

Preview of Leviticus

This third book of the Pentateuch deals primarily with the ministry of the priests and the religious laws by which Israel was to be governed. The opening verse indicates that Leviticus is a continuation of Exodus. The children of Israel were still at Sinai, receiving instruction from God through Moses. Repeatedly throughout this book, we find phrases such as "and the LORD spake" and "and the LORD) said." Leviticus elaborates on what had already been revealed and unfolds many more details not given in the Book of Exodus.

A key word in the book is the Hebrew word usually translated holy this brings into focus the overtone of this revelation---how sinful man can approach God, who is holy.

The Levitical religious system had a twofold purpose. First, it emphasized the barrier of sin that barred man from God. Second, because God foreknew man's dilemma, He provided a plan to restore man to a close relationship with Himself.

The offerings spoke of God's provisions for approaching Him. Through mediation of the priests, those provisions were applied. The laws of separation revealed the conditions that man must meet in order to approach God. The feasts of consecration revealed the benefits of coming before God. The Jubilee, the Sabbaths of the land, and the voluntary vows signified a restored relationship.

It was imperative that the Israelites remain separate from other nations so that they could be God's people and so that He might reveal to them and through them a true knowledge of Himself. God also intended that the performance of their religious duties continually point them to the promised Messiah. The Levitical system certainly typifies the person and work of Christ very beautifully.

Lesson 1 1st May, 2018

The Holy Offerings of Israel

Lesson Scope: [Leviticus 1-7](#)

References in brackets refer to the lesson scope unless otherwise noted.

Lesson Focus

After the Fall, the godly line worshiped God by sacrifice and offerings. Abel, Noah, Abraham, and Jacob exemplified acceptable worship by their sacrifices.

By the blood of the Passover lamb, Israel was saved from the last deadly plague of Egypt. "When I see the blood, I will pass over you" (Exodus 12:13). This foreshadowed "the Lamb of God, which taketh away the sin of the world" (John 1:29). The details of the Levitical system emphasize the sinfulness of man and the barrier this sin presents as man approaches God. These Levitical laws also present more types and shadows, which prefigure the work of the promised Redeemer with more detail.

The Levitical offerings teach that sacrifice is necessary for sinful man to be accepted by the holy God. These divinely planned offerings not only foreshadowed but also depended upon Christ's completed sacrificial work.

This lesson abounds in types and shadows as well as practical applications. Be sure to read and study the extended Scripture passages of the lesson scope. The offerings of Israel had a twofold significance. First, they represented the experiences of the worshiper—consecration, thanksgiving, voluntary service, peace, and forgiveness. Secondly, they foreshadowed the work of Christ and illustrated many truths about New Testament salvation.

Lesson Aim: To portray the spiritual significance of the Levitical offerings.

Theme Verse: [Hebrews 9:14](#) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Lesson Text

Burnt Offering—Consecration

Leviticus 1:2-5 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock. ³ If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. ⁴ And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. ⁵ And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

Meat Offering—Dedication

Leviticus 2:1-2 And when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon: ² And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

Peace Offering—Communion

Leviticus 3:1-2 And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD. ² And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

Sin Offering—Expiation

Leviticus 4:13-14 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; ¹⁴ When the sin, which they have sinned against it, is known, then the congregation

shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

Leviticus 4:17-18 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail. ¹⁸ And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

Leviticus 4:21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

Trespass Offering—Restitution

Leviticus 5:15-16 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: ¹⁶ And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Questions for Study

Burnt Offering—Consecration

1. What key concepts did the sacrificial system teach men?
2. What types of Christ did the burnt offering portray?
3. What are characteristics of voluntary Christianity?

Meat Offering—Dedication

4. What are practical expressions of thanksgiving in Christian living?

Peace Offering—Communion

5. Explain Christ's work of reconciliation by New Testament Scriptures.

Sin Offering—Expiation

6. How did the sin offering typify Christ?
7. What did Christ's offering accomplish that animal sacrifice could not?

Trespass Offering—Restitution

8. Give New Testament examples of and teachings on restitution.

Analyzing the Passage

"Unto the LORD" and "before the LORD" appear seven times in Leviticus 1. The transaction at the altar was not between the offerer and his conscience or the offerer and the nation, but it was between the offerer and the Lord.

The key word, atonement, occurs twelve times in the lesson scope. Literally, it means "to cover (with bitumen or pitch)" (see Genesis 6:14). Figuratively, atonement means "to expiate, condone, placate, or cancel." For men, atonement means the forgiveness of sins (5:16) and acceptance with God (1:4). For God, atonement is "a sweet savour"—the pleasure of peace and fellowship with His people.

The Levitical sacrifices were constant renewals of the offeror's commitment to God's covenant. See Psalm 50:5. In the usual form of making a covenant, both parties passed between the parts of the sacrifice. In making His covenant with Abraham, only God Himself passed through the sacrifice. Thus God not only guaranteed His faithfulness to His covenant, but also gave His assurance to make good, by Himself, for man's failure. This God did by the death of His Son! Every sacrifice pointed forward to this.

The burnt offering symbolized entire surrender to God and atoned for man's general depravity.

The meat (or meal) offering signified thanksgiving for first fruits and also especially reminded the people of God's covenant.

The sin offering brought restoration after man broke God's covenant, whether collectively or individually. The sin offering was central to the Day of Atonement, but was also offered on all feast days.

The trespass offering was required when someone had deprived another of his rights or desecrated something holy. The sin offering atoned for the person of the offender. The trespass offering atoned for the act. Restitution accompanied the trespass offering.

The peace offering signified thankfulness, peace, rest, and fellowship. In every offering, God was given the fat, representing the best. Salt in all offerings typified the covenant relationship (2:13).

Principles and Applications

Burnt Offering—Consecration

1. Each individual is responsible to maintain his relationship with God

(1:3). Saints of all ages have considered their relationship with God precious. We maintain this relationship as we recognize our great need. We may be inspired by the testimony of others, but only a personal in-filling of God will satisfy our personal longing for God.

2. Sacrifice to God is acceptable only when it is voluntary (1:3). We love God, and we want to serve Him. The true church is a voluntary church. The Macedonians "first gave their own selves" and then gave "beyond their power" (2 Corinthians 8:3, 5).

3. Christ consecrated His body as an offering to God (1:3). See Hebrews 10:5-7 and Psalm 40:6-8. No angel could atone for man's sin. The bodies and blood of animals were insufficient. Only the sinless blood of the incarnate Christ could be an all-sufficient sacrifice.

Meat Offering—Dedication

4. Thanksgiving accompanies dedication and consecration (2:1-2). In thankfulness we give back to God what He has given to us. A thankful Christian lives unselfishly. We have nothing that we have not received. See Hebrews 13:15.

Peace Offering—Communion

5. God requires our best (3:1). Do we participate in outreach work if we have time? Do we give in the offering if we have something extra? Do we actually study God's Word? Do we study our Sunday school lessons and our winter Bible school lessons? Why do more people come to an indoor church project if it rains? What are we giving to God?

6. Christ's offering reconciled man to God (3:1-2). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "And all things are of God, who hath reconciled us to himself by Jesus Christ" (2 Corinthians 5:18).

Sin Offering—Expiation

7. When sin is recognized, it must be dealt with promptly (4:13-14). Ignorance is not bliss. We are responsible not only for what we know, but also for what we could know. Excuses are unavailing. Procrastination is hardening.

8. Atonement for sin required the shedding of blood (4:17-18). "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto

you.... Without shedding of blood is no remission" (Hebrews 9:19-20, 22).

9. Christ suffered without the camp to atone for the sins of the world (4:21). Burning the bullock of the sin offering outside the camp signified the removal of sin from the camp. This also pointed to the reproach that Christ, our Sin-bearer, would bear. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12-13).

Trespass Offering—Restitution

10. Confession and restitution are required when others have been wronged (5:15-16). All sin is against God. When we have sinned against others, we must first make peace with God. Then we must correct matters with our fellow men so that the stumbling blocks we have left behind are cleared from the road. Do we shrug our shoulders and say, "If he's offended, it's his own fault"? We must not go to counsel meeting or Communion without asking our brethren for forgiveness for the offenses we have created. If we do so, we have sinned "in the holy things of the LORD."

Important Teachings

1. Each individual is responsible to maintain his relationship with God (1:3).
2. Sacrifice to God is acceptable only when it is voluntary (1:3).
3. Christ consecrated His body as an offering to God (1:3).
4. Thanksgiving accompanies dedication and consecration (2:1-2).
5. God requires our best (3:1).
6. Christ's offering reconciled man to God (3:1-2).
7. When sin is recognized, it must be dealt with promptly (4:13-14).
8. Atonement for sin required the shedding of blood (4:17-18).
9. Christ suffered without the camp to atone for the sins of the world (4:2).
10. Confession and restitution are required when others have been wronged (5:15-16).

Answers to Questions

1. What key concepts did the sacrificial system teach men?

The sacrificial system taught the shedding of blood for the remission of sin. It taught that sin brings death but also that an animal could suffer death in man's place. It taught that God must be given the best. Voluntary sacrifices offered by the worshiper testified of his consecration, thanksgiving, and dedication to God. The sacrifices were a constant renewal of God's covenant in the life of the worshiper. Finally, the sacrifices eaten as a sacrificial meal signified peace and fellowship between God and His people.

2. What types of Christ did the burnt offering portray?

The burnt offering indicated total and complete consecration and surrender to God. Christ said, "Not my will, but thine, be done." "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Christ completed all of the Father's will. He said, "It is finished."

3. What are characteristics of voluntary Christianity?

We serve the Lord because we love Him. Because we love God, we love His people, the church. Because we love the church, we build up the church by supporting her standards and helping with her work. We build up our fellow brethren by encouraging them and bearing their burdens. We set a good example for others and seek to avoid offense in the church or the world.

4. What are practical expressions of thanksgiving in Christian living?

A thankful Christian is generous in sharing material goods and appreciative of benefits received. The thankful Christian serves but does not expect others to serve him. He is humble because he knows he has nothing that he has not received. The thankful Christian does not live selfishly by lavish spending on housing, dining, vacationing, or an upscale business image.

5. Explain Christ's work of reconciliation by New Testament Scriptures.

God had not alienated Himself from man, but man had alienated himself from God. Yet the provision for reconciliation was provided by God at God's expense (the death of His Son) while we as men were still sinners and His enemies. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.... For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.... For if by one

man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (Romans 5:8, 10, 17). "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:18-19).

6. How did the sin offering typify Christ?

When the high priest went into the most holy place once a year on the Day of Atonement, he sprinkled the blood of the sin offering on the mercy seat. At other times, the blood of the sin offering was sprinkled before the veil.

The bodies of the sin-offering animals were burned without the camp. This signified the reproach Christ would bear as He carried the sins of the world (Isaiah 53; Hebrews 13:11-13).

7. What did Christ's offering accomplish that animal sacrifice could not?

The blood of animals was shed twice a day at the tabernacle. Once a year a special remembrance was made of sins on the Day of Atonement. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.... And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.... For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:1-4, 11-12, 14). The blood of Christ creates in us a true heart with full assurance of faith. The conscience is cleansed and enlightened.

8. Give New Testament examples of and teachings on restitution.

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any

man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:8-10). In Philemon 18-19, Paul offered to make restitution to Philemon for Onesimus' wrong. In this account, we see that Paul helped new Christian converts clear up their past as they started their Christian lives. John the Baptist came and preached repentance as Isaiah prophesied. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth" (Luke 3:5). This means that low moral standards must be raised to God's standard; pride must be dethroned. Crooked, dishonest, untruthful actions must be corrected; strained human relationships must be brought to peace.

Summarizing the Lesson

The blood of animals could only cover sin. It could not cleanse the conscience. The continual offerings were a continual reminder of sin.

But, praise God, in Christ we have a new and living way. The work of salvation is finished, God is satisfied, our conscience is cleansed and free, and we are complete in Him.

Research Guide

1. See "Sacrificial System" in Holman Book of Bible Charts, Maps, and Reconstruction.
2. Read Hebrews 9-10; 13:10-16, 20-21.