

Leviticus

Focus	Laws of Sacrifice (1-16)				Laws of Sanctification (17-27)				
Divisions	Offerings (1-7)	Priests (8-10)	Purity (11-15)	National Atonement (16)	People (17-20)	Priests (21-22)	Worship (23-24)	Land (25-26)	Vows (27)
Topics	Approaching God				Walking with God				
Place	Mount Sinai								
Time	1584 BC – First Month of the Second year after departing Egypt								

Introduction

Title: The Hebrew title is Wayyiqra, “And He summoned.” The Greek title appearing in the Septuagint is Leuitikon which means “that which pertains to the Levites.” From this word, the Latin Vulgate derived its name Leviticus which was adopted as the English title. This title is slightly misleading because the book does not deal with the Levites as a whole but more with the priests, a segment of the Levites.

Author: The kind of arguments used to confirm the Mosaic authorship of Genesis and Exodus also apply to Leviticus because the Pentateuch is a literary unit. In addition to these arguments, others include the following:

External Evidence: (1) A uniform ancient testimony supports the Mosaic authorship of Leviticus. (2) Christ ascribes the Pentateuch (which includes Leviticus) to Moses (cf. Matthew 8:2–4 and Leviticus 14:1–4; Matthew 12:4 and Leviticus 24:9; see also Luke 2:22 and Leviticus 12:2–6).

Internal Evidence: (1) Fifty-six times in the twenty-seven chapters of Leviticus it is stated that God imparted these laws to Moses (see Leviticus 1:1; 4:1; 6:1, 24; 8:1). (2) The Levitical code fits the time of Moses. Economic, civil, moral, and religious considerations show it to be ancient. Many of the laws are also related to a migratory lifestyle.

Date and Setting: No geographical movement takes place in Leviticus: the Israelites remain camped at Mount Sinai (Leviticus 25:1–2; 26:46; 27:34). The new calendar of Israel begins with the first Passover (Exodus 12:2); and, according to Exodus 40:17, the tabernacle is completed exactly one year later. Leviticus picks up the story at this point and takes place in the first month of the second year. Numbers 1:1 opens at the beginning of the second month.

Structure: Like the “Family Records” statements in Genesis, Leviticus is structured with the phrase “The Lord Spoke (Leviticus 1:1; 4:1; 5:14,20; 6:1,12,17; 7:22,28; 8:1; 10:8; 11:1; 12:1; 13:1; 14:1,33; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:16; 22:1,17,26; 23:1,9,23,26,33; 24:1,13; 25:1; 27:1).” The spoken words of God are more concentrated in Leviticus than any other book of the Bible. The overall structure of the book is to instruct the people of God first in acceptable, holy worship, then in acceptable, holy life.

Key Words: LORD (YHWH) 311 times – Holy 92 times – Offering (gift) 40 times – Sacrifice 35 times

Key Verses: For the life of a creature is in the blood, and I have appointed it to you to make atonement on the altar for your lives, since it is the lifeblood that makes atonement (Leviticus 17:11). Consecrate yourselves and be holy, for I am the LORD your God. Keep my statutes and do them; I am the LORD who sets you apart (Leviticus 20:7–8).

Christ in Leviticus: The Book of Leviticus is full of types of, illustrations of, and allusions to the person and work of Jesus Christ. Some of the more important include: (1) The five offerings: The burnt offering typifies Christ’s total

offering in submission to His Father's will and God the Father's satisfaction. The meal offering typifies Christ's sinless service. The peace offering is a type of the peace and fellowship believers have with God through the work of the Cross. The sin offering typifies Christ as our guilt-bearer. The guilt offering typifies Christ's payment for the damage of sin. (2) The high priest: There are several comparisons and contrasts between Aaron, the first high priest, and Christ, our eternal High Priest. (3) The seven feasts: Passover speaks of the substitutionary death of the Lamb of God. Christ died on the day of Passover. Unleavened Bread speaks the life of Christ and the faith-walk of the believer (1st Corinthians 5:6–8). First fruits speaks of Christ's resurrection as the first fruit of the resurrection of all believers (1st Corinthians 15:20–23). Christ rose on the day of the First fruits. Pentecost speaks of the descent of the Holy Spirit after Christ's ascension. Trumpets, the Day of Atonement, and Tabernacles speak of events associated with the second advent of Christ. This is why these three are separated by a long gap from the first four in Israel's annual cycle.

Impact of Leviticus: To most believers, Leviticus is the hardest book in the bible to read. The sacrifices don't make sense to us, the ritual and repetition are boring, and we have no personal context for understanding. The result is that we are prevented from understanding and benefiting from the book as 2nd Timothy 3:16–17 says we should.

The first part of the solution is seeing Leviticus in its own context, Genesis and Exodus. The calling of Israel in Genesis, the Salvation of Israel in Exodus, and the Sanctification of Israel in Leviticus. This opens the door to see our personal context of calling, salvation, and sanctification.

The second part of the solution is seeing Jesus Christ in the offerings and sacrifices. If we can see our Christian lives in Christ and our lives of sacrifice (Romans 12:1–2) in them, they can become wondrously edifying and encouraging for us. The intricate parts of the ritual will become meaningful to us in our sanctification and walk with God.

Samuel Kellogg writes, "Of what use can the book of Leviticus be to believers now? We answer, first, that it is to us, just as much as to ancient Israel, a revelation of the character of God. It is even a clearer revelation of God's character to us than to them; for Christ has come as the Fulfiller, and thus the Interpreter, of the law. And God has not changed. He is still exactly what He was when He called to Moses out of the tent of meeting or spoke to him at Mount Sinai. He is just as holy as then; just as intolerant of sin as then; just as merciful to the penitent sinner who presents in faith the appointed blood of atonement, as He was then."

Overview: In Exodus, Israel is redeemed and established as a kingdom of priests and a holy nation; and in Leviticus, Israel is taught how to fulfill their priestly call. They have been led out from slavery in Exodus and into the sanctuary of God in Leviticus. They move from redemption to service, from deliverance to dedication. This book serves as a handbook for the Levitical priesthood, giving instructions and regulations for worship to guide a newly redeemed people into worship, service, and obedience to God, Leviticus falls into two major sections: (1) sacrifice (1–17), and (2) sanctification (18–27).

Sacrifice (1–16): This section teaches that God must be approached by the sacrificial offerings (1–7), by the mediation of the priesthood (8–10), by the purification of the nation from uncleanness (11–15), and by the provision for national cleansing and fellowship (16). The blood sacrifices remind the worshipers that because of sin the holy God requires the sacrifice of life (17:11). The blood of the innocent becomes the substitute for the life of the guilty: "without the shedding of blood there is no forgiveness" (Hebrews 9:22).

Sanctification (17–27): The Israelites serve a holy God who requires them to be holy as well. To be holy means to be "set apart" or "separated." They are to be separated from other nations unto God. In Leviticus the idea of holiness appears 92 times, sometimes indicating ceremonial holiness (ritual requirements), and at other times moral and physical holiness (purity of life). This sanctification extends to the people of Israel (17–20), the priesthood (21–22), their worship (23–24), their life in Canaan (25–26), and their special vows (27). It is necessary to remove the defilement that separates the people from God so that they can have a walk of fellowship with their Redeemer.

Chapter Titles

- Chapter 1 – The Burnt Offering
- Chapter 2 – The Grain Offering
- Chapter 3 – The Fellowship Sacrifice
- Chapter 4 – The Sin Offering
- Chapter 5 – The Penalty for Guilt
- Chapters 6 & 7 – Further Instructions for the Offerings
- Chapter 8 – The Ordination of Aaron and His Sons
- Chapter 9 – The Priestly Ministry Begins
- Chapter 10 – Nadab and Abihu
- Chapter 11 – Clean and Unclean food
- Chapter 12 – Purification after Childbirth
- Chapter 13 – Skin diseases and Contaminated Fabrics
- Chapter 14 – Cleansing of Skin Diseases
- Chapter 15 – Bodily Discharges
- Chapter 16 – The Day of Atonement
- Chapters 17 & 18 – Forbidden Practices
- Chapters 19 & 20 – Laws of Holiness
- Chapters 21 & 22 – The Life and Work of the Priests
- Chapter 23 – Holy Days
- Chapter 24 – Oil, Bread, and Blasphemy
- Chapter 25 – Sabbath Years and Jubilee
- Chapter 26 – Blessings or Discipline
- Chapter 27 – Special Vows

Laws of Sacrifice

The Offerings

The laws of sacrifice were given to Moses to teach the Israelites how to maintain and restore fellowship with God. As with the church age believer's fellowship with God, the maintenance of fellowship comes first (1st John 1:7; Leviticus 1:3-17). Dealing with sin in the life of a believer is remedial and is approached as the exception rather than the rule (1st John 1:9; 2:1; Leviticus 4:1-35). Each type of offering presents aspects of Christ's person and work, the believer's life in Christ, and the work of Christ in, through, and for the believer. No matter the type of bloody sacrifice, the theme of each is the need for an innocent, spotless, obedient substitute for the sinner.

Chapter 1 – The Burnt Offering

1. An offering (קָרְבָּן kor-bawn) is a general term for a sacrificial offering.
 - a. Used throughout Leviticus, translated as offering (1:2,3,10,14; 2:1,4,5,7,12,13; 3:1,2,6,7,8,12,14; 4:23,28,32; 5:11; 6:20; 7:13,14,15,16,29,38; 9:7,15; 17:4; 22:18,27; 23:14; 27:9,11).
 - b. Jesus uses it in an example of how the Pharisees and Sadducees nullify the Word of God by their traditions (Mark 7:11).
 - c. Comes from the verb “to bring” (קָרַב kaw-rab – Leviticus 1:2 bring).
2. The burnt offering (עֹלָה o-law) is the second oldest type of sacrifice, after the grain offering, that appears in the text of scripture.
 - a. The burnt offering is implied in the provision of clothing from skins for Adam and Eve (Genesis 3:21).
 - b. The מִנְחָה min-khaw offering is the first type of offering appearing in scripture (see Leviticus 2). Both Cain's and Abel's offering are referred to as מִנְחָה min-khaw (Genesis 4:3-5).
 - c. Noah offered burnt offerings after the flood (Genesis 8:20).
 - d. Isaac was to be offered as a burnt offering (Genesis 22:2-3,6-8,13).
3. The burnt offering is the consecration to God of the offeror's life (Romans 12:1).
4. The burning of the entire sacrifice and its pleasing aroma are understood as the atonement/propitiation/satisfaction of God (Leviticus 1:4,9,13,17).
 - a. Christ is the pleasing aroma that should be manifested in the saints.
 - 1) For to God we are the fragrance of Christ among those who are being saved and among those who are perishing (2nd Corinthians 2:15).
 - 2) We are to walk in love by Christ's example as a sacrificial and fragrant offering to God (Ephesians 5:2).
 - 3) The Philippians provided Paul a fragrant offering, an acceptable sacrifice, pleasing to God. (Philippians 4:18).
 - b. The offering is to make atonement/propitiate/satisfy.
 - 1) Hebrew קָפַר kaw-far Greek ἐξιλάσκομαι exilaskomai (Leviticus 1:4 cf. Luke 18:13; Hebrews 2:17).
 - 2) He is our atonement/propitiation/satisfaction ἱλασμός hilasmos (1st John 2:2; 4:10 cf. Leviticus 25:9).
 - 3) He is our mercy seat ἱλαστήριον hilastērion (Romans 3:25 cf. Leviticus 16:2,13,14,15; Numbers 7:89).
5. The fire of the burnt offering does not represent the wrath of God, punishment for sinners in torments (Luke 16:23,28), or the lake of fire (Revelation 19:20; 20:10,14,15). Rather, it is the acceptance of the offering being consumed by the Lord.

- a. There are places in the scriptures that present fire as the consuming wrath of God, but also, just as frequently, the purifying force of the presence of God.
- b. The nature of God is a fire that consumes and purifies. It consumes the wicked and purifies the righteous (Leviticus 9:24; 10:1-3; Judges 6:21; 13:20; 1st Kings 18:38; 1st Chronicles 21:26; 2nd Chronicles 7:1; Psalm 97:3; Daniel 7:9-10; Nahum 1:2-6; Zechariah 13:9; 1st Corinthians 3:13-15; Hebrews 12:29).
6. How much of Christ is in the offering? Whether the priest who mediates the sacrifice, the element of sacrifice, the sinless, perfect substitute of the offering and for the offeror, Jesus, our High priest is the object of all that the sacrifices teach.
 - a. Food, drink, festival, new moon, or sabbath; these are a shadow of what was to come; the substance is Christ (Colossians 2:17).
 - b. The offerings and gifts serve as a copy and a shadow (Hebrews 8:5).
 - c. The law has only a shadow of the good things to come and not the reality (10:1).
7. The three levels of sacrifice have, on the surface, the purpose of inclusivity of all economic levels. Beyond these concerns, there are spiritual issues, as well.
 - a. Full of instruction, the three varieties of the burnt offering mark varying degrees of apprehension of the person and work of our Savior.
 - b. We may see:
 - 1) His devoted labor (Proverbs 14:4).
 - 2) His uncomplaining submission (Isaiah 53:7), even in the goat that takes away sin (Leviticus 16:10).
 - 3) His mourning innocence (Matthew 10:16 cf. Nahum 2:7 mourning).
 - 4) All these are equally true, all equally precious, all equally acceptable: yet all do not equally, nor fully, bring out the distinct character of this perfect offering.
 - c. All these aspects of Christ's character are to be manifested in the believer
 - 1) Walking by means of the Spirit (Galatians 5:16,18,22-25; Romans 8:29; 12:1; 13:14 cf. Galatians 3:27; 1st Corinthians 15:49; 2nd Corinthians 3:18).
 - 2) Maturing in the knowledge of the Savior (Ephesians 4:13; 2nd Corinthians 4:6; Philippians 3:7-11; 2nd Peter 1:2-11).
 - d. There is a cycle of perception, apprehension, and comprehension that takes place in the maturing of a saint from a born one to a father/mother, moving from adolescence to maturity. The least amount of physical participation is seen in the offering of birds, yet the most spiritually mature participation will see the Priest (Jesus) as accomplishing all the work in us no matter the level of physical participation (Leviticus 1:14-17; 1st John 2:12-14 cf. Philippians 4:13; Romans 15:18; 1st Corinthians 15:10; Galatians 2:8, 20).
8. The fire must not go out.
 - a. Burnt offerings were to be made in the morning and at twilight (Leviticus 6:8-13; Exodus 29:38-46).
 - b. Likewise, our fire should never go out. Labor, submission, innocence; a pleasing aroma of Christ to our God and Father every morning and evening.
 - c. In His Word our true worship may be found in living sacrifice, being transformed by the renewing of our minds.
 - 1) Loving one another and laying our lives down for our brothers and sisters, we will find that aroma of life: The life of Jesus manifested in us (Matthew 14:23; 26:36; Mark 1:35ff; Luke 5:16; 6:12).
 - 2) These special times each day in pray and in the word, these times of deep intimacy with the Lord, fuel the fire of our Christian lives through each day. (Deuteronomy 6:6-9; 1st Samuel 1:19; Job 1:5; Psalm 1:2; 5:3; 59:16; 90:14; 92:2; 119:11,147; 143:8; Proverbs 6:22; Isaiah 26:9; John 8:31; Colossians 3:16; 1st Thessalonians 5:17-18; Hebrews 5:14; 1st John 2:14b).

- 3) Occupation with Christ is not to be occasional, but continual and habitual. Each day, in putting away all that might suffocate the flame of our devotion (Leviticus 6:10-11).
 - a) Occupation with Christ feeds the flame of devotion.
 - The focus of our delight and the desire of our hearts (Psalm 37:4).
 - Occupation with the Lord is a blessed situation (Jeremiah 17:7-8).
 - Occupation with Christ so that we may be filled with all the fullness of God (Ephesians 3:16-19)
 - Thinking much of Christ and little of ourselves and our circumstances (Philippians 3:7-8).
 - Corporate occupation with Christ and corporate thanksgiving (Colossians 3:12-17).
 - Occupation with Christ keeps us from growing weary and giving up (Hebrews 12:1-3).
 - Occupation with Christ and the salvation of our souls (1st Peter 1:8-9).
 - b) Occupation with self, others, and circumstances suffocates the flame of devotion.
 - Occupation with self/ others is a cursed situation (Jeremiah 17:5-6).
 - Being choked by worries, riches, pleasures of this life results in a lack of mature fruit (Luke 8:14 || Matthew 13:22).
 - Serving two masters results in a hatred/ devotion mix-up (Matthew 6:24).
 - Occupation with self/ others causes division, envy, and strife (1st Corinthians 1:12-13; 3:3-4).
 - Wanting to be rich results in being led away from the faith and pierced with many griefs (1st Timothy 6:9-10).
 - Friendship with the world is hostility toward God (James 4:4 cf. 1st John 2:15).
- 4) Morning by morning the first thing we give ourselves to, and evening by evening the last thing we give ourselves to is the Lord. The flame then burns bright all through the day (Leviticus 6:13).

The Burnt Offering		
Herd	Flock – Lamb or Goat	Birds – Turtledoves or young pigeons
unblemished male.	unblemished male.	
The offeror will bring it to the entrance to the tent of meeting so that he may be accepted by the LORD.		
The offeror is to lay his hand on the head of the burnt offering so it can be accepted on his behalf to make atonement for him.	(LXX – The offeror is to lay his hand on the head of the burnt offering)	
The offeror is to slaughter the bull before the LORD.	The offeror will slaughter it on the north side of the altar before the LORD.	
Aaron's sons the priests are to present the blood and splatter it on all sides of the altar that is at the entrance to the tent of meeting.	Aaron's sons the priests will splatter its blood against the altar on all sides.	The priest is to bring it to the altar and will twist off its head and burn it on the altar; its blood should be drained at the side of the altar.
The offeror is to skin the burnt offering and cut it into pieces.	The offeror will cut the animal into pieces with its head and its fat.	The Priest will remove its digestive tract, cutting off the tail feathers, and throw it on the east side of the altar at the place for ashes. The Priest will tear it open by its wings without dividing the bird.
The sons of Aaron the priest will prepare a fire on the altar and arrange wood on the fire. Aaron's sons the priests are to arrange the pieces, the head, and the fat on top of the burning wood on the altar.	The priest will arrange them on top of the burning wood on the altar.	
The offeror is to wash its entrails and legs with water.	The offeror is to wash the entrails and legs with water.	
The priest will burn all of it on the altar as a burnt offering, a fire offering of a pleasing aroma to the LORD.	The priest will present all of it and burn it on the altar; it is a burnt offering, a fire offering of a pleasing aroma to the LORD.	The priest is to burn it on the altar on top of the burning wood. It is a burnt offering, a fire offering of a pleasing aroma to the LORD.

Chapter 2 – The Grain Offering

1. The grain offering (מִנְחָה min-khaw) is a gift or tribute.
 - a. Used throughout Leviticus for the grain offering (Leviticus 2:1,3,4,5,6,7,8,9,10,11,13,14,15; 5:13; 6:14,15,20,21,23; 7:9,10,37; 9:4,17; 10:12; 14:10,20,21,31; 23:13,16,18,37).
 - b. Cain's Offering is bloodless and faithless (Genesis 4:3-5; Hebrews 11:4).
 - c. Jacob's gift to appease his brother Esau (Genesis 32:13,18,20,21; 33:10).
 - d. Israel's gift to the man who is lord of Egypt (Genesis 43:11,15,25,26).
 - e. The Moabites brought tribute to David (2nd Samuel 8:2).
 - f. The kingdoms offered tribute to Solomon (1st Kings 4:21).
 - g. When used of gifts to men, it suggests a recognition of the dignity and authority of the person to whom the tribute is given and a desire to obtain his favor.
 - h. As a Levitical offering, it was a gift brought by the worshipper to God to demonstrate a recognition of His supreme authority, and express desire for His favor and blessing.
 - i. The grain offering is a pleasing aroma to the Lord but not an atonement (Leviticus 2:2,9,12).
2. The four elements of the offering (Leviticus 2:1,13).
 - a. Fine flour – The grain of the offering was not to be presented to the Lord in its natural condition as harvested, but only when, by grinding, sifting, and often, in addition, by cooking in various ways, it has been fully prepared to become the food of man (Isaiah 53; John 6; Hebrews 2:9-11).
 - b. Olive oil – the Holy Spirit.
 - 1) The priests anointed with oil – Leviticus 8:10,11
 - 2) Saul and David anointed with oil – 1st Samuel 10:1; 16:13
 - 3) Jesus Christ anointed with the Holy Spirit – Luke 3:22; 4:16-21; Acts 10:38
 - 4) The churches, lamps supplied with oil – Leviticus 24:1-4; Revelation 1:12,20
 - c. Frankincense – The prayers, adoration and praise to God.
 - 1) Incense offered before the Lord – Exodus 30:7-9
 - 2) “May my prayer be set before you as incense, the raising of my hands as the evening offering” – Psalm 141:2
 - 3) Incense, the prayers of the saints – Revelation 5:8
 - d. Salt – the salt of the covenant.
 - 1) “I give to you and to your sons and daughters all the holy contributions that the Israelites present to the LORD as a permanent statute. It is a **permanent covenant of salt** before the LORD for you as well as your offspring.” – Numbers 18:19
 - 2) Don't you know that the LORD God of Israel gave the kingship over Israel to David and his descendants forever by a **covenant of salt**? – 2nd Chronicles 13:5
 - e. Exclusions
 - 1) Leaven – Sin, Evil
 - 2) Honey – Natural Sweetness, Human Good
3. The four ways to present a grain offering (Leviticus 2:4-7). As in the Burnt offering, we see provision for every economic and spiritual maturity level.
 - a. Raw ingredients (v. 1-2)
 - b. Baked in an oven (v. 4)
 - c. Prepared on a griddle (v. 5-6)
 - d. Prepared in a pan (v. 7)
4. A first-fruits grain offering provision for the eager is given (Leviticus 2:12,14-16).
 - a. Christ is the grain offering (Hebrews 2:9-10), the grain of wheat (John 12:24), the bread of heaven (John 6:33,50,51).

- b. We are the first-fruits (Hebrews 2:10; James 1:18).
- c. Leaven and honey in the first-fruits – 1st John 1:7).
- 5. The grain offering is the consecration to God of the fruit of the offeror's labor.
 - a. The fruit of our labor must be produced by God in and through us or it is nothing (John 15:1-5).
 - b. In order for us to be working out our own salvation, God must be working in us to be desiring and working according to His good purpose (Philippians 2:13).
 - c. Being fully pleasing to the Lord means bearing fruit in every good work (Colossians 1:10).
 - d. God works in us through Jesus Christ (Hebrews 13:21).
- 6. As the burnt offering is man satisfying God, giving Him His portion, and receiving testimony that it is acceptable, the grain offering is man satisfying his neighbor, providing his portion as an offering to the Lord.
 - a. These are offered together (Numbers 29:2-3; Ezra 7:17; Judges 13:19).
 - b. The grain offering is to the Lord and for man, pleasing God and providing for man (Leviticus 2:2,3,8-10).
 - c. Those who minister in His Name have a share in the offerings to Him (Deuteronomy 18:1-5).
 - d. Those receiving from a πνευματικός pneumatikos (Spiritual) ministry have a reciprocal σαρκικός sarkikos (material) ministry obligation (Romans 15:27; 1st Corinthians 9:9-14; 1st Timothy 5:17-18).
 - e. The grain and the oil are for men, the frankincense is for God (Leviticus 2:2,3,16). All those who minister as a priest the gospel of God must take none of the prayer, praise, or adoration for themselves (Romans 15:15-19; Psalm 115:1).

Chapter 3 – The Fellowship Sacrifice

- 1. The fellowship offering (זֶבַח שְׁלָמִים zevach sh^elāmiym) is a blood sacrifice shared in a meal with God, the priests, the offeror, and his family and friends (Leviticus 3:1,3,6,9).
 - a. The verb זָבַח zāvach refers to the **slaughter** of an animal for sacrifice.
 - b. The noun זֶבַח zevach refers to a **communal sacrifice** for consumption.
 - c. The שְׁלָמִים shelem is a זֶבַח zevach for alliance or friendship; a peace offering.
 - d. The זֶבַח שְׁלָמִים zevach sh^elāmiym is a fellowship sacrifice in which the animal offered is partaken of by all parties in a communal meal.
 - e. The fellowship offering was a shared meal in which the offeror celebrated with those assembled in the sanctuary the benefits of a peaceful relationship with God.
- 2. The elements of the offering.
 - a. From the Herd, a male or female without blemish (Leviticus 3:1 cf. 1:3).
 - b. From the Flock, a male or female without blemish (Leviticus 3:6 cf. 1:10).
 - 1) Lamb (Leviticus 3:7).
 - 2) Goat (Leviticus 3:12).
 - c. Exclusions – fat and blood (Leviticus 3:17 cf. 7:22-27).
- 3. The presentation of the fellowship offering (Leviticus 3:1-5,6-11,12-16).
 - a. Identification with the animal offered in the laying on of hands (Leviticus 3:2,8,13).
 - b. It must be slaughtered at the entrance to the tent of meeting (Leviticus 3:2,8,13; 17:1-9).
 - c. It must be eaten before the third day (Leviticus 7:15-18; 19:5-8).
 - d. For thanksgiving (Leviticus 7:12).
 - e. As a vow or freewill offering (Leviticus 7:16).
 - f. The LORD's portion (Leviticus 3:3-5,9-11,14-16).
 - g. The priest's portion (Leviticus 7:28-36).
- 4. Our application of the offering – Peace and Fellowship.
 - a. Christ is our peace (Romans 5:1; Ephesians 2:14-17; Colossians 1:20; 3:15).

- b. Fellowship is based upon what is shared (Philemon 6; 1st John 1:3,6,7).
- c. At the Lord's table, we are occupied with Christ Himself and with what He did for us when He, as our substitute, made peace through the blood of His cross (Luke 22:14-23; Acts 2:42; 1st Corinthians 10:16-17; 11:23-26).
- d. The peace of God is found not in your circumstances or feelings, but in Christ (Philippians 4:6-7).
- e. Fellowship with the Father is in our shared delight in Christ; Fellowship with Christ is in our shared delight in the Father; Fellowship with the Spirit in in the Glorification of the Son.

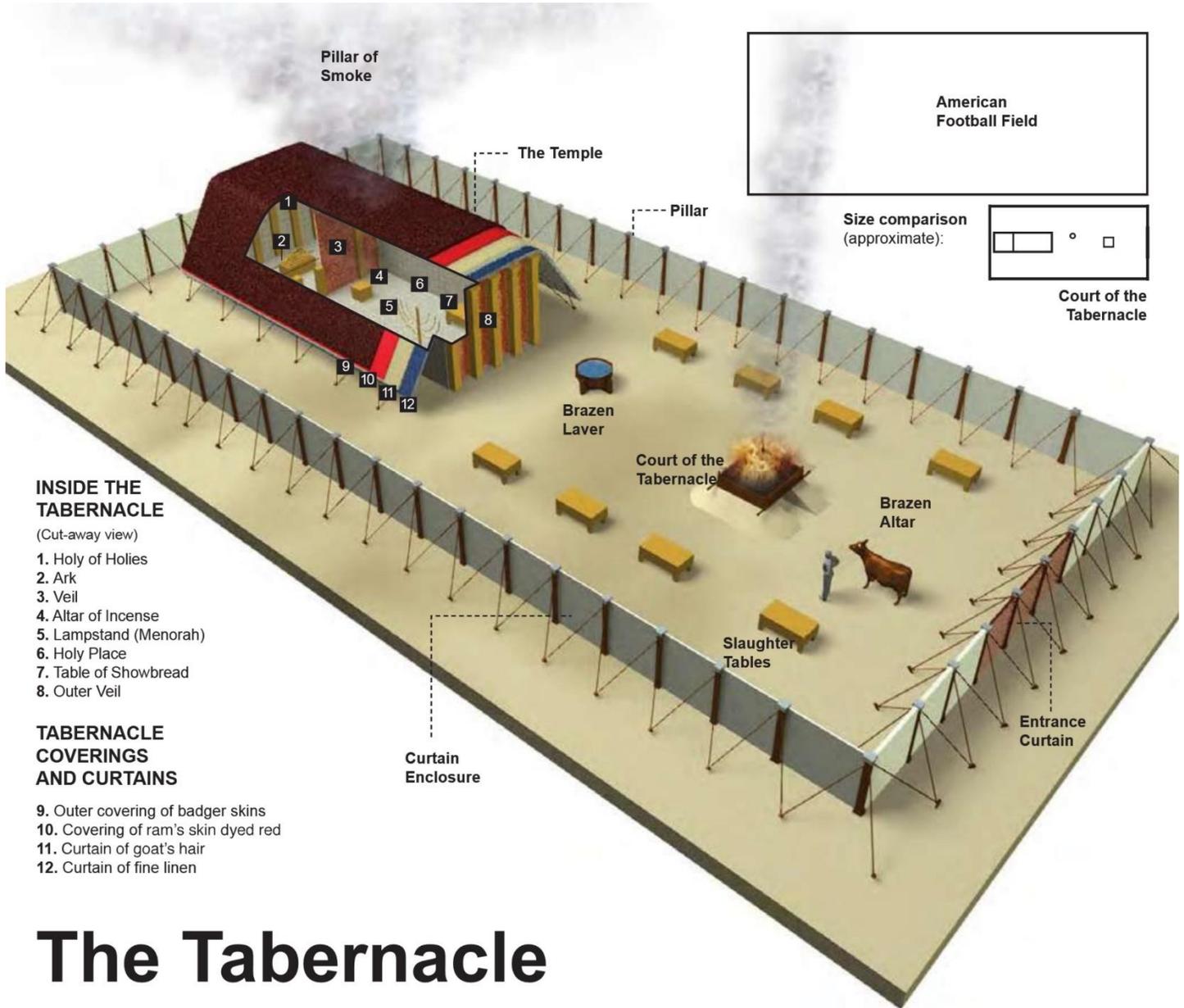
“How often when we approach God do we speak to Him only about our feelings, our experiences, our sins, our trials. All this is right: we cannot be without these, and we are right to tell them to our Father. But after all, this of itself is not communion, nor will speaking of these things ever yield it to us. Let us come before God to be filled with Christ, to be taken up with Him, His life, His ways, His sweetness; let the confession of our failure and nothingness in ourselves be made the plea that we may be filled with Him; and our intercourse will be soon changed to communion, for in Him we shall have something we can share. May the Lord lead us more into His presence, there to be taught what we possess in Jesus; and then when we meet our brethren or our Father, we shall feast together on what there is in Him.”

- Andrew Jukes, *The Law of the Offerings in Leviticus 1-7*

The Fellowship Offering		
Herd	Lamb	Goat
Male or female	Male or female	Male or female
Without blemish	Without blemish	Without blemish
Lay hand on the head	Lay hand on the head	Lay hand on the head
slaughter it at the entrance to the tent of meeting	slaughter it before the tent of meeting	slaughter it before the tent of meeting
splatter the blood on all sides of the altar	splatter the blood on all sides of the altar	splatter the blood on all sides of the altar
present part of the fellowship sacrifice as a fire offering to the LORD	present part of the fellowship sacrifice as a fire offering to the LORD	present part of the fellowship sacrifice as a fire offering to the LORD
	its fat and the entire fat tail, which he is to remove close to the backbone	
the fat surrounding the entrails, all the fat that is on the entrails, and the two kidneys with the fat on them at the loins; he will also remove the fatty lobe of the liver with the kidneys.	the fat surrounding the entrails, all the fat on the entrails, the two kidneys with the fat on them at the loins, and the fatty lobe of the liver above the kidneys	the fat surrounding the entrails, all the fat that is on the entrails, and the two kidneys with the fat on them at the loins; he will also remove the fatty lobe of the liver with the kidneys.
burn on the altar	burn on the altar	burn on the altar
a fire offering	a fire offering	a fire offering
pleasing aroma	(LXX - ὀσμὴ εὐωδίας)	pleasing aroma

Chapter 4 – The Sin Offering

1. The sin offering for the inadvertent (unintentional) sin.
 - a. **שְׁגָגָה** shgagah – A sin or transgression that was not premeditated or intended to occur or an unfortunate or unintentional mishap, especially one causing damage or injury.
 - 1) Unintentional (Leviticus 4:2,22,27; 5:15; Numbers 15:24–28; 35:11,15; Joshua 20:9).
 - 2) Error (Leviticus 5:18; 22:14; Numbers 15:29; Ecclesiastes 10:5).
 - 3) Mistake (Ecclesiastes 5:6).
 - 4) Accidentally (Joshua 20:3).
 - b. **חַטָּאת** khawta'th – Sin, an offering intended to expiate for sin against God, the act of inflicting punishment, a ceremonial purification, or a sinful object.
 - 1) Sin (Genesis 4:7; 18:20; 31:36; 50:17; Exodus 10:17; 32:30,32,34; 34:9; Leviticus 4:3,14,23,26,28,35; 5:6,10,13).
 - 2) Sin Offering (Exodus 29:14,36; 30:10; Leviticus 4:3,8,14,20,21,24,25,29,32,33,34; 5:6,7,8,9,11,12; 6:10,18,23; 7:7,37; 8:2,14; 9:2,3,7,8,10,15,22; 10:16,17,19; 12:6,8; 14:13,19,22,31; 15:15,30; 16:3,5,6,9,11,15,25,27; 23:19).
 - 3) Punishment (Zechariah 14:19; Proverbs 10:16).
 - 4) Purification (Numbers 8:7; 19:9).
 - 5) A sinful object (Deuteronomy 9:21).
2. The elements of the sin offering.
 - a. For the anointed priest, a young, unblemished bull (Leviticus 4:3–12).
 - b. For the whole community, a young (unblemished) bull (Leviticus 4:13–21).
 - c. For a leader, an unblemished male goat (Leviticus 4:22–26).
 - d. For any of the common people, an unblemished female goat or lamb (Leviticus 4:27–35).
3. The Presentation of the sin offering.
 - a. No one is excluded from the provision of the sin offering.
 - b. See the chart below for comparison of the presentation.
 - c. See the picture below for visual layout of the tabernacle.
4. The application of the offering – Experiential cleansing from sin
 - a. Two applications are made in Leviticus for the **חַטָּאת** khawta'th.
 - 1) An offering for inadvertent sin (Leviticus 4).
 - 2) An offering for purification from physical defilements (Leviticus 12–15).
 - b. The inadvertent sin includes sin of
 - 1) Ignorance (Leviticus 4:13; 5:2,3,4).
 - 2) Omission (Leviticus 5:1 cf. James 4:17).
 - c. The inadvertent sin does not include willful, defiant sin; sin with full knowledge and purpose that warrants death (Numbers 15:22–31 cf. Hebrews 10; Leviticus 16; 20). An example is David's sins with Bathsheba and Uriah (2nd Samuel 11:1–12:15; Exodus 21:14; Leviticus 20:10).
 - d. Varying degrees of value depending upon accountability (Luke 12:47–48; 1st Timothy 4:16; Hebrews 13:17; James 3:1).
 - e. God does not love us because atonement has been made, but atonement has been made because the Father loved us and sent His Son to be the propitiation for our sins (John 3:16; Romans 5:6–11; 1st John 2:2; 4:9–10; 1st Corinthians 15:3).



INSIDE THE TABERNACLE

(Cut-away view)

- 1. Holy of Holies
- 2. Ark
- 3. Veil
- 4. Altar of Incense
- 5. Lampstand (Menorah)
- 6. Holy Place
- 7. Table of Showbread
- 8. Outer Veil

TABERNACLE COVERINGS AND CURTAINS

- 9. Outer covering of badger skins
- 10. Covering of ram's skin dyed red
- 11. Curtain of goat's hair
- 12. Curtain of fine linen

The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

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The Sin Offering				
Anointed Priest	Whole Community	Leader	Common People	
(3) If the anointed priest sins, bringing guilt on the people,	(13) Now if the whole community of Israel errs, and the matter escapes the notice of the assembly, so that they violate any of the LORD's commands and incur guilt by doing what is prohibited,	(22) When a leader sins and unintentionally violates any of the commands of the LORD his God by doing what is prohibited, and incurs guilt,	(27) Now if any of the common people sins unintentionally by violating one of the LORD's commands, does what is prohibited, and incurs guilt,	
	(14) when the sin they have committed in regard to the command becomes known.	(23) or someone informs him about the sin he has committed	(28) or if someone informs him about the sin he has committed,	
(3) he is to present to the LORD a young, unblemished bull as a sin offering for the sin he has committed.	(14) then the assembly must present a young bull as a sin offering.	(23) he is to bring an unblemished male goat as his offering.	(28) then he is to bring an unblemished female goat as his offering for the sin that he has committed.	(32) Or if the offering that he brings as a sin offering is a lamb, he is to bring an unblemished female.
(4) He is to bring the bull to the entrance to the tent of meeting before the LORD,	(14) They are to bring it before the tent of meeting			
(4) lay his hand on the bull's head,	(15) The elders of the community are to lay their hands on the bull's head before the LORD.	(24) He is to lay his hand on the head of the goat	(29) He is to lay his hand on the head of the sin offering	(33) He is to lay his hand on the head of the sin offering
(4) and slaughter it before the LORD.	(15) and it is to be slaughtered before the LORD	(24) and slaughter it at the place where the burnt offering is slaughtered before the LORD.	(29) and slaughter it at the place of the burnt offering.	(33) and slaughter it as a sin offering at the place where the burnt offering is slaughtered.
		(24) It is a sin offering.		
(5) The anointed priest will then take some of the bull's blood and bring it into the tent of meeting.	(16) The anointed priest will bring some of the bull's blood into the tent of meeting.			
(6) The priest is to dip his finger in the blood and sprinkle some of it seven times before the LORD in front of the curtain of the sanctuary.	(17) The priest is to dip his finger in the blood and sprinkle it seven times before the LORD in front of the curtain.			
(7) The priest is to apply some of the blood to the horns of the altar of fragrant incense that is before the LORD in the tent of meeting.	(18) He is to apply some of the blood to the horns of the altar that is before the LORD in the tent of meeting.	(25) Then the priest is to take some of the blood from the sin offering with his finger and apply it to the horns of the altar of burnt offering.	(30) Then the priest is to take some of its blood with his finger and apply it to the horns of the altar of burnt offering.	(34) Then the priest is to take some of the blood of the sin offering with his finger and apply it to the horns of the altar of burnt offering.

(7) He must pour out the rest of the bull's blood at the base of the altar of burnt offering that is at the entrance to the tent of meeting.	(18) He will pour out the rest of the blood at the base of the altar of burnt offering that is at the entrance to the tent of meeting.	(25) The rest of its blood he is to pour out at the base of the altar of burnt offering.	(30) He is to pour out the rest of its blood at the base of the altar.	(34) He is to pour out the rest of its blood at the base of the altar.
(8-9) He is to remove all the fat from the bull of the sin offering: the fat surrounding the entrails, all the fat that is on the entrails, and the two kidneys with the fat on them at the loins. He will also remove the fatty lobe of the liver with the kidneys,	(19) He is to remove all the fat from it		(31) He is to remove all its fat	(35) He is to remove all its fat
(10) just as the fat is removed from the ox of the fellowship sacrifice.			(31) just as the fat is removed from the fellowship sacrifice.	(35) just as the fat of the lamb is removed from the fellowship sacrifice.
(10) The priest is to burn them on the altar of burnt offering.	(19) and burn it on the altar.	(26) He must burn all its fat on the altar	(31) The priest is to burn it on the altar	(35) The priest will burn it on the altar
			(31) as a pleasing aroma to the LORD.	
				(35) along with the fire offerings to the LORD.
		(26) like the fat of the fellowship sacrifice		
	(20) So the priest will make atonement on their behalf, and they will be forgiven.	(26) In this way the priest will make atonement on his behalf for that person's sin, and he will be forgiven.	(31) In this way the priest will make atonement on his behalf, and he will be forgiven.	(35) In this way the priest will make atonement on his behalf for the sin he has committed, and he will be forgiven.
(11-12) But the hide of the bull and all its flesh, with its head and legs, and its entrails and waste—all the rest of the bull—	(20a) He is to offer this bull just as he did with the bull in the sin offering; he will offer it the same way			
he must bring to a ceremonially clean place outside the camp to the ash heap, and must burn it on a wood fire. It is to be burned at the ash heap.	(21) Then he will bring the bull outside the camp and burn it just as he burned the first bull.			
	(21) It is the sin offering for the assembly			

Chapter 5 – The Penalty for Guilt

1. Two offerings are made for guilt (אָתְּשָׂמוּ 'aw-shawm-oh).
 - a. A sin offering (Leviticus 5:6,7).
 - b. A guilt offering (Leviticus 5:15).
2. The difference between the penalty for guilt and the guilt offering is in the grammar.
 - a. אָשָׂם 'aw-shawm - to be guilty. To be or become liable for a wrongdoing or sin; often requiring recompense (Leviticus 4:13,22,27; 5:2-5,17,19,23).
 - b. The אָתְּשָׂמוּ indicates the direct object, the penalty for guilt (Leviticus 5:5,6,15).
 - c. The guilt offering – a particular kind of offering that was for transgressions that could be estimated and compensated for (Leviticus 5:6-7,15-16,18-19,25).
 - d. The verb, “he is guilty” (Leviticus 5:17).
 - e. Scripture distinguishes the two offerings (Leviticus 6:17; Ezekiel 40:39).
3. The sin offering portion (vv. 1-13) deals with a single soul of the people of the land (Leviticus 4:27; 5:1,2,4,14,17).
4. The activity of bringing a sin offering deals with the experiential nature of atonement (Lev. 5:6,10,12-13; 6:30).
5. Confession is a required part of the process. The attitude of honesty and integrity precedes the verbal confession which precedes the application of the blood (Leviticus 5:5; 16:21; 26:40; Numbers 5:7; Ezra 10:1 cf. 9:3-4; Isaiah 1:1-20; 66:1-5; Daniel 9:4,20; Jonah 3; Psalm 32; 51; Proverbs 28:13; Luke 15:1-32; John 13:1-11; 1st Corinthians 11:31-32; 2nd Corinthians 7:8-11; Hebrews 12:3-13; 1st John 1:6-10).