguish"
- Gen 1.4, 6, 18; Hebrews 5.14; Leviticus 10.10, 11.47, 15.31, 20.25-26

### c) God's way of schooling us is

- getting us to see the world the way he does
- and to relate to good and evil the way he does
- that is, he forms and transforms and reforms us by "knowledge"

## 3. The heart of the system: relationship to the Genesis 3 curse

The **curse** comes upon the **ground** and is the curse of **death**

Union with Satan or Union with God?

Satan and death or God and life?

## 4. In a little more detail:

### 11 – don't eat "Satan" foods

- things that are too closely associated with death
- because, like Satan, they "swarm"
- because, like Satan, they are too close to (crawl on / eat) the cursed dust
- because they don't separate themselves
  - by wearing shoes or armour
  - by being careful where they go
  - by processing what comes into them very carefully

### 12 – because of your union with Satan, your insides are unclean/dead so

- when your "life" comes out of you it defiles (dung doesn't – why not?) (Mark 7)
- what *should* come out of you – John 7:37-39
- you give birth to dead children

### 13-14 – "leprosy" is

- false glory – whiteness (Ex 4.6, Num 12.10, 2 Kings 5.27), shininess, sweat, heads and brows, fire-glory
- the appearance of death – Num 12.12, 2 Chron 26.19
- "leprosy" in the house (remember John 2, Mark 11, Mark 13)

### 15 – "issues" are

- what should be life (semen and blood) leaving the body
- but, because there is death deep inside, these things defile

## 5. Uncleaness laws in the New Testament

### a) what has changed?

- the world / ground has been cleansed (Acts 10, Hebrews 12)
- our insides have been cleansed by the work of the Spirit
- we are united to Jesus (who communicates life – touches lepers, bleeders, corpses)
- we have life inside us

### b) So

- food – Mark 7
- childbirth – 1 Tim 2
- leprosy – Matt 8, Rev 22
- issues – Heb 13, 1 Thess 4.4-5; Rev 12.11

## 6. More on eating

- a) eating has to do with acceptance / welcome / inclusion
- b) and with incorporation / identification / covenant union / relationship with sex

Clearly both of these are very important for understanding what is happening with

1. the peace offerings – chapter 3
2. the uncleanness laws – chapter 11

- c) other aspects of eating in the Bible include: - God's provision; Famine; Food which kills, food which makes alive; Celebration / joy; Victory; Sacrifice / judgment; Quantity and quality of food; Identity of the host?; Blessing / prosperity / satisfaction
- d) some important passages in the Bible which bring out some of these things are: Gen 1-3; Gen 14; Gen 18-19; Exodus 12, 15-16, 24, 32; OT feasts; Numbers 5; 2 Sam 9; Esther's feasts; Psalm 23; Song of Songs; Isaiah 25; Ezek 2, 39; Daniel 1; Belshazzar's feast; Jesus eating with "sinners"; Feeding of 5000; Luke 15.2, 16, 23; Last Supper and Lord's Supper; John 6 – feeding on Christ; Restoration breakfast – John 21; Eating in Acts; Galatians 2; Hebrews 13; Revelation 19

## 7. More on animals

- a) animals reveal God's glory (everything does)
- b) animals reveal God's glory – God is compared ... Ex 19.4; Hosea 5.14, 11.10 13.7-8; Isaiah 31.4-5

- c) animals and humans are connected
  - made on the same day
  - Adam names the animals
  - Gen 9 – animal 'murderers' are executed
  - Ex 20 – animals rest on the sabbath
  - Ex 22.29 – consecration of firstborn
  - sacrificial system – animals 'stand in' for humans
  - animals in the temple – 1 Kings 7.25, 29
  - other lessons - Proverbs 6.6, 30.24-33

- d) humans are to rule over animals - Genesis 1-2, Psalm 8

- e) the Fall took place by submission to / identification with the beast
  - inverting the order - believing / obeying the beast instead of God
  - perverting the relationship - idolatrous impulse
    - gods taking half or whole animal form (calf, goat etc)
    - wanting the power of beasts (bear, wolf etc)
    - bestiality a capital crime – Ex 22.19

- f) humans grow up in relation to animals

- animals are used as agents of judgement
  - humans made to look like beasts – clothed in skins (a mercy and a judgment)
  - Lev 26.22; Numbers 21.6; Deut 28.26; 2 Kings 2.24, 17.25; Ezek 5.17, 32.4
  - Locusts – Exodus, Joel, Revelation
- humans learn to distinguish through the animals – Leviticus 11
- humans are compared to animals:
  - Gen 49.7-12, Psalm 17.12, Isaiah 41.14; Hosea 4.16
  - Amos 3.12, Amos 4.1, Micah 2.12, Matthew 7.6 10.16, Philippians 3.2
- wicked humans, especially rulers, are beasts – Dan 4, Psalm 22, Luke 13.32
- redemption comes with / is seen in the killing of the evil beast and the restoration of dominion over the beasts

- foreshadowed in Samson, David, Daniel, Benaiah (II Sam 23.20)
  - subduing of the dragon
  - realised in Christ (Mark 1 – Adam or David ?)
  - echoed in the Christian / the church
  - Lev 26.6, Deut 8.15, Isaiah 11.6-9 35.9, Hos 2.18, Ezek 34.25
- the destruction of the beast is by head-crushing
    - Gen 3; Numbers 24.17; Judges 4.21, 5.26-27, 9.50-57, ch.16; 1 Sam 5.1-5, 17.49-51; 2 Sam 18.9, 20.21-2; Psalm 68.21, 74.13-14, 110.5-6; Hab 3.13; Romans 16.20

#### 8. Summary - the uncleanness laws

- reinforced the privilege of being set apart
- reinforced the calling to be set apart
- showed the deeper need for
  - the world to be cleansed
  - the curse to be removed / borne away
  - union with death to be replaced by union with life
  - the insides of a sinner to be renewed

## Leviticus 17-27: BECOME A HOLY NATION

Having given directions, in chapters 1-16 as to how his people were to keep things clean and tidy so that they remained in good relationship with Him (and set up the system within which those directions could be lived out), God now gives further directions to his people which will move beyond keeping them “safe and clean” to being more and more grown-up in loving holiness, like their loving and holy Father.

### **Selected observations:**

#### **Chapter 17 – Quit remote sacrifices and don’t eat blood**

After directions about the place of sacrifice (1-6), the LORD gives 4 sets of rules which apply to strangers as well as to Israelites:

17.7-9: against idolatry

17.10-12: against eating blood

17.13-16: against eating what has not had blood drained from it

18.1-28: against sexual immorality

Note that these relate to the decisions at the Council of Jerusalem in Acts 15

Before this time, could offer anywhere. Now God has drawn nearer.

#### **Chapter 18 – Ruinous practices, forbidden sex**

1-5 – God’s people are to be distinctive (v.5 is important in the NT)

6-23 – unlawful sexual relations

24-30 – the land “vomiting out” what is evil (see Rev 3)

#### **Chapter 19 – Special Special people, special life**

1. General observation about this section: the LORD’s intentions for his people flow from his own character and actions:

##### *I am the LORD:*

Lev. 18:5, 6, 21

Lev. 19:12, 14, 16, 18, 28, 30, 32, 37

Lev. 21:12

Lev. 22:2, 3, 8, 30, 31, 33

Lev. 26:2, 45

Num. 3:13, 41, 45

##### *I am the LORD your God:*

Lev. 18:2, 4, 30

Lev. 19:3, 4, 10, 25, 31, 34, 36

Lev. 23:22, 43

Lev. 25:55

Num. 10:10

Num. 15:41

##### *I am the LORD who sanctifies you:*

Lev. 20:8

Lev. 22:32

##### *For I am the LORD your God:*

Lev. 11:44

Lev. 20:7

Lev. 24:22

Lev. 25:17

Lev. 26:1

##### *I am the LORD your God, who has separated you:*

Lev. 20:24

2. The pattern in chapter 19

A = I am the LORD your God

B = I am the LORD

|    |   |       |
|----|---|-------|
| 1  | A | 2     |
| 2  | A | 3     |
| 3  | A | 4     |
| 4  | A | 5-10  |
| 5  | B | 11-12 |
| 6  | B | 13-14 |
| 7  | B | 15-16 |
| 8  | B | 17-18 |
| 9  | A | 19-25 |
| 10 | B | 26-28 |
| 11 | B | 29-30 |
| 12 | A | 31    |
| 13 | B | 32    |
| 14 | A | 33-34 |
| 15 | A | 35-36 |
| 16 | B | 37    |

3. In terms of applying OT law, we know:

1. the law revealed God's character and was holy, righteous, and good - Ps 19, 119, Romans 7.12, 14 etc
  2. the law pointed to the Lord Jesus Christ - John 1.45, 5.45-47, Acts 28.23
  3. the law was summarized as "Love God and love your neighbour" and this is still the summary of how God wants us to live - Matt 7.12, 22.35-40; Rom 13.8-10
  4. the way in which we keep particular OT laws has changed:
    - diet laws - Mark 7
    - sacrifice laws - Hebrews 7.27, 8.13
    - laws relating to priesthood, tabernacle/temple - Hebrews 7.12
    - land laws - Matthew 5.5, Matthew 21.43, Ephesians 6.1-3, Rom 4.13, 1 Peter 1.3f
    - separation laws (Jews and Gentiles) - Ephesians 2.14, 2 Cor 6.17-18. etc.
  5. the law was given to help equip NT believers for godly living – 2 Tim 3.16
4. look at the range of matters covered in the laws of Leviticus 19 - details of life (vv.17-18 striking)
5. the prohibition on mixtures:
- mixtures are holy
    - cherubim – different faces / animals yoked in pulling God's chariot
    - the garden of the tabernacle – pomegranates, olive, lilies
    - Deut 22.9
    - the fabric of the tabernacle – Ex 26.1, 31
  - so mixing things is to put them in a more dangerous "zone", to invite God to come closer and so to make more likely either that the land would spit you out or that God would move out
  - BUT the intention that all God's people shall be holy is signified by this:
    - all the regal garments of the High Priest were mixed – Ex 39.1, 2, 5, 22
    - just the sash of the priests was mixed – Ex 39.27-29
    - and even the ordinary Israelite had a tiny piece of mixture: Num 15.37-41

## **Chapter 20 – Taking chapter 18 further**

Punishments for Molech worship, sorcery, cursing parents, and sexual immorality

## **Chapter 21 – Unclean priestly actions, unfit priestly bodies**

Graded holiness amongst the priests; “sanctify” means to move to a more inner zone

Disfigurement and Isaiah 53.

(21.9 and Rev 17.16)

## **Chapter 22 – Valid holy eating and void animal offering**

## **Chapter 23 – Wahay, Festivals!**

The main festivals:

- Weekly Sabbath
- Feast of Passover
- Feast of Unleavened bread
- Feast of Weeks (Pentecost)
- Feast of Trumpets (New Year)
- Day of Atonement
- Booths / tabernacles

## **Chapter 24 – Execute the blasphemer (plus lamp, bread, and eye-for-eye)**

Memorial portion (see also chapter 2)

Who is being reminded and of what?

“Remember” language is very often used in the Bible in relation to the covenant. When God “remembers” his covenant, he acts according to it, deals with us on the basis of it, and so on. Ex 2.24 Ps 105.8-10 106.40-47 111.5 Luke 1.72 etc.

Key OT examples are:

- Leviticus 24.7 - incense
- Num 10.10 - trumpets
- Psalms 38, 70 – appeal Psalms

Note that sometimes a sign of the covenant is there to remind *God* - see Gen 9.12-16

Some people think that this is *part* of what happens at the Lord’s Supper – the word in Luke 22.19 and 1 Cor 11.24-5 is the same “remember” as the examples above.

## **Chapter 25 – Years, Sabbath and Jubilee**

(note esp. vv.23-25 and v.55; remember Naboth’s vineyard)

Sabbath and Jubilee years

- trumpet blasts for freedom – 25.9

Kindness to the poor

- the Kinsman-Redeemer
- gleaning, redeeming, interest-free loans

## **Chapter 26 – Zones of blessing, zones of curse**

The “covenant” chapter (the word is 10x in Leviticus and 8 of them are in ch. 26)

Blessings from God:

I will give – 4-5  
I will grant – 6-8  
I will look – 9-10  
I will place – 11

and, best of all,

I will walk – 12-13

And if ..., and if ..., and if .....

The turning point: vv.40-46

## **Chapter 27 - Redemptions**

- vowed persons – 1-8
- vowed animals – 9-13
- dedicated houses – 14-15
- dedicated property – 16-25
- dedicated animals – 26-27
- ‘devoted’ things – 28-29
- tithes – 30-33

## Summary and Review

With the building of the tabernacle, a new stage of God's dealings with his people arrives. It's like a new world – which is why there are “sevens” everywhere and why the tabernacle is like Eden in many ways. And at this point God has come to live nearer to his people than before – which is both wonderful and dangerous. Leviticus is, therefore, a book of house rules for God's young children at that stage in history and it teaches them how to keep clean and tidy and how to grow in character like their father.

Chapters 1-7 teach about five different sacrifices. For example, chapter 2 is about tribute offerings and chapter 5 is about trespass offerings.

Chapters 8-10 are about priesthood and they start off the system. After the ordination of Aaron and his sons we read, in chapter 9, about the order of the sacrifices which follows the sequence of our relationship with God: first, the people's sin is dealt with in the sin offering; next, they give their lives to God in the ascension offering; and then they enjoy a meal with God in the peace offering. Our meetings as Christians on the Lord's Day can follow this pattern too.

The uncleanness laws of chapters 11-15 relate to death and the curse. It is not that uncleanness is itself sin but rather that God gave his children a picture system to teach them how to make distinctions. This would help them grow to be like their Father who also makes distinctions (as in Genesis 1). Clean animals, in chapter 11, are those which keep away from death and curse-dirt by wearing shoes and by digesting their food extra well. Chapter 12 talks about childbirth and chapters 13 and 14 about leprosy. Chapter 15 shows that what comes out of us is death until we are made new in Jesus.

After chapter 16, dealing with the day of atonement, we move on to laws about holy living for the people of God covering all sorts of areas of life. Here are some examples: chapter 20 is about Molech, sex-sins, and staying in the land; chapter 23 is about festivals; and chapter 26 is about covenant blessings and curses.

In Jesus and by the Spirit living in us and the Church, God has now drawn nearer than ever – much nearer even than he was in Leviticus. Jesus's once-for-all sacrifice for sin means that we don't offer the Leviticus sacrifices, though we do offer ourselves, our money, our praise and so on (Leviticus 1-7). Jesus's perfect high priesthood has made all his people priests – washed, clothed, set apart by blood and anointed with the oil of the Spirit (Leviticus 8-10). Jesus's life and death and resurrection have dealt with the curse and given life to all in him (Leviticus 11-15). The *real* Day of Atonement happened at the cross and we never ever need another one (Leviticus 16). And so God's call to his people to be holy as he is holy comes with even greater power (1 Peter 1.16) and the holiness laws of Leviticus still help us (2 Timothy 3.16-17) understand the shape and content of that holiness (Leviticus 17-27).

Leviticus: God's house rules for his infant children. This book points us to God the Father so his children grow to share his holy love and loving holiness. It points us to God the Son as the one great sacrifice and the perfect high priest. And it points us to God the Holy Spirit who is God dwelling in us and not just with us. Praise God the Father, God the Son, and God the Holy Spirit for the rich gift of the book of Leviticus.

## Further study

- 1) A great deal of the material above is heavily dependent upon the work of James B Jordan which may be sampled / ordered from [www.biblicalthorizons.com](http://www.biblicalthorizons.com). Jordan has a 6 lecture series introducing Leviticus; monographs on *The Liturgy of Whole Burnt Offering*, *Covenant Sequence in Leviticus and Deuteronomy*, *The Law of Forbidden Mixtures*, and *The Tabernacle: A New Creation*; and a very detailed series of *Studies in Food and Faith*. Additionally, the mp3 files of a *Biblical Horizons Conference on Worship and Sacrifice* and of *Studies in Exodus* (lectures 103-109 are highly relevant) are available through [www.wordmp3.com](http://www.wordmp3.com) and are immensely helpful.
- 2) Mark Rooker, *Leviticus* (New American Commentary) - Broadman, 2000
- 3) Allen P Ross, *Holiness to the LORD: A Guide to the Exposition of the Book of Leviticus* - Baker, 2002
- 4) Gordon Wenham, *Leviticus* (New International Commentary on the Old Testament) - Eerdmans, 1979
- 5) Peter Leithart, *A House for My Name* – Canon Press, 2000