

HOLINESS



LEVITICUS STUDY PART 2



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Leviticus Study Guide 2

II. A HOLY PEOPLE • 8—16

1. ORDINATION • LEVITICUS 8:1-36

Opener • Romans 10:15 says, “How beautiful are the feet of those who announce the gospel.” Reflect upon your past. Who has been ‘beautiful feet’ in your life?

Leviticus chapters 8 to 10 are about the priests who administered the sacrificial system in the tabernacle. Chapter 8 describes their ordination for service, chapter 9 the initiation of their service, and chapter 10 the contamination of their service by sin.

Study • Read Leviticus 8:1-36

1 • Before Moses gathered the “entire assembly” of Israel for the ordination (8:3-4), he had to bring six persons and materials. What were these six persons and materials listed in Leviticus 8:1-2?

a.

b.

c.

d.

e.

f.

• What do you think is the purpose of:

a. the “garments” (see Exodus 39:1-31)?

b. the “oil” (see Exodus 30:22-33)?

2 • What two things did God command Moses to do in the ordination ceremony (Leviticus 8:6-9)?

a. (v6)

b. (v7)

**The washing was intended to symbolise cleansing of heart for the duties that were so intimately related to the purity of the nation before God. —
Feinberg**

- Moses clothed Aaron with the “tunic”, “sash”, “robe”, “ephod”, “waistband”, “breastpiece”, and “turban” (Leviticus 8:7-9). The luxurious material for the garments of the priests matches the material used for the curtain and veil of the tabernacle (Exodus 26:1-6; 31-37). Why do you think Aaron and his sons were clothed like the tabernacle?

- The whole outfit of Aaron is meaningful but let us explore the breastpiece (Exodus 28:22-27; 39:8-21). The breastpiece was connected to royalty (Exodus 28:15-16) and had twelve stones arranged inside of it (28:17-20). These stones represented the twelve tribes of Israel (28:21). What do you think the breastpiece symbolised (see 28:29-30)?

The breastpiece symbolised the unity of the nation, the dependence of the people on the person and ministry of the high priest, [and] their

presence before God as a beloved people. — Mark F. Rooker

- How did the representative ministry of the high priest point forward to the ministry of Jesus Christ (Hebrews 9:11-12; 9:24-28)?

3 • What was anointed with oil in Leviticus 8:10-13?

- Oil makes 'consecrates' things, setting them apart as ritually holy (8:10). When David was anointed with oil to become the king of Israel, the Holy Spirit came upon him (1 Samuel 16:13). Isaiah the prophet also said, "The Spirit of the Lord God is upon me, because the Lord has anointed me" (Isaiah 61:1). What do you think the anointing of Aaron as the high priest communicated to Israel?

The high priest represented the people of Israel and the whole assembly gathered together to witness this sacred anointing.

Sight, sound and smell all emphasised the solemnity of the occasion and impressed upon everyone the importance of this institution for the well-being of the nation. — Philip H. Eveson

- Aaron represented Israel and the oil highlighted the sacredness of his duty. What should be the practical fruit of his anointed ministry in the commonwealth of Israel (see Psalm 133)?

- How does Jesus fulfill the anointed ministry of Aaron?

Commentary by Philip E. Eveson

Symbols and shadows give way to the real and actual with the coming of Jesus the Messiah (the Greek equivalent is 'Christ'), the true Anointed One. He was anointed with the Spirit at the Jordan to be set apart for his prophetic, priestly and kingly ministry (Luke 3:21-22; 4:16-21; Acts 10:38). Jesus is the true Servant of the Lord who comes not only to govern the nations and proclaim God's good news, but to offer the ultimate sacrifice for the sins of his people and to 'make intercession for transgressors' (see Isa. 42:1-4; 52:13-53:12). It is Jesus Christ who unites the whole family of God. As our great High Priest, he has prayed for all his people through all generations and is himself our peace reconciling opposites, Jew and Gentile believers, in one body, putting to death the enmity that existed under the old covenant (John 17; Eph. 2:14-18). It is in association with Christ that God commands the blessing of life for evermore (Eph. 4:1-16).

4 • What two offerings were offered before God (Leviticus 8:14-21)? What is their significance (Leviticus 1; 4)?

5 • Moses presents the second ram for the "ordination" (Leviticus 8:22-30). The word for ordination means "to fill

the hands” (8:33). The phrase means to place in the hands the responsibility of divine service (see Exodus 28:41). What two actions did Aaron, and his sons perform with their hands (Leviticus 8:22; 8:27)?

Note: The wave offering was a symbolic act that referred to waving an offering in the air. A wave offering was a portion of a sacrifice presented to God, then released by God for the use of those involved in the sacrifice.

- Both the priests and the altar were anointed with blood (Leviticus 8:23-24). Matthew Henry said that this act ‘married the priests to the altar.’ The blood showcased the total consecration of the priesthood in service to God. Why do you think the ear, hand and foot of the priests were wet with blood?

6 • One of the purposes of the ordination ceremony was to make “atonement” for sin (Leviticus 8:31-36). The evolution of Aaron from chief sinner (Exodus 32) to chief mediator took seven days, like the “formless void” of creation (Genesis 1:2) developing into a world “completed in all [its] vast array” (2:1). God took a family of primordial chaos and turned them into priests of shalom. What does this teach you about the character of God?

- Priests do not follow Old Testament ceremonies to be purified for a life of ministry. How are we prepared for ministry today (John 13:10; Eph 5:26; Titus 3:5; Heb 10:22)?

Gospel →

Consecrated to Serve

Jesus is the perfect ordination offering. He consecrated a new and living way for us by his blood (Hebrews 10:19-21). Like Aaron and his sons who were anointed with the blood of a ram, we are anointed by the blood of Jesus (1 Peter 1:2) to be “vessels for honourable use” (2 Tim 2:21). Our Saviour died not only to redeem us but to also purify for himself a holy priesthood, “zealous for good works” (Titus 2:14; 1 Peter 2:9).

- How has the blood of Jesus transformed how you live day by day?

Moses put some of the blood of the sacrifice on the ear, thumb, and toe of Aaron and his sons. That represented the fact that all of Aaron and his sons were being dedicated to serve God. They were dedicated to God

from head to toe. Frances Havergal wrote “Take My Life, and Let It Be” to express our Christian calling:

“Take my life, and let it be consecrated, Lord, to Thee. Take my moments and my days; let them flow in ceaseless praise. Take my hands, and let them move at the impulse of Thy love. Take my feet, and let them be swift and beautiful for Thee. Take my voice, and let me sing always, only, for my King. Take my lips, and let them be filled with messages from Thee. Take my silver and my gold; not a mite would I withhold. Take my intellect, and use every power as Thou shalt choose.”

- What confronts you about the words of this hymn?

- A man in the church shared his faith and laid his hands upon his brother in Christ. He said, quoted, “How beautiful are the feet of those who announce the gospel.” Then he said to him, “I pray that your feet will always be beautiful.” Do you have beautiful feet? How do you serve the church family? [If you cannot answer these questions, consider praying and talking to your pastor or ministry leader].

Prayer •

2. WORSHIP • LEVITICUS 9:1-24

Opener • What is the most memorable, powerful worship experience of your life?

Study • Read Leviticus 9:1-24

Leviticus 9:1-24 explores the first worship service for the tabernacle. The time of preparation was over, and the time of worship had arrived. If there was ever a worship experience that could be called powerful, it was this one. The worship was planned by God, blessed by God, and visited by God.

1 • Following the pattern of creation, the formation of the new priesthood took “seven days” (Leviticus 8:33). After these days were completed, the priests could commence their ministry on the “eighth day”, the first day of the week (9:1). On this day, Israel was invited to worship God through the ministry of the new priesthood. How does Jesus fulfill the eighth day (John 4:23; 20:1)?

2 • What does Aaron need to do before God appeared (Leviticus 9:2-6)?

The closer one follows the Lord in obedience and service, the more conscious that person becomes of how short each individual falls from the holy standard of God. — Walter C. Kaiser

- The holiness of Israel was inseparable from the faithfulness of the priests. Why do you think it was most important for the priests to offer sacrifices for themselves (Leviticus 9:2)? What is risky about their ministry?

Those who are nearest to [God] and carry the heaviest burden of spiritual responsibility are subject to the greatest temptations

and may, more easily than others, bring dishonor to his name. — Mark F. Rooker

- Moses had offered sin and burnt offerings on behalf of the priests during their ordination (Leviticus 8:1-36). Despite all this atoning work, Aaron had to however offer more offerings, which reiterates the sinfulness of this imperfect priesthood (9:1-4). Why did Jesus not need to offer constant sacrifices to God (2 Corinthians 5:21; Hebrews 4:15)?

- Jesus is our great high priest in the everlasting order of Melchizedek. Why do we no longer need a high priest in the Levitical order of Aaron (Hebrews 7:26-27; 10:11-12)?

- What is the ultimate purpose of all these offerings (Leviticus 9:4-6)?

- Why does powerful worship often follow detailed preparation? What is **unwise** preparation?

Read this excerpt →

Sometimes we prepare for worship by staying up late Saturday night, waking up Sunday morning and reading the comics, checking email and a few websites, watching that episode of Duck Dynasty that we recorded, and then arguing on the way to church about whose fault it is that we're late. Then half our time at church we fume about the argument, and we leave saying, "I didn't really get much out of church today." It doesn't occur to us that we weren't ready to receive anything from God. Powerful public worship is so often preceded by powerful private worship. — Allan Mosely

3 • What was Aaron given access to due to his qualification as an ordained priest (Leviticus 9:7)?

• Under the new covenant, we have full access to an "altar from which those who serve the tent have no right to eat" (Hebrews 13:10). What qualifies us to have full access to this altar (10:19-22)?

Note: Unlike Aaron who offered sacrifices for himself and his people (Leviticus 9:8-21), Jesus, our great high priest, was without sin. He only needed one sacrifice and it was his perfect body. His atoning death therefore

brings real purification of sin and satisfies the wrath of God forever. *Jesus is a better priest in every way.*

4 • Why do you think the order of offerings is important (Leviticus 9:8-21)? Clue: What are the purposes of each sacrifice?

5 • What did Aaron do after he completed his sacrificial work (Leviticus 9:22-23)?

• What did Jesus do after he completed his sacrificial work (John 20:19; 20:21; 20:26)?

• How is the blessing of Christ better than Aaron's?

6 • After Aaron and Moses blessed the people, the glory of God appeared (Leviticus 9:23-24).

a. What did God do?

b. What did the people do?

Family Worship Bible Guide Commentary

The fire of blessing symbolised God's acceptance and pleasure of Israel's worship. Three things stand out as points to ponder. First, the fire was preceded by obedience. Second, the fire revealed divine glory. Third, the fire was received with reverence as the people shouted with joy. This is a genuine encounter with God.

- How does the holy fire of God that preceded obedience point forward to Acts (1:4-5; 2:1-4)? Note: Throughout history, these experiences have been known as 'revivals' and 'awakenings.'

- In Leviticus 9:24, Israel "shouted with joy and fell facedown" after seeing the "fire that came from the presence of God." They responded to the glory of God with celebrative and meditative worship. How did the great awakening in Acts effect the disciples of Jesus (Acts 2:36-39; 2:46-47)? *Note the similarities.*

- To give joyful praise and to bow in wonder at the presence of God reminds us of the words of Psalm 2:11:

“Serve the LORD with fear and rejoice with trembling.”
What helps worship services to have both these elements—exuberant joy and heartfelt trembling?

Gospel →

Encountering God’s Glory

There are three references to the appearing of God’s glory in Leviticus 9 (9:4; 9:6; 9:23). The difference between the worship of Israel and the worship of pagan nations was a matter of glory. Likewise, this supernatural revelation of God is what marks the uniqueness of Christianity. The glory of God is seen in Jesus Christ (Hebrews 1:3) and his Holy Spirit (Acts 2:3). “God’s glory is the visible display of his stunning greatness” (Philip H. Everson).

- When you worship God do you expect to encounter his glorious presence? Do you expect to meet with him?

- The means of grace are the appointed instruments of God by which the Holy Spirit enables us to encounter his glory. God assigned the word, the sacraments, and prayer to be the foremost means by his presence is experienced in worship. But to see his glory, the veil that blinds us to it needs to be removed. How is faith

awakened in a sinner (Romans 10:17; 1 Corinthians 14:24-25; 2 Corinthians 3:16)?

**Saving faith is awakened
and saving faith is sustained
by the word of God as long
as we live. [But] don't just
read and listen passively.
Direct your heart as you
read and listen to Christ and
say, "Show me yourself,
Christ! Show me yourself in
your word. Show me that
you are real. Show me your
truth, and greatness, and
beauty, and worth. Show me
your glory!" — John Piper**

3. JUDGEMENT • LEVITICUS 10:1-20

Opener • Leviticus 9 ended on a spiritual high: “they shouted for joy and fell facedown” (9:24). What dangers often follow these types of “mountaintop experiences”?¹

Study • Read Leviticus 10:1-20

1 • The priests were warned to ‘perform what the Lord has charged, so that they would not die’ (Leviticus 8:35). On the first day of priestly service, Nadab and Abihu, two sons of Aaron, failed to obey the proper practice that God had commanded (Leviticus 10:1-7). What did Nadab and Abihu do (10:1)?

• The meaning of the phrase “strange fire” is unclear. Scholars argue that the strange fire was either caused by (1) penetrating too far into the sanctuary, (2) offering unauthorised coals from outside the temple area, and (3) offering incense that did not contain the proper ingredients (Mark F. Rooker). How does Leviticus 16:1-2 shed light onto this event?

¹ A “mountaintop experience” is a state of extreme well-being and happiness that follows a deep encounter of God.

The unauthorised fire was an incense offering which they presented at an unauthorised time and an unauthorised place. - Jay Sklar

2 • The day moved from one of triumph to tragedy. What was the consequence for the “strange fire” (Leviticus 10:2-3)?

- What did this judgement teach Israel about God (Hebrews 12:29; Deuteronomy 4:24)?

- The New Testament warns us of bringing strange elements into the life of the church. What is the warning from Paul in Galatians 1:8-9 and 2 Corinthians 11:4?

- Pastors have a serious duty to minister in a way that is honourable and acceptable to the Lord.
 - What are the standards of a church leader in 1 Peter 5:1-3?
 - Why should take extra care with this task (James 3:1)?
- What are some examples of the careless spirit of Nadab and Abihu in the church today?

Consider also this reflection from Gary Demarest:

“We are obviously not expected to return to the particulars of the priestly worship of the tabernacle or the temple. The ancient liturgy need not be restored. But must we not struggle with questions regarding the form and intent of our services of worship? Does anything that makes people feel “good” qualify as desirable for worship? It is possible that some or much of what we call “contemporary” worship is really designed to produce effects within people rather than to worship God. Are some of our worship experiences more akin to the priestly tradition or to the arrogant spirits of Nadab and Abihu?”

3 • Mishael and Elzaphan—who were not priests—had to remove the corpses of their cousins (Leviticus 10:4-5). Why didn't the priests remove the bodies (21:1-4)?

- What may have been the psychological impact of this event on Mishael and Elzaphan?

4 • Aaron and his sons were urged not to follow the customary practices of mourning (Leviticus 10:6-7). Why were they unable to lament with the rest of their extended family?

- The verdict of God to end the lives of Nadab and Abihu was righteous and just. If the surviving priests were able to mourn with their extended family, “they might have been tempted in their grief to blame God for their brothers’ deaths” (Gordan Wenham). Do you agree?

Commentary by Gwynne Davies

The priestly fault so soon after the ordination must be seen in the light of similar stories. There is the Garden, but then the sin in the Garden; there is the release of

Noah and all his family from the ark and the accompanying sacrifice, and then comes the story of his drunkenness. Similarly, at Sinai there is first the theophany and the covenant, but then the golden calf. So priestly trespass emerges immediately upon priestly ordination. Even priests can go wrong, and they can go wrong in the very aftermath of ordination. The story, then, is designed to warn.

5 • In Leviticus 10:8-11, Aaron received another “lasting ordinance” from God: “You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting” (10:9)? What do you think is the reason for this rule (10:10-11)?

• How is this rule applied under the new covenant (1 Timothy 3:3; Ephesians 4:18)?

• Wine is a gift from God (Psalm 104:15) but excess of wine is dangerous (Proverbs 31:4-7). What are the warning signs of alcoholism? Reflect about what wise alcohol consumption looks like in practice.

How Alcohol Affects The Brain

CEREBRAL CORTEX:

- Loss of Emotional Control
- Reduced ability to learn new information
- Affected Senses (Blurred Vision)

HIPPOCAMPUS:

- Blackouts
- Impaired Memory
- Reduced Reception to Learn New Information

HYPOTHALAMUS:

- Slowered Heart Rate

MEDULLA:

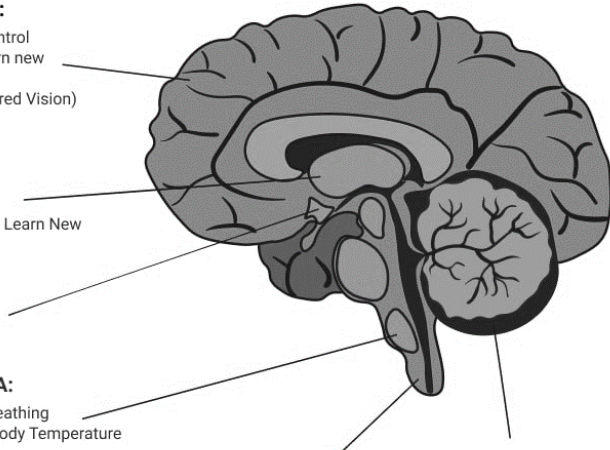
- Slow Breathing
- Lower Body Temperature
- Coma

CENTRAL NERVOUS SYSTEM:

- Slurred Speech
- Poor muscle Control
- Slower Reaction

CEREBELLUM:

- Affected Coordination and Balance
- Slowered Reflexes
- Shaking and Tremor



- Aaron and his sons are to limit alcohol consumption so that they can “teach” the word of God (Leviticus 10:11). How might excessive alcohol impact the mind of a teacher?

**The priest and the prophet
reel with strong drink, they
are swallowed by wine, they**

**stagger with strong drink,
they reel in vision, they
stumble in giving judgment.
For all tables are full of filthy
vomit, with no space left. —
Isaiah 28:7-8**

6 • The chapter closes with instructions about the grain, peace, and sin offerings (Leviticus 10:12-20). How is there tension reflected in the narrative (10:16-18)?

- What reason is given for the rebuke from Moses (10:17)?
- Why didn't Aaron eat the sin offering (10:19)?
- How did Moses reply to his reasoning (10:20)?

Even though the refusal to eat of the offering was technically a violation of law, Aaron's attitude does not reflect that flagrant disobedience represented by the sin of Nadab and Abihu. God is sympathetic. The Lord comforts those who have lost loved ones even when death comes as a consequence of their own sinfulness. — Mark F. Rooker

Gospel →

Jesus Bore Our Sins

Jesus stands in great contrast to Nadab and Abihu. He carried out all the commands and ordinances of God the Father. He performed his priestly role without sin. Unlike Nadab and Abihu who was consumed by the fire of judgement but failed to make atonement, Jesus bore all our sins in his body and made perfect atonement. Even though his body was consumed with fire, it did not become a day of tragedy but of triumph. In victory over death, he then rose to install a permanent priesthood in “the power of [his] indestructible life” (7:16). Our response to the perfect priestly work of our Lord Jesus should be one of joyful praise to God.

Prayer •

4. DIET • LEVITICUS 11:1-47

Opener • What is the strangest thing that you have ever eaten?

Leviticus chapters 11 to 15 are about the laws of purity. “The section begins with dietary laws (chapter 11) and then discusses childbirth (chapter 12), growths on skin and walls (chapters 13-14), and discharges from genitals (chapter 15)” (Mark F. Rooker).

Study • Read Leviticus 11:1-47

1 • Israel is commanded to eat clean animals and avoid unclean animals (11:1-23). There are three groupings of animals listed: creatures of the land (11:1-8), creatures of the water (11:9-12), and creatures of the sky (11:13-23). How do these realms compare to those of creation in Genesis 1:20-25?

- List two reasons why you think the Israelites were commanded to keep these dietary laws:

a.

b.

The best explanation of the categorical distinction between clean and unclean is that these have been categories decreed by God to make Israel a holy nation.
— Mark F. Rooker

2 • Why did God keep some meats off the menu (Leviticus 11:24-40)?

• The meat selection of the average Israelite was one step below the sacrificial meals and one step above the food of the Gentiles. What does this diet mean for the Israelites who were camped between the tabernacle and the rest of the world?

- What did the Israelites have to do in (a) Leviticus 11:24-25, (b) 11:31-32, and (c) 11:33-34 to uphold their cleanliness?

a.

b.

c.

- What would the Israelite learn if they were made ritually unclean every time they came into touch with death?

Though to us God's restrictions seem overbearing, there is no indication that the Israelites felt this way. They understood that they were God's distinct people and that God expected them to

live like it. — Quest Study

Bible

3 • The unclean animals are described as “detestable” (Leviticus 11:41-43). In the Hebrew, this literally means “let fall” and “throw away.” It is a strong image of disgust and rejection.

Commentary by Philip H. Eveson

For God to call creatures he originally created good ‘detestable’ and ‘unclean’ indicates there has been a great disruption. Pain, suffering and death affect the whole created order as a result of that initial rebellion. Instead of the good order and life that we read of at the beginning, there is disorder and death. Because death is associated with sin and disorder it is the most unclean of states, the very opposite of the God who is life.

- What does this shift from certain animals being “good” to “detestable” teach us about the effects of the fall (Genesis 3)?

- Mary Douglas says, “By rules of avoidance holiness was given a physical expression in every encounter with the animal kingdom and every meal.” What physical

encounters are we to avoid as the people of Jesus
(Romans 16:17; 1 Timothy 6:20; Titus 3:2; 2 Timothy 3:5)?

4 • How would the practices in Leviticus 11:44-47 make them holy?

• How were the dietary laws fulfilled at coming of Jesus Christ (Acts 10:9-29)?

Gospel →

All Foods Are Clean

The primary purpose of the dietary laws were to make Israel distinct from the world. This purpose ended with the coming of Jesus Christ. The dietary laws, a boundary marker between Israel and the world, has come to an end. The once unclean, idol worshipping Gentiles are now incorporated into the church by faith alone in Christ. “The distinction between clean and unclean foods is as obsolete as the distinction between Jew and Gentile” (Gordan Wenham).

But while food no longer makes us unclean, detestable moral behaviour does. Both Jew and Gentile must cast away “lawlessness leading to more lawlessness” (Romans

6:19). We are to avoid “sexual immorality and all impurity” (Ephesians 5:3), for “God has not called us for impurity, but in holiness” (1 Thessalonians 4:7). Like ancient Israel, we must ‘go out from the midst of the world and separate ourselves from them’ (2 Corinthians 6:17). “Like Israel, the church must be holy, or distinct from the world. The church does the most for the world when the church is least like the world” (Mark F. Rooker).

- In what areas of your life is there a moral blurring between what the world expects and what our king demands? What socially acceptable sins do we need to cast away to be a holy and distinct people?

Prayer •

5. PURITY • LEVITICUS 12:1—15:33

Opener • What causes you to rejoice?

Study •

This passage is constructed as a chiasm, as shown in the following outline:

- a. Reproduction discharges: childbirth (12:1-8).
 - b. Leprosy laws for flesh and garments (13:1-59).
 - c. Restoration after healing (14:1-32).
 - b. Leprosy laws for houses (14:33-55).
- a. Reproduction discharges: conception (15:1-33).

Note: The study will be grouped based upon the topics above.

• **Leviticus 12:1-8; 15:1-33**

1 • Observe the different regulations required for the birth of a son (12:2-4) and the birth of a daughter (12:5).

• Why would God design natural functions to cause uncleanness? Why would a good thing like giving birth require a purification period (Leviticus 12:4; 15:3; 17:11)?

- What was the mother unable to do in her time of impurity (Leviticus 12:4)?

God's curse of childbearing did not only cause great pain (Genesis 3:16) but the pain of exclusion from his presence (Leviticus 12:4).

- Why do you think that there was a longer purification period for the birth of a daughter than a son? *Research.*

2 • Why do you think postnatal bleeding required burnt offerings and sins offering to make atonement after childbirth (12:6-8)?

- The ceremonial uncleanness caused by childbirth highlights the depravity of humanity before God. The mother is classed as unclean because she bears another sinner in Adam, reminding us that 'in sin did our mothers

conceive us' (Psalm 51:5, KJV). What is the observable evidence that sin has been in our hearts from our earliest years?

3 • In Leviticus 15:1-30 we see another chiastic structure:

a. Abnormal discharges of a man (15:2-15).

b. Normal discharges for men (15:16-17).

c. Normal discharges in marriage (15:18).

b. Normal discharges for women (15:19-24).

a. Abnormal discharges of a woman (15:25-30).

• Under what conditions were sacrifices required?

• Under what conditions were washings required?

4 • Why all these laws on personal cleanliness (Leviticus 15:31-33)?

• Discharge from our organs of procreation reminds us of the fall of our first parents and the transmission of their sin to all generations. "Sin is internal and oozes from within us, from our nature" (FWBG). In Christ, we are made clean. But how do we protect our outward

cleanliness? What does Christ view as essential (Matthew 5:8)?

- **Leviticus 13:1-59; 14:33-55**

5 • Leprosy referred to diseases that caused the flaking of ulcerated flesh (Leviticus 13:1-46) and fungal infestations in garments (13:47-59) and buildings (14:33-55). These diseases fall within the same category for they all cause decay that spreads and destroys. Leviticus 13 describes seven distinct situations regarding skin disease (13:2; 13:9; 13:18; 13:24; 13:29; 13:38; and 13:40). What are the consequences for remaining in a state of uncleanness (13:45-46)?

- Poor physical health is often the consequence of poor spiritual health. *Example:* What are the risks of sexual promiscuity and excessive drug use?

- The unclean person was commanded to stay outside the camp until they were clean (Leviticus 13:4). How is this principle applied today (1 Corinthians 5:1-5; 5:9-13)?

- Who was the chief person who diagnosed these skin conditions (Leviticus 13:2-3)? How does the minister take on this role today?

The shepherd needs great wisdom and a thousand eyes, to examine the soul's condition from every angle.
— John Chrysostom

- Leprosy points to Jesus, the saviour who touched the lepers and made them well (Luke 17:11-19). When we defile ourselves, what should we do to seek full restoration (1 John 1:7-9)?

6 • There are three layers of human covering—flesh, garment, and house? What was the rituals procedures for leprosy in:

a. garments (Leviticus 13:47-59)

b. homes (Leviticus 14:33-55)

- What does the instruction to atone for the home teach us say about the nature of atonement (Leviticus 14:53)?

• **Leviticus 14:1-32**

6 • The bleakness of the other passages makes way for Leviticus 14:1-32—a passage of rejoicing that describes the event of when a leper is healed and welcomed back into the camp of Israel. What physical movements take place at these two stages of the celebration?

a. The first seven days (Leviticus 14:1-9)

b. The eighth day (Leviticus 14:10-31)

- What roles did the two birds play in the healing ritual (Leviticus 14:4-8)?

Family Worship Bible Guide Commentary

All the sacrifices depict some aspect of Christ's atoning work, but the two birds together illustrate the two essential components of the gospel message. The slain bird along with its blood typifies the atoning death of Jesus; the living one that is let loose points to his

resurrection (Romans 4:25; 1 Corinthians 15:3-4). At the same time, the pair illustrates something of the nature of the atonement itself that involves both propitiation (the satisfaction of God's wrath) and expiation (the removal of sin and guilt).

- What blessings are you reminded of as you imagine that bird flying away?

- The leprous person was once marked dead. What does it signify for an individual, once marked as dead, to be restored to his community? Imagine yourself in the shoes of the leper.

Gospel →

Jesus the Healer

There is hope for the uncleaned in Leviticus 12 to 15. By observing the purity laws, the healed sufferer could reenter into the commonwealth of Israel. Even though the impurity of disease and the flesh tainted a person, there were appropriate sacrifices to restore a person to fellowship. All of this points to the Lord Jesus, our great high priest. He sought out lepers, not to diagnose their diseases or to quarantine them, but to heal them. In this he showed himself to be more than a priest, but revealed

himself as God, the one who has the power to heal all ailments—physical and spiritual.

- How does Revelation 21:1-4 help you rejoice in Jesus, the healer?

6. ATONEMENT • LEVITICUS 16:1-34

Opener • How does reading the law make you thirst for Christ?

Study •

1 • What was the restriction given to Aaron (Leviticus 16:1-2)? Compare with Hebrews 4:14-16; 19:19-22).

- Aaron was a sinner like the people he represented (Leviticus 16:3-6). How does Hebrews 7:27 show that Jesus much greater than Aaron?

- Philip H. Eveson says, “Aaron stripped himself of the symbols of honour and dignity and clothed himself with simple ordinary attire more like that of a servant.” What did his new clothing represent? How does this picture the work of Jesus, our great high priest (Philippians 2:5-11)?

2 • In Leviticus 16:7-10 there were two goats. The goat designated for God was to be sacrificed as a sin offering, and the leftover goat was sent to the wilderness. What do you think the two goats symbolise (16:20-22; see also Psalm 103:12)?

Family Worship Bible Guide Commentary

One of the most striking events of the Day of Atonement concerned the two goats, which together depict the effects of the one sacrifice for sin offered by Christ. The slain goat depicts the godward effect of the atonement to propitiate or satisfy God's wrath against sin. The sprinkling of the blood on the mercy seat that covered the righteous demands of the law satisfied the broken law. The scapegoat bearing the sins of the people away depicts expiation, the necessary consequence of propitiation. The guilt of sin was removed never again to appear; the goat did not wander back into camp. All the sins of the people were upon it and away into the wilderness it went forever (Psalm 103:12). The two are inseparably linked: if there is propitiation there must be expiation. Christ did not die in vain.

- Jesus has taken the guilt (John 1:29); he has paid the penalty (2 Corinthians 5:21). How does this double sacrifice assure the believer that God is pleased with him?

3 • Review the significance of the “sin offering” (Leviticus 16:11-17; Part 1, Study 4). Why do you think Aaron sprinkled sacrificial blood “in front of the mercy seat” (16:14, ESV)?

• Why did Aaron have to “make atonement for the Most Holy Place” (Leviticus 16:16)?

**Human sin soils everything,
even the place where God
chose to reside on earth
among his people. — Philip
H. Eveson**

• The blood of bulls and goats could not perfectly cleanse the polluting effects of sin (Hebrews 10:4). These sacrifices were given to ultimately prepare Israel for her promised king. Jesus Christ shed his precious blood at Calvary to make atonement. However, when he died, he

did not enter a temple made with human hands but entered heaven itself (Hebrews 9:24-26). Seated in the heavenly throne room, Jesus now represents all his people. Our sin can never pollute heaven because Jesus was the perfect sacrifice. Since the veil of the temple was torn in two from top to bottom (Matthew 27:51), we can now draw near to God on the account of his atoning death. All who trust in Jesus as saviour have the right to enter the glories of heaven (Hebrews 10:19-22). How has this news transformed your life?

4 • What happened after the dispatch of the goat (Leviticus 16:23-28)?

- Reflect upon the significance of the high priest wearing plain robes for the sacrifices and changing into his glorious robes afterward (Isaiah 61:3).

5 • Leviticus 16:29-31 provides final direction for the people on the day of atonement. One of those directions was “self-denial” which means *affliction*. How may have the people of Israel afflicted themselves (Isaiah 58:3; Psalm 35:13)?

- How does the atonement of Christ lead to a posture of self-denying prayer (Luke 18:13)?

6 • How often was the day of atonement to take place (Leviticus 16:32-34)?

- What primary truths has God communicated to you in Leviticus 16?

Gospel →

Our High Priest

We praise God for Jesus who has “become a high priest forever after the order of Melchizedek” (Hebrews 6:20). “He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption” (Hebrews 9:12). To do this work of atonement, Jesus laid aside the glory of his divine appearance and humbled himself. “He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him” (Isaiah 53:2). He “emptied himself, by taking the form of a servant” (Philippians 2:7) and “[gave] his life as a ransom for many” (Mark 10:45). By faith alone, we are

now 'justified freely by his grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiation by his blood' (Romans 3:24-25). Praise be to God the Father for giving us his Son, that we may take refuge in the work of Christ by faith alone.

- Have you found shelter in Christ?

- Who in your life needs this shelter? Pray that the joy of your redemption will overflow to all whom you love, driving them closer to the only hope in life and death, Jesus Christ our Lord.

Prayer •

The scapegoat's solitary cry is reechoed by the barren rocks, and the howling of beasts of prey terrifies it on all sides; and the gloom of night settles down upon it and shrouds it in deeper terror. Perhaps, too, it was not uncommon for Jehovah himself to direct his lightning's stroke toward this victim, and to cause it to perish amid the tempest's roar. Wounded by beasts of prey, from whom it has scarcely escaped, it is now stretched on the ground by a stroke from that thundercloud, its eyes glaring with convulsive fear, and its piteous cries echoing through the dismal wilderness. Perhaps it was generally thus that the sin-bearing scape goat died. "Lover and friend hast thou put far from me, and mine acquaintance into darkness." And to Israel there was the same meaning in its suffering unto death as the thief saw in a dying Saviour. "The victim's sufferings are my sufferings," would a man of Israel say, even as Ambrose has said of the thief on the cross, "The thief knew that those wounds in the body of Christ were not the wounds of Christ but of the thief." — Andrew A. Bonar

 **HOLINESS** LEVITICUS