

A STUDY OF THE BOOKS OF
EXODUS
AND
LEVITICUS



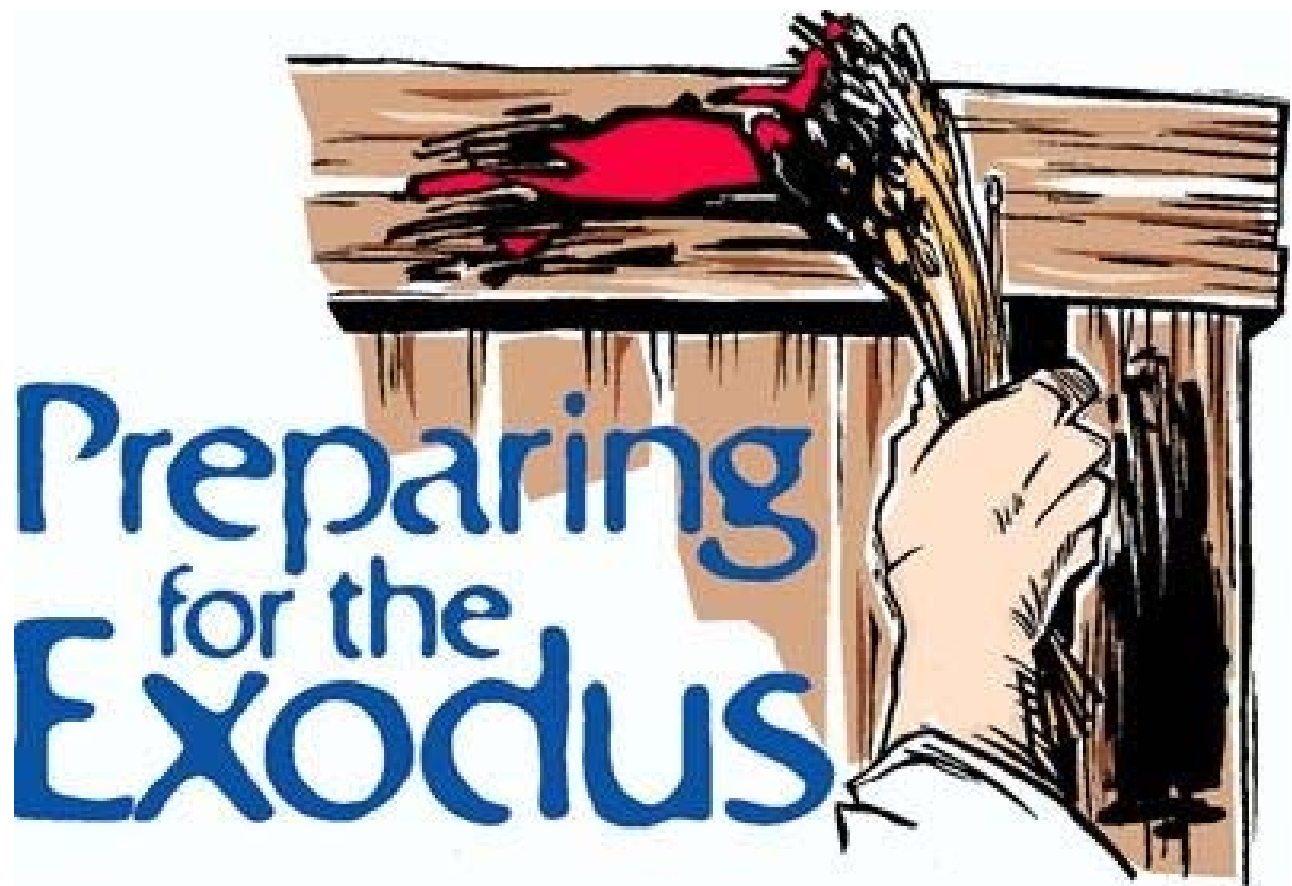
Charles R. Williams

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NOTE: The offering of animal sacrifices and the placing of blood on the lintel and two doorposts of the houses of the Israelites before the Exodus was typical of the blood of Jesus Christ, the Lamb of God. Exodus 12:7-13

Today, the blood of Jesus cleanses us from our sins and brings life deliverance from its bonds: “Much more then, having now been justified by His blood, we shall be saved from wrath through Him.” Romans 5:9

Be sure to read the Appendix at the end of the study on Leviticus on “Animal Sacrifices” and their “Typology” (types and shadows pp. 27-37).

The Book of EXODUS

Introduction:

1. The book of Exodus is pivotal to the Old Testament.¹
 - a. It records the beginning of the national life of Israel, the chosen people of God.
 - b. It relates the circumstances and content of the covenant made through Moses at Sinai.
2. The name of the book is . . .
 - a. Derived from the Septuagint and means "going out."
 - b. The name is still used by Jewish people to refer to the greatest single event in Hebrew national history.
3. Exodus serves as the connecting link between the early history of mankind in Genesis and the subsequent development of the covenant nation through whom the Messiah would come.
 - a. It shows that God did not forget the promise of Gen. 12:2.
 - b. It reveals how God raised up Moses as the great liberator and lawgiver for his people.
 - c. It relates the Passover and points forward to Jesus, the Lamb of God who takes away all sin.
 - d. It contains the Law which imposed heaven's demands on the chosen people.
 - e. It gives details of the Tabernacle, which prefigures several important features of the Christian religion.
4. Exodus covers the historical period from the death of Joseph to the setting up of the Tabernacle at Mt. Sinai (ca. 1450 B.C.).

Discussion:

I. Background to the Book of Exodus:

- A. The book was written by Moses.
 1. He was an eyewitness to and the central figure of the events recorded in it.
 2. He wrote it during the time of the forty-year wandering in the desert.
- B. The circumstances of the Hebrew people have changed drastically from the close of Genesis.²

¹ The Introduction and Background material are from: *A Book-By-Book Study of the Old Testament* by R. B. Shelly, pp. 11-12. It is excellent study help/material.

² Unger, Merrill F. *Unger's Bible Dictionary*. Moody Press: Chicago, 1967.

1. Fixing an exact date for the exodus from Egypt is a major problem of history and archaeology.
 - a. Some evidence favors a date of ca. 1450 B.C.
 - b. Other evidence points to a time ca. 1290 B.C.
 2. We will use the 1450 B.C. date and set the background of the exodus against a change of dynasties in Egypt.
 - a. First Kings 6:1 says Solomon began to build the Temple 480 years after Israel left Egypt.
 - b. The Temple was begun around 967 B.C.
 - c. Adding 480 years to 967 B.C., we arrive at a date of 1447 B.C. for the deliverance from Egypt.
- C. When Joseph was elevated to his high position in Egypt, the country was being ruled by foreigners of Semitic origin.
1. The Hyksos governed the country from ca. 2100 to 1580 B.C.
 2. This accounts for Joseph's friendly treatment by rulers who were his racial kin.
- D. The Hyksos were expelled by native Egyptians around 1580 B.C. Ex. 1:8-10.
1. The new Pharaoh "knew" of Joseph and his people in the sense of being acquainted with his name and the events surrounding his time in history.
 2. He did not "know" him in the sense of looking with favor on that period in Egypt's past or on the Hebrew people as a present reminder of it.
 3. The new rulers feared the Hebrews would join any Eastern power attempting to establish itself in the country.
- E. Thus a systematic policy of oppression was begun against the Hebrews. Ex. 1:1ff.
1. They were enslaved, used as forced laborers, and supervised by rigid taskmasters.
 2. The people continued to multiply under the harshest of imaginable circumstances.
 3. Finally Pharaoh ordered the midwives to murder the male offspring of the Jews.
- F. It was to this terrible situation that God sent a deliverer: Moses.
1. Exodus tells of the events of his personal life which led him to leadership among God's people.
 2. It traces his exploits through the events of divine deliverance.

II. OUTLINE OF THE BOOK OF EXODUS BY CHAPTERS: ³

A. Chapter One:

1. There arose a new king who did not know Joseph.
2. The new king brought on much suffering to the Israelites.
3. The new king commanded that all male babies be cast into the river.

B. Chapter Two:

1. Moses is born.
2. Moses was adopted by Pharaoh's daughter.
3. Moses was reared by his mother, Jochebed.
3. Moses killed an Egyptian slave driver.
4. Moses flees to the Land of Midian.
5. Jethro gave Moses his daughter Zipporah to wed.

C. Chapter Three:

1. God, the I AM THAT I AM, calls Moses from a burning bush on Mt. Sinai.
2. God chooses Moses to go to Egypt to free His people.
3. God proclaims that Pharaoh will let them go.

D. Chapter Four:

1. Moses informed his family of God's command and plan.
2. Moses went back to Egypt and informed the elders of Israel of God's plan.
3. When the people heard, they believed and worshipped God.

E. Chapter Five:

1. Moses went to Pharaoh informed him that God said to let His people go.
2. Pharaoh said he would not, and he increased the burdens on the people.
3. The blamed Moses for their increased problems.
4. God told Moses that Pharaoh would eventually listen and Israel's deliverance was assured.

F. Chapter Six:

1. God tells Moses to tell the people that He will deliver them by a strong hand.
2. Moses lists the names of the families in the Land of Goshen in Egypt.
3. God commands Moses to go and speak to Pharaoh again.

G. Chapter Seven:

³ Outline by Charles Williams: Some titles are from the *New Kings James Version* of the Bible; Broadman & Holman Publishers.

1. Moses and Aaron, his brother, did what God told them to do.
2. The first miracles are worked before Pharaoh but he refused to let the people go.
3. The FIRST PLAGUE goes forth: **The water is turned to blood.**
4. Pharaoh's heart was not moved by this.

H. Chapter Eight:

1. The SECOND PLAGUE goes forth: **The land was covered in frogs.**
2. The THIRD PLAGUE goes forth: **The dust became lice.**
3. The magicians admitted that this was done by the "finger of God."
4. Pharaoh's heart grew harder, and he refused to let the people go.
5. The FOURTH PLAGUE goes forth: **There were swarms of flies everywhere.**
6. Pharaoh still hardened his heart and refused to let the people go.

I. Chapter Nine:

1. The FIFTH PLAGUE goes forth: **The livestock are diseased and die.**
2. The SIXTH PLAGUE goes forth: **A dust was sent forth that caused boils.**
3. The SEVENTH PLAGUE goes forth: **Thunder, fire, and hail came down.**
4. Pharaoh refused to let God's people go.

J. Chapter Ten:

1. The EIGHTH PLAGUE goes forth: **The land is covered in locusts.**
2. The NINTH PLAGUE goes forth: **The land is covered in darkness.**
3. Pharaoh continued to harden his heart and refused to let the people go.
4. Moses told him that he would never see his face again.

K. Chapter Eleven:

1. The TENTH AND FINAL PLAGUE is announced: **The death of the firstborn.**
2. God tells Moses that Pharaoh will listen this time and let the people go.

L. Chapter Twelve:

1. The Passover is instituted: blood on the doorposts and lintels; unleavened bread, preparation for Israel to leave.
2. The TENTH AND FINAL PLAGUE goes forth: The death of the firstborn of those who did not have the blood on their doors' lintels and doorposts.
3. The Egyptians urged the Israelites to leave and gave them whatever they demanded.
4. Passover regulations are instituted.

M. Chapter Thirteen:

1. The firstborn are consecrated.
2. The law of the firstborn is detailed.

3. As the people leave, the Lord went before them by day in a pillar of cloud and by night in a pillar of fire to lead them.
4. God led them to the Red Sea.

N. Chapter Fourteen:

1. Pharaoh sent his army to kill the Israelites.
2. God opened up the Red Sea and the people crossed over on dry ground.
3. Pharaoh's army went after them.
4. God caused the sea to close, and the walls of water destroyed the army.

O. Chapter Fifteen:

1. Moses and the children of Israel sang a song to the Lord.
2. They sang a song of praise and triumph to their Deliverer.
3. Miriam, the sister of Moses, and the women went out from the people where they played with timbrels, danced, and sang a song of praise to God.
4. Moses led the Israelites into the Wilderness of Shur.
5. Bitter waters were made sweet by God's directions.
6. They came to Elim where there were wells of water.

P. Chapter Sixteen:

1. God gave them bread from heaven.
2. God repeats His command regarding a day of rest: the Sabbath (see 12:16 and Nehemiah 9:13-14).
3. Some of the manna was saved in a pot as a Testimony to God's care.
4. They ate from the manna for 40 days until they came to the border of Canaan.

Q. Chapter Seventeen:

1. Water was brought forth from a rock.
2. The Israelites are victorious over the Amalekites.
3. They built an altar and called it "The-LORD-Is-My-Banner."

R. Chapter Eighteen:

1. Jethro, the father-in-law of Moses, advised Moses that he should not take so much on himself and instead appoint rulers of thousands, hundreds, fifties, and tens to deal with the people's problems rather than him alone.
2. Moses followed the plan so that only the "hard cases" came to Moses.

S. Chapter Nineteen:

1. Israel came to Mount Sinai.
2. The LORD called Moses from the Mountain and told him that He was making a covenant with these people so that they could become a special treasure, a kingdom of priests and a holy nation.

3. God told Moses to go down and tell them what He said, and they are not to touch the mountain.

T. Chapter Twenty:

1. God gave Moses the **TEN COMMANDMENTS**.
2. The people were frightened by the thundering, the lightning flashes, the sounds, and the smoke.
3. God gives Moses instructions to make an **altar and offer sacrifices** to Him.

U. Chapter Twenty-One:

1. God gave laws concerning **servants**.
2. God gave laws regarding **violence**.
3. God gave laws regarding **animal control**.

V. Chapter Twenty-Two:

1. God gave laws regarding **property responsibility**.
2. God gave laws about **moral and ceremonial principles**.

W. Chapter Twenty-Three:

1. God gave laws regarding proper **justice for all**.
2. God gave laws regarding the **Sabbaths**.
3. God gave instructions regarding three **Annual Feasts**; The Feast of Unleavened Bread; The Feast of Harvest; and The Feast of Ingathering.
4. God's Angel will go before them.
5. They are to serve the **LORD** their God.
6. God instructed them not to make any covenants with the people of the land.

X. Chapter Twenty-Four:

1. Israel affirms that they will keep God's covenant with them.
2. God gives to Moses His **TEN COMMANDMENTS** on tablets of stone.
3. Moses was on the Mountain for 40 days and 40 nights.

Y. Chapter Twenty-Five:

1. God commands offerings from the people for His **SANCTUARY**.
2. God commanded them to follow the pattern He would give them:
The **Ark** of the Testimony; The Table of **Showbread**; The Golden **Lampstand**.

Z. Chapter Twenty-Six:

1. God gave commands concerning the construction of the **TABERNACLE**.
2. Every detail is given for its construction.

AA. Chapter Twenty-Seven:

1. God gave commands for constructing **other elements**.
2. These constructions included the **ALTAR OF BURNT OFFERING, AND THE COURT OF THE TABERNACLE**.
3. Instructions for the **care of the LAMP STAND** are given.

BB. Chapter Twenty-Eight:

1. God gave commands regarding the making of the **GARMENTS FOR THE PRIESTHOOD**, including the **BREASTPLATE**
2. God gave instructions regarding **OTHER PRIESTLY GARMENTS** also.

CC. Chapter Twenty-Nine:

1. Aaron and his sons are **consecrated**.
2. Aaron and his sons are given instructions regarding the **Daily Offerings**.

DD. Chapter Thirty:

1. God gave instructions on the making of the **ALTAR OF INCENSE**.
2. God instructed the people to make an **ATONEMENT CONTRIBUTION** to be used for the service of the tabernacle as a memorial for the children of Israel.
3. God gave instructions for building the **BRONZE LAVER** for the priests to wash their hands and feet.
4. God gave instructions on the preparation of the **HOLY ANOINTING OIL** for the Tabernacle, elements of the Tabernacle, and Aaron and his sons.
5. God gave instructions for **THE INCENSE**.

EE. Chapter Thirty-One:

1. God appoints **the artisans** for the building the Tabernacle.
2. God establishes the **SABBATH DAY** and gives instructions regarding it.
3. God gave Moses **TWO TABLETS of the TESTIMONY** written in stone, **written with the finger of God**.

FF. Chapter Thirty-Two:

1. The people built **A GOLDEN CALF** and an altar before it, and they worshiped it.
2. God told Moses to go back down the mountain for the “**the people have corrupted themselves**.”
3. God threatened to consume them all and begin a new nation.
4. Moses pleaded with God not to consume the people, but to remember His promise to Abraham, Isaac, and Jacob.
5. God relented from the harm He said He would do.
6. Moses came down from the mountain and saw the golden calf and the people dancing .

7. Moses took the tablets and cast them out of his hands and broke them.
8. Moses took the golden calf, ground it up, put it in the people's water and made them drink it.
9. Moses stood at the entrance of the camp and said, "Whoever is on the LORD's side---come to me," and all of the sons of Levi gathered themselves to him.
10. About 3,000 men of the people were killed with the sword.
11. The LORD plagued the people because of what they did with the calf which Aaron made.

GG. Chapter Thirty-Three:

1. God commanded the people to leave Sinai.
2. The LORD sent His Angel before them to drive out their enemies.
3. Moses conversed with the LORD at the tabernacle of meeting.
4. God promised Moses that He would be with him, and as evidence of this God caused His "goodness" to pass before him.
5. Moses saw the glory of God pass by him as he gazed from a cleft in a rock.

HH. Chapter Thirty-Four:

1. Moses cut two new tablets upon which were written the Ten Commandments.
2. The LORD passed before Moses and proclaimed the name of the LORD:

The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, ⁷ keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation.

3. Moses bowed down and worshiped God and said,

If now I have found grace in Your sight, O Lord, let my Lord, I pray, go among us, even though we *are* a stiff-necked people; and pardon our iniquity and our sin, and take us as Your inheritance."

4. God renewed His covenant with Moses and the people.
 - a. Do not make a covenant with the inhabitants of the land.
 - b. Worship only the LORD, for He is a jealous God.
 - c. All of their people and what they have are His, especially the first born.
 - d. Remember the **Sabbath** rest.
 - e. Observe the **Feast of Weeks** and the **Feast of Ingathering**.
 - f. All the men shall appear before the LORD three times a year.
 - g. No leaven shall be used with a sacrifice, nor shall the **Feast of the Passover** be left until morning.

5. Moses was with the LORD 40 days and 40 nights; he neither ate bread nor drank water, and he wrote on the tablets the words of the covenant, the **TEN COMMANDMENTS**.
6. Moses came down from the mountain and the skin of his face shone.

II. Chapter Thirty-Five:

1. God gave to Moses the **Sabbath regulations**.
2. God gave commands regarding **offerings for the Tabernacle**.
3. God gives instructions regarding **various articles of the Tabernacle**.
4. Tabernacle **offerings** were presented.
5. The artisans were called to their work by God again.

JJ. Chapter Thirty-Six:

1. The people gave more than enough.
2. They built the tabernacle as THE LORD directed.

KK. Chapter Thirty-Seven:

1. They made the **Ark of the Testimony** as the LORD had directed.
2. They made the **Table of Showbread** as the LORD had directed.
3. They made the **Gold Lampstand** as the LORD had directed.
4. They made the **Altar of Incense** as the LORD had directed.
5. They made the **Anointing Oil and the Incense** as the LORD had directed.

LL. Chapter Thirty-Eight:

1. They made the **Altar of Burn Offering** as the LORD had directed.
2. They made the **Bronze Laver** as the LORD had directed.
3. They made the **Court of the Tabernacle** as the LORD had directed.
4. They took inventory of the **materials used** for the building of the Tabernacle.

MM. Chapter Thirty-Nine:

1. They made the Garments of the Priesthood as the LORD directed.
2. They made the Breastplate as the LORD directed.
3. They made the other priestly garments as the Lord directed.
4. They made the plate of the holy crown of pure gold engraved on it the words: **HOLINESS TO THE LORD**.

NN. Chapter Forty:

1. The Tabernacle was erected and arranged.
2. The Cloud of Glory filled the Tabernacle.

III. The Primary Theme and Messages of the Book of Exodus: ⁴

- A. The primary theme of the book is **redemption**.
 - 1. It traces the historical path of the development of Judah's family into a great nation of two to three million souls.
 - 2. It shows God's faithfulness to the covenant he made with Abraham to make his descendants great and to give them a promised land.
- B. It reveals God as being in control of all men and nations for the sake of achieving his holy ends.
- C. It sets the stage for an understanding of Christ's work as humanity's ultimate redeemer from sin.
 - 1. Like Moses, he delivers people from bondage.
 - 2. Like the Passover Lamb, he was sacrificed for the sake of sparing people from death.
 - 3. Like Aaron, he is the High Priest of his people.

IV. An Overview of the Major Themes and/or Issues of the Book of Exodus:

- A. **Passover**. Ex. 12.
 - 1. When Pharaoh refused to release the Hebrews upon Moses' demand, a series of ten plagues demonstrated the Lord's power over the false deities of Egypt.
12.
 - 2. The final plague was a blow at the "divine" Pharaoh himself: death of the firstborn. Ex. 11.
 - 3. God provided a means by which the Israelites' firstborn were protected and passed over. Ex. 12.
 - 4. Each family killed an unblemished male lamb which was a year old and put its blood on the lintel and doorposts, roasted and ate its flesh with unleavened bread and bitter herbs (without breaking its bones), and was dressed and ready for travel.
 - 5. As they departed Egypt by night, the Lord led them by a pillar of fire. Ex. 13:21.
 - 6. Passover and the Feast of Unleavened Bread were observed together from that time forward to commemorate the exodus. Cf. Ex. 23:15.
 - a. It begins on the fourteenth day of the Jewish month Abib (April) and continues a full week.

⁴ The Theme, Overview, and Summary material are from: *A Book-By-Book Study of the Old Testament* by R. B. Shelly, pp. 12-15. It is excellent study/help material.

b. It was one of the three central festivals of the Hebrew religion.

7. The Passover motif is important to the New Testament. Cf. John 1:29; 1 Cor. 5:7.

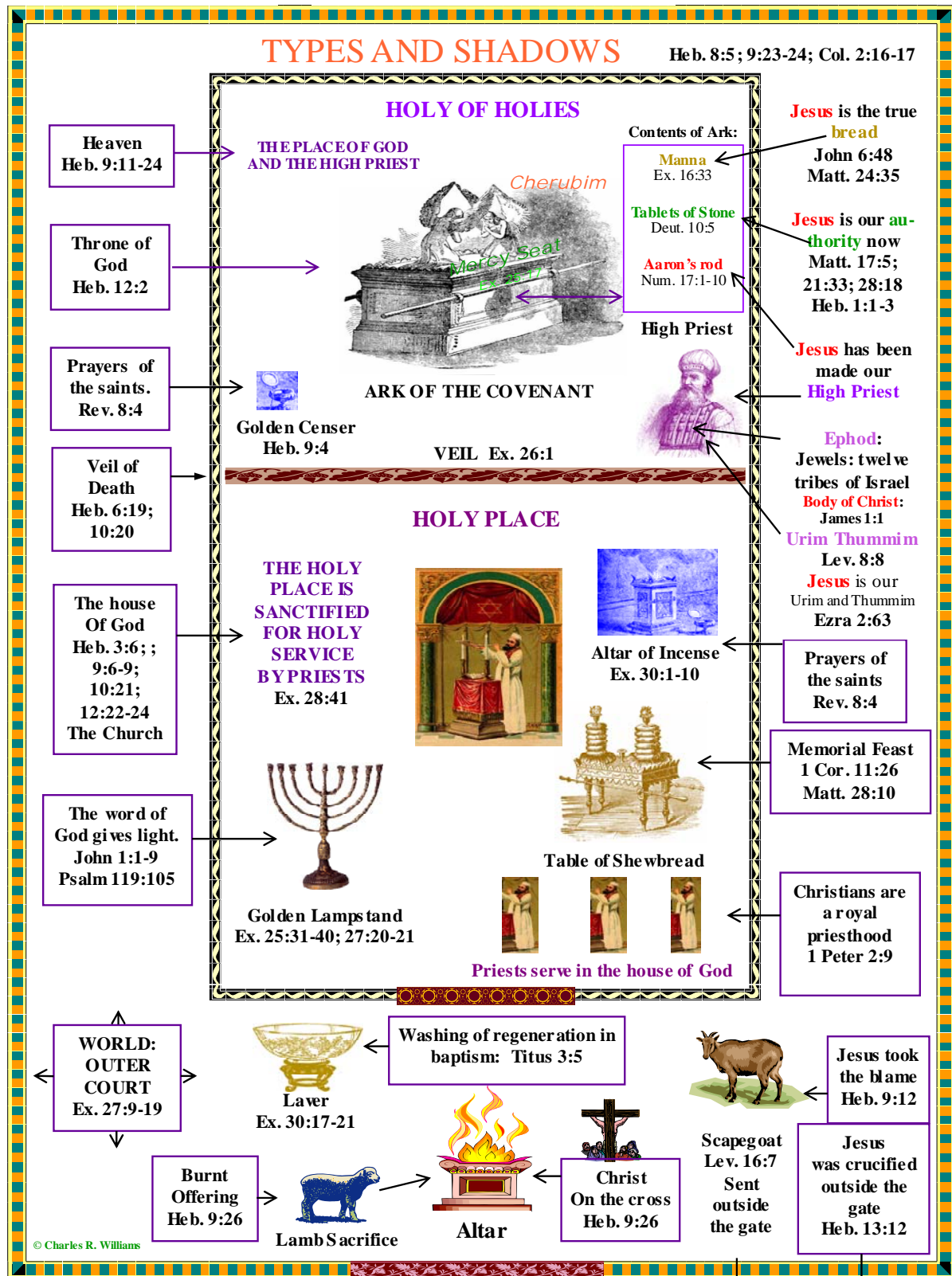
B. The Law: God's covenant with Israel. Ex. 19:1-8; 24:1-8.

1. Moses and the people remained at Sinai for a year to receive the Law and to learn their new institutional duties.
2. The events there constituted an enlargement, refinement, and further development of the covenant made with Abraham in the book of Genesis.
3. The Decalogue stated their fundamental duties to God and man. Ex. 20:1-17; cf. Deut. 6:5; Lev. 19:18; Matt. 22:37-40.
4. The covenant was temporary (see p. 4 of these notes) and typical.
5. The basic principles embodied in the Law (e.g., worship, permanence of marriage, etc.) are relevant eternally; the Law itself (e.g., sabbath, animal sacrifices, etc.) has been superseded by the gospel of Jesus Christ.

C. The Tabernacle. Ex. 25-40.

1. It is variously called the Tabernacle (25:9), Tent of Meeting (29:44), or Tabernacle of Testimony (25:21).
2. It symbolized God's presence among the people.
3. It was originally erected at Sinai, carried through the wilderness journey, used in Palestine (at Shiloh, Nob, and Gibeon) until Solomon built the Temple at Jerusalem, and preserved there as a relic for a long while (cf. 1 Kings 8:4,9).
4. It was surrounded by a rectangular (75' x 150') screen of white linen curtains suspended from 60 posts; the perimeter was broken only on the east end, where a 30' x 30' gate stood in the center. The altar and laver were in this area.
5. The Tabernacle proper was 15' high and 15' x 45' in area; north, west, and south sides were of timber overlaid with gold; the east side had a screen of blue, purple, and scarlet linen: the top was covered with layers of linen, goats hair, ram skin dyed red, and badger skin.
 - a. Its outer compartment (15' x 30') was the Holy Place and held a golden lampstand, table of showbread, and altar of incense.
 - b. Its inner compartment (15' x 15') was the Holy of Holies and contained the Ark of the Covenant. (Note: This item was put in Solomon's Temple but destroyed in 586 B.C. Later temples were empty in the Holy of Holies.)
6. It was the center of worship for the people.

NOTE: See Tabernacle Drawing by Charles R. Williams on the next page.



V. A Summary to the Book of Exodus: ⁵

A. The story of **deliverance**. Ex. 1-12.

The first section of exodus begins with an account of the oppression of the Hebrews in Egypt under the new Pharaoh "who knew not Joseph" (1:1-22). Under this pitiful circumstance, there appeared the figure who was to be God's instrument for delivering the people (2:1-10). As a grown man of 40, Moses identified himself with his own race and fled Egypt after killing an Egyptian (2:11-15). He lived in Midian for the next 40 years (2:16-22). Toward the end of that time, God responded to the cries of the enslaved Hebrews (2:23-25) by calling Moses to go before Pharaoh to demand their release (3:1-4:31).

When Moses made God's demand before Pharaoh, the king responded by making the burden of slavery even greater (5:1-6:13). After a genealogical table or family tree of Moses (6:14-27), the narrative resumes with Moses and Aaron going before Pharaoh again to demand freedom and giving a sign of God's power (6:28 - 7:13).

When the king of Egypt refused to yield, God sent a series of ten terrible plagues against the land (7:14-12:36). Thus the Hebrew people began their exodus (12:37-51).

B. The **journey to Sinai**. Ex. 13-19.

After a reminder of the significance of Passover and the Feast of Unleavened Bread as a memorial to these events (13:1-16), the story picks up with the freed Hebrews at the edge of the Red Sea (13:17-22). Pursued by the armies of Egypt, the people followed Moses' lead through the parted waters of the sea (14:1-22). Then, when the Egyptians tried to follow, the waters collapsed on them (14:23-31). Moses and Miriam sang praise to the Lord's power (15:1-21). Marching from the Red Sea to the Desert of Sin (15:22-16:1), the people began to complain over their plight (16:2-3). God responded to their faithless grumbling with manna and quail (16:4-36). At Rephidim, he gave them water from a rock (17:1-7) and delivered them from the Amalekites (17:8-16). Upon the advice of his father-in-law, Jethro, Moses organized the people for their new life (18:1-27) and led them to Mt. Sinai (19:1-25).

C. The **legislation** given at Sinai. Ex. 20-40.

At Sinai, the Ten Commandments were given to the people (20:1-17). Immediately following, a series of civil laws based on the Decalogue is recorded (20:18-23:19). Then the Lord promised to protect the Israelites with special mercies if they would receive and keep the covenant (23:20-23). The confirmation of the covenant is immediately related (24:1-18).

⁵ The Summary and Conclusion materials are from: *A Book-By-Book Study of the Old Testament* by R. B. Shelly, pp. 14-16. It is excellent study/help material.

Next are given the details about how the Tabernacle was to be constructed—its furnishings (25:1-40), the great tent itself (26:1-37), the altar (27:1-8), the courtyard (27:9-21), and the garments of the priests (28:1-43). Elements of the Tabernacle ministry are described (29:1-31:11). Particular instructions about the importance of the sabbath are related (31:12-18).

The sorry episode with the golden calf is related (32:1-33:23), in which the newly made covenant with God was breached by the people. The renewal of the covenant is then related (34:1-35).

Another short sabbath regulation is stated (35:1-3), and the construction of the Tabernacle and its furniture is told about in some detail (35:4-40:33). The book closes with an account of how the Lord guided the Israelites' travel by the cloud which moved before them in the wilderness (40:34-38).

Conclusion:

1. The movement of the book of Exodus centers around four significant matters.
 - a. **Moses:** The Great Lawgiver.
 - b. **Sinai:** The Holy Mountain.
 - c. **The Decalogue:** The Commandments.
 - d. **The Tabernacle:** The Sacred Sanctuary.
2. The book is a remarkable account of the saving acts of God which demonstrate his love for suffering humanity and his willingness to use his powers on our behalf.
3. It is the book which establishes the fact that the Hebrew nation was the Chosen People of God for the fulfillment of the promise made to Abraham.

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A STUDY OF THE BOOK OF
LEVITICUS



Charles R. Williams

The Book of **LEVITICUS**

Introduction:

1. Leviticus contains the instructions of God which constituted the basis for civil and religious life among the Chosen People.⁶
 - a. It centers on worship at the Tabernacle.
 - b. Some modern readers neglect it because of the bloody details of sacrificial rites it contains, yet it is this very aspect of the book that makes it so important to the understanding of Jesus' death for sinners.
2. The name of the book is . . .
 - a. Derived from the Septuagint and means "that which pertains to the Levites."
 - b. Indicative of its contents: priestly rites and functions.
3. Leviticus presents the Hebrew nation as a people set apart for the Lord.
 - a. Genesis presents the Fall of the race and a subsequent promise to Abraham.
 - b. Exodus relates the deliverance of Abraham's posterity from bondage in Egypt.
 - c. Leviticus shows God's plan for consecrating the Israelite nation unto Himself.
4. The book of Leviticus is not a narrative of historical events but a code of conduct designed to guide the nation's life.
5. The people of Israel were still encamped at Sinai when these rules were delivered to them.

Body of the Lesson:

I. Background to the Book of Leviticus:

- A. Moses is the author of the book.
 1. The expression "the Lord spoke to Moses" occurs repeatedly in the book. Lev. 1:1; 4:1; 5:14; 6:1; 7:22; etc.
 2. The New Testament attributes it to Moses. Matt. 8:4; Luke 2:22; Heb. 8:5.
- B. Whether the book was composed at the time the rules recorded in it were given at Mt. Sinai or during the later period of wilderness wandering cannot be settled.

⁶ The Introduction and Background materials are from: *A Book-By-Book Study of the Old Testament* by R. B. Shelly, p. 17. It is excellent study/help material.

- C. Leviticus is intended to stress the holiness of God and to show the proper way for His people to approach Him in worship and consecrated living.

II. OUTLINE OF THE BOOK OF LEVITICUS:⁷

A. Chapter One:

1. Details are given regarding the offering of **burnt sacrifices**.
2. Details are given regarding the offering of **pigeons**.

B. Chapter Two:

1. Details are given regarding the **offering of grains**.
2. **Restrictions** regarding leaven are described.

C. Chapter Three:

1. Details regarding **peace offerings** are described.
2. The **priests' duties** are described.

D. Chapter Four:

1. Details are given regarding **sin offerings**.
2. The **priests' duties** are described.

E. Chapter Five:

1. Details regarding the **trespass offering** are described.
2. **Offerings of restitution** are described.

F. Chapter Six:

1. **Laws of restoration** for lying, stealing, robbery, etc. are described.
2. The **Law of the burnt offering** is detailed.
3. The **Law of grain Offering** is detailed.
4. The **Law of sin offering** is detailed.

G. Chapter Seven:

1. The **Law of the trespass offering** is detailed.
2. The **Law of peace offerings** is detailed.

⁷ Outline by Charles Williams: Some titles are from the *New Kings James Version* of the Bible; Broadman & Holman Publishers.

3. **Restrictions** regarding **fat and blood** are described.
4. The **Law of portion** for Aaron and His sons are described.

H. **Chapter Eight:**

1. Aaron and his sons are consecrated.
2. Ceremonial sacrifices were offered for this occasion.
3. They were to keep the charge of the Lord.

I. **Chapter Nine:**

1. The priests begin their ministry of offering sacrifices.
2. Aaron blessed the people with a sin offering, burnt offering, and peace offerings.

J. **Chapter Ten:**

1. **Nadab and Abihu** were destroyed by fire from the Lord because they offered “strange fire.”
2. **Restrictions** are given: **no intoxicating drink** in their service to God.
3. Other **restrictions** are given regarding the service of the priests.

K. **Chapter Eleven:**

1. **Foods** that are **permitted** and food that are **forbidden** are listed.
2. **Clean and unclean animals** are described.

L. **Chapter Twelve:**

1. The **ritual after childbirth** is described.
2. The fulfilling of the **day of purification** after childbirth is described.

M. **Chapter Thirteen:**

1. The law concerning **leprosy** is described.
2. The treating of **leprosy** is described.
3. The law concerning **leprous garments** is stated.

N. **Chapter Fourteen:**

1. The ritual for cleansing **healed lepers** is described.
2. The law concerning **leprous houses** is stated.

O. **Chapter Fifteen:**

1. The law concerning **bodily discharges** is described.
2. Sin offerings and burnt offerings are to be sacrifices.

P. **Chapter Sixteen:**

1. The **Day of Atonement** is established.
2. The **duties of the High Priest** are described.
3. The required **sacrificial offerings** are detailed.

Q. Chapter Seventeen:

1. The **sanctity of blood** is emphasized.
2. The principle, “**Life is in the blood,**” is emphasized.

R. Chapter Eighteen:

1. The laws of **sexual morality** are detailed.
2. The law of not offering their **children as sacrifices** by passing them through the fire to the false god Molech.
3. **Homosexuality, lesbianism, and bestiality** are forbidden because they are an abomination to God.

S. Chapter Nineteen:

1. **Moral and Ceremonial laws** are detailed.
2. Laws regarding **wages, justice, fornication, soothsaying, markings and cutting on the flesh such as tattoos, mediums, familiar spirits.**
3. They are not to mistreat **strangers** in their land.
4. They are to have honest **weights, scales and measures.**

T. Chapter Twenty:

1. **Penalties** for breaking the law are given.
2. The penalties included **putting to death** and being **separated** from the people.

U. Chapter Twenty-One:

1. The **conduct of the priests** is regulated.
2. Those who had defects (broken foot or hand, hunchback, dwarf, eye defect, eczema or scab, or a eunuch) were not allowed to come near the altar.

V. Chapter Twenty-Two:

1. The **cleanliness** of the priesthood is emphasized.
2. **Offerings** that are **accepted and not accepted** are described.

W. Chapter Twenty-Three:

1. The feasts of the Lord are described.
 - a. The **Sabbath** is to be observed.
 - b. The **Passover** and unleavened bread are given their purpose.

- c. The **Feast of Firstfruits** is described.
- d. The **Feast of Weeks** is instituted.
- e. The **Feast of Trumpets** is instituted.
- f. The **Day of Atonement** is again emphasized.
- g. The **Feast of Tabernacles** is given more detail.

X. Chapter Twenty-Four:

- 1. More instructions are given regarding the Tabernacle.
 - a. They are to **care for the lamps**.
 - b. They are to prepare the **showbread**.
- 2. There is a penalty for **blasphemy**.

Y. Chapter Twenty-Five:

- 1. Instructions are given regarding the **Sabbath of the Seventh Year**.
- 2. Instructions are given regarding the **Year of Jubilee**.
- 3. **Provisions for the seventh year** are listed.
- 4. Rules for **redeeming property** are implemented.
- 5. Rules for **lending to the poor** are implemented.
- 6. Laws concerning **slavery** are implemented.

Z. Chapter Twenty-Six:

- 1. God gave a promise of **Blessing and Retribution**.
- 2. They would be blessed if they **kept** God's statutes.
- 3. They would receive retribution if they **did not keep** God's statutes.
- 4. If, however, they **humble themselves** and **confess their sins**, God will bless them.

AA. Chapter Twenty-Seven:

- 1. Redeeming persons and property that are dedicated to God is implemented.
- 2. **"These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai," Leviticus 27:34.**

III. The Primary Theme and Message of the Book of Leviticus: ⁸

- A. The essence of the book is stated in Lev. 11:45b.

⁸ The Primary Theme, Message and Summary materials are from: *A Book-By-Book Study of the Old Testament* by R. B. Shelly, pp. 18-20. It is excellent study/help material.

- B. It is the book of purification and consecration.
 1. Sacrifice draws one close to the Lord.
 1. Sacrifice draws one close to the Lord.
 2. Avoiding sin by following divine law produces personal sanctification.
 3. Combating and removing sin when it appears protects the whole community.
- C. It provides important background to all the other books of the Bible.

IV. Major Themes and/or Issues of the Book of Leviticus.

A. Sacrifice.

1. The practice of sacrifice goes back to the beginning of Genesis.
 2. Lev. 17:11 is a key verse about the significance of blood.
 - a. The blood was a means to "atonement."
 - b. It signified that a life had been taken in payment for sin and as a substitute for the worshipper's own sin-stained life Rom. 6:23; Heb. 10:4.
 3. Five types of sacrifice are prescribed in Leviticus.
 - a. The burnt offering consumed the entire animal as a sign of the worshipper's total dedication to the Lord. Lev. 1:1-17.
 - b. The cereal offering (i.e. made of flour) was generally offered in connection with a blood sacrifice. Lev. 2:1-16.
 - c. The peace offering was given at various times to indicate a sense of fellowship with God and the community, and most of it was eaten by the worshipper and his family. Lev. 3:1-17.
 - d. The sin offering was made for the most serious offenses against God's law and most of the body of the animal was burned outside the camp. Lev. 4
 - e. The trespass (guilt) offering seems to have been made for lesser offenses, principally of a social rather than divine offense. Lev. 5:14-6:7.
 4. The first three of these sacrifices appear to have been voluntary in nature; the last two were mandatory under certain conditions of sin.
 5. The sacrifices for sin had real power to forgive sin—moved forward to the ultimate sacrifice which would validate all that had gone before. Cf. Heb. 9:1-10:18.
 6. The entire sacrificial system pointed forward to the death of Jesus Christ for sin.
- B. The Aaronic priesthood. Lev. 8-9; 21:1-22:16.
1. **The initiation of a priesthood for the nation replaced the old system of priesthood by families.**
 2. All priests had to be of the Tribe of Levi.
 - a. More specifically, only descendants of Aaron could be priests.

- b. Other Levites transported the Tabernacle to its precincts, and helped the priests.
- 3. A special tithe supported them.
- 4. Their function was to offer sacrifices and teach the Law to the people. Cf. Deut. 33:8-10.
- 5. They mediated for the people before God and thus typified the work of Christ. Heb. 9:9-14.

C. The holy days and festivals of Israel.

- 1. The weekly Sabbath: rest, refreshment, and worship. Lev. 23:1-3.
- 2. Passover: spring festival of deliverance observed by family units. Lev. 23:5.
- 3. Unleavened Bread: a week of feasting after Passover. Lev. 23:6-8.
- 4. Pentecost or Feast of Harvest: a thanksgiving festival observed 50 days after Passover. Lev. 23:15-21.
- 5. Trumpets: the start of the civil new year for Israel. Lev. 23:23-25.
- 6. Atonement: a day of national mourning and sacrifice for sin. Lev. 23:26-32.
- 7. Tabernacles: commemorating the wilderness wandering. Lev. 23:33-44.
- 8. Two festivals not mentioned in Leviticus.
 - a. Purim: remembrance of God's deliverance in the time of Esther. Est. 9:20-22.
 - b. Dedication or Hanukkah (Feast of Lights): celebrates rededication of the Temple under Judas the Maccabee on Dec. 15, 164 B.C.

D. Scientific accuracy of the statutes in Leviticus.

- 1. Rules of hygiene and prophylaxis are tests of the Israelites' faith in a religious context, but they display a scientific soundness which can be accounted for only by inspiration.
- 2. Animals they could not eat were generally disease-carriers and parasite hosts.
- 3. Rules about protecting water supplies are the ones followed in present-day public health codes.
- 4. The diagnostic procedures for skin diseases in the book have long been noted for their unique status in the ancient world.
- 5. The codes are free of the preposterous "cures" of other ancient civilizations. Cf. Acts 7:22.

V. A Summary to the Book of Leviticus.

A. Approaching the Holy God. Lev. 1-10.

The first seven chapters give the details of the Old Testament system of sacrifice: the burnt offering (1:1-17), cereal offering (2:1-16), peace offering (3:1-17), sin offering (4:1-5:13), and trespass offering (5:14-6:7). Special instructions to the officiating priests are given for each type of sacrifice (6:8-7:38). The next three chapters have to do with the ordination of the Aaronic priests (8:1-36) and the initiation of their function (9:1-24). The death of Nadab and Abihu for

offering "strange fire" is related (10:1-7). An immediate prohibition of wine for functioning priests (10:8-11) seems to indicate that their sin was related to its use. Finally, the law about eating holy things by the priests is given (10:12-20).

B. Living as the people of God. Lev. 11-27.

A number of provisions about purity are given. For example, a set of food laws distinguished clean from unclean animals for Israelite diet (11:1-31) and protected their food and water from contamination (11:32-40). Purification of mothers after childbirth (12:1-8), regulations about skin infections (13:1-14:57), and purification from bodily secretions (15:1-33) all appear to have combined hygienic and religious purposes.

A special event to be observed each year was Yom Kippur or the Day of Atonement (Lev. 16:1-34). This was the one day of required fasting under the Law and the one day on which the Holy of Holies was entered.

The unique role of sacrifice in general and of blood in particular is emphasized (17:1-16), and laws about marriage (18:1-18), sexual sins (18:19-30), and social conduct (19:1-20:27) are laid down.

A special series of enactments about priests' behavior and duties given (21:1-22:33). This is followed by information on the holy festivals of the Jewish religion (23:1-44) and the maintenance of the Tabernacle's lampstand (24:1-4) and table of show bread (24:5-9). A statement of the severe penalties for violating certain of the laws of sanctification is given (24:10-23).

The merciful provisions of the Sabbatical Year (25:1-7) and the Year of Jubilee (25:8-55) are stated.

The book closes with an exhortation to faithfulness in the covenant (26:1-46) and in keeping vows and tithes (27:1-34).

Conclusion:

1. Leviticus is frequently called the Holiness Code.
 - a. The name is not inappropriate to its contents.
 - b. Some of the provisions were clearly temporary: all reflect the fact that worshippers of the true God have a special obligation to purity before Him.
2. The key points of the book must be kept in mind by one who seeks to understand the New Testament.

APPENDIX

OLD TESTAMENT SACRIFICES ⁹

Introduction:

1. Animal sacrifices were not limited to the Nation of Israel.
 - a. Abel offered animal sacrifice to Jehovah (Gen. 4:2-4).
 - b. Noah offered of “every clean beast...of every clean bird” (Gen. 8:20-22).
 - c. Abraham built altars and offered sacrifices.
 - d. Question: Were there animals sacrificed before Abel?
2. Animal sacrifices were offered in worship to God.
 - a. Animals were offered during both Patriarchal and Jewish dispensations.
 - b. They were to be offered as God directed (Heb. 11:4).
3. It was among the Jews (Nation of Israel) that animal sacrifices reached their ultimate height.
 - a. These sacrifices were made continually (Heb. 9:6, 7).
 - b. The Old Covenant was dedicated by blood (Heb. 9:6, 7).
 - c. The people and the priests had to be taught how to offer the sacrifices under the law (Lev. 5).
4. Since animal sacrifices occupy such an important place in the Old Testament, it would be well for the Christian to learn what the Bible has to say about them.
 - a. These things were written for our learning (Rom. 15:4).
 - b. It should also be noted that food and drink offerings were also given as a sacrifice and are mentioned in the outline below.
5. The concepts and doctrine of Old Testament sacrifices underlies New Testament teaching regarding the problem of sin and man’s reconciliation to God by means of atonement.
6. “But Christ having come a high priest of the good things that are come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, or yet through the blood of goats and calves, but through his own blood, entered in once for all in the holy place, having obtained eternal redemption. For if the blood of

⁹ Compiled by Charles R. Williams. See Bibliography at the end of the paper

goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" Hebrews 9:11-14

List and Description of Sacrifices

I. EXPIATORY (to appease, make amends, bring to an end) OFFERINGS: They Were for the Atonement of Sins.

A. There were **sin offerings:**

1. This offering was for the atonement of sin (Lev. 4:1-35).
2. The High priest and the congregation offered a young bull.
3. The Ruler of the people offered a male goat.
4. The commoner among the people offered a female goat or lamb.
5. The poor person could offer two turtledoves, or two pigeons, or in extreme cases a substitution of a tenth of an ephah of fine flour.
6. After the sacrifice the priest collected the blood and sprinkled it in the Holy Place and before the veil, and then on the incense altar in the Holy Place.
7. On the Day of Atonement he took his and the people's sacrificial blood into the Holy of Holies (Lev. 16).
8. The remaining blood of every type of offering was poured or drained out at the base of the altar (Lev. 4:7)
9. See also Lev. chapters 4, 5 and 6.

B. There were **guilt offerings:**

1. This offering was required when someone (God or man) had been denied his rightful due.
 - a. This could involve ritual infractions.
 - b. This could involve becoming unclean.
 - c. This could involve violation of property rights, cheating, robbery, false swearing and testimony, and seduction of a betrothed woman.
2. This offering required a ram or lamb.

3. See Lev. chapters 5, 6, 7 and 14.
- C. There were **effects** of these offerings:
1. Both ritual and ethical sins committed inadvertently could be atoned for by sacrifice, but only after the offender had come to the realization of his fault.
 2. However, “high handed sins” could not be atoned for by sacrificial ritual (Num. 15:30-31), but required the death penalty which usually involved violation of the Ten Commandments (Lev. chapters 20-26).
 3. Forgiveness could be granted to one of “a broken and contrite heart” even when the offenses (adultery and murder) were too great for atonement by sacrifice (Psalm 51:16-17; 2 Sam. 12:13; Num. 16).
 4. The sin and guilt offerings were effective for less serious violations against the eighth (not steal) and ninth (bear false witness) commandments and for certain ritual infractions, but in every case the offender had to be fully aware of his responsibility and to make reparation when necessary.
 5. For greater sins, ritual was to no avail, but the forgiveness and atonement could be granted on condition of true repentance.

II. CONSECRATORY OFFERINGS (to make holy or sacred, a consecration or dedication):

They Were for Surrender of a Gift to God.

- A. There were **burnt offerings**:
1. They represented the act of committal that should accompany (“in addition to”) the repentance expressed by the sin and guilt offerings listed under “EXPIATORY OFFERINGS” above.
 2. It included a bull, a sheep or a goat, or a bird.
 3. There were “continual” burnt offerings made twice daily: a male lamb morning and evening, two additional lambs each Sabbath (No sin offering accompanied these sacrifices).
 4. On other holy days (New Moon, Passover, and Feast of Weeks) a sin offering of one goat was required along with the burnt offerings, plus a set of two young bulls, one ram, and seven male lambs (All of these were offered each day during the Passover Week and the Feast of Weeks).

5. For the Festival of Trumpets and the Day of Atonement the standard was one bull, one ram, and seven lambs, besides the special burnt offerings for the Atonement itself, which consisted of one ram for the high priest and one for the people.
 6. The climax of the annual festival, the Feast of Booths, was marked by a series of elaborate burnt offerings (plus one goat per day as a sin offering) (See Num. 29:12-38).
 7. Some purification rituals also called for burnt offerings as well sin offerings; childbirth, abscesses, hemorrhages and defilements (See Lev. 12:6-8; 14:10-31; 15:1-30 and Num. 6).
 8. The burnt offering signified complete surrender to God, and therefore was associated with the sin offering in the process of atonement as a daily sacrifice.
- B. There were **cereal offerings**:
1. These were gift offerings which in prescribed texts signified a concoction of fine flour, frankincense, and olive oil without leaven or honey.
 2. It came in the form of loaves, wafers, or morsels.
 3. A handful was burned on the altar and the rest was the priest's to eat except when he offered for himself then the whole was burnt on the altar.
 4. It normally accompanied every burnt offering.
 5. See Lev. 2; 6:14-23; 15; 16.
- C. There were **drink offerings**:
1. It normally accompanied burnt and peace offering and represented giving to God.
 2. Like the burnt offering all was expended, nothing was given to the priest (Num. 28:7).
 3. It consisted of juice from the grape.
 4. See Num. 15:1-10; 28; 29; Lev. 14:10-20.

III. COMMUNAL (belonging to the people) OFFERINGS: They Were Not Required and They Expressed a Voluntary Desire On The part of the Individual.

A. There were **peace offerings**:

1. The rules for the type and condition of the animal were relaxed.
2. Rather than slaughtering the animal on the North side of the altar as was required

with the above animal sacrifices, it was done at the door of the sanctuary, the entrance to the outer court.

3. The priest collected the blood and threw it against the altar as with the burnt offering.
 4. Certain portions were allotted to the priest and his family.
 5. The culmination of every peace offering was the communal meal which included the offerer, his family, and the Levite in his community at the divinely appointed sanctuary, and very strict rules of purity were observed by the participants (Deut. 12:6-26; Lev. 7; 19:5-8).
 6. At the local level they were sacrificed for the annual family reunion or other festive events, such as the harvesting of the first fruits (1 Sam. 20:6; 9:11-13, 22-24; 16:4, 5).
 7. For further details see Lev. 3; 7:11-36
- B. There were **wave offerings**:
1. The priest's portion of the peace offering (above) was "waved" before the Lord as a special act signifying that it was His.
 2. The priest ate the divine portion as God's representative, thus showing that the food was being shared by Him.
 3. See Isa. 10:15; Lev. 14:12, 21, 24.
- C. There were **thank offerings**:
1. It represented an act of thanksgiving for blessings already bestowed.
 2. It was used many times interchangeably with the peace offering (2 Chron. 29:31; 33:16; Jer. 17:26).
 3. See Lev. 7:12, 13, 15; 22:29.
- D. There were **votive** (take a vow) **offerings**:
1. This kind of sacrifice was a ritual expression of a vow or promise of gifts to the Lord.
 2. It consisted of burnt and peace offerings.
 3. See Lev. 7:16, 17; 22:17—20.
- E. There were **freewill offerings**:
1. This was the minimum offering that one could bring to the holy assemblies which took place three times each year (Exodus. 23:16; 34:20; Deut. 16:10, 16, 17).

2. See Lev. 7:16, 17; 22:17—24.

F. There were **ordination offerings**:

1. This sacrifice was used to consecrate someone to divine service and required a state of ritual purity and spiritual devotion.
2. See Exodus 29:19—24; Lev. 8:22—32.

IV. Some Additional Facts About Animal Sacrifices.

A. The sacrifices had purposes.

1. They maintained the place of the people in God's nation.
2. They showed that God's justice must be satisfied in time.
3. They taught the horribleness of sin.
4. They taught that man could not justify himself by works only.
5. They taught that a better sacrifice was to come.
6. They taught that they needed something more pure than self.
7. They taught that sin separated man from God.
8. They taught the transferring of sin from man.
9. They taught that the innocent must suffer for the guilty.
10. They taught and stressed that God's law must be kept (See Hebrews chapters 8-12)

B. Animal sacrifices were ineffective (Heb. 10:1-10).

1. The sacrifices were the shadows---not the substance.
2. The old sacrifices involved repetition, not remission.
3. The old sacrifices maintained a consciousness of sin.
4. The old sacrifices meant remembrance, not removal.

C. What did God really want regarding sacrifices?

1. "To obey is better than sacrifice," 1 Sam. 15:22.
2. God wants us to depend upon Him, Psalm 50:1-15.
3. God wants humility and repentance, Psalm 51:15-19.
4. For further study see Hosea 6:4-6; Isaiah 1:10-20; Micah 6:6-9; and Malachi 1 and 2 concerning sacrifices and attitudes.

CONCLUSION:

1. We should be thankful we are not under the law of the Old Testament, and that we have Christ as our sacrificial lamb (See Galatians 5:4 and Romans 7:1-7.).
2. We should appreciate even more the New Covenant (Arrangement, Agreement, Testament) we have because of what Christ has done in giving his life.

CALENDAR OF SACRIFICE EVENTS

I. DAILY SACRIFICES (Numbers 28:3-8).

They were offered morning and evening, each consisting of a yearling lamb, for a burnt offering; a tenth deal of flour, or a meal offering; one fourth hin of wine, for a drink offering.

II. SABBATH SACRIFICES (Numbers 28:9-10; Lev. 24:8).

This required the daily offerings (see above) and two yearling lambs, for a burnt offering; two tenth deals of flour, mingled with oil, for a meal offering; one half hin of wine, for a drink offering; twelve fresh loaves of showbread made of fine wheat flour unleavened, baked in twelve loaves or cakes, containing one fifth of an ephah of flour, renewed every Sabbath, eaten by the priests exclusively in the tabernacle, and replaced by fresh loaves prepared overnight by the Levites (1 Exodus. 40:22; Sam. 21:6; 1 Chron. 9:32; Lev. 24:5-9).

III. NEW MOON SACRIFICES: (Numbers 28:11-15).

This required the daily offerings (see above) and two young bullocks, one ram, seven lambs, for burnt offering; four mingled with oil, three tenth deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb; and a drink offering. It signified completion and new beginnings.

IV. FEAST OF TRUMPET OR SEVENTH NEW MOON SACRIFICES: Numbers 29:1-6).

This required the daily offerings (see above) and new moon offerings; and one bullock, one ram, seven yearling lambs, for burnt offering; flour mingled with oil; three tenth deals for the bullock, two tenth deals for the ram, one tenth deal for each lamb, for meal offering; one kid of the goats, for sin offering; and drink offerings.

V. PASSOVER SACRIFICES: (Exodus 12:1ff).

This required the daily offerings (see above); and a kid (lamb or goat, Exodus. 12:5)

was selected on the tenth of Abib, slain on the fourteenth, and its blood sprinkled on the doorposts and lintels.

VI. UNLEAVENED BREAD SACRIFICES: (Numbers 28:17-24).

This required the daily offerings (see above); and one goat, for sin offering; two young bullocks, one ram, and seven yearling lambs, for burnt offering; flour mingled with oil, three tenths deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb, a meal offering. The above offerings were for each day of the feast (fifteenth to twenty-first of the month of Abib). On the second day of the feast (sixteenth of Abib) the first sheaf of the new harvest (barley) was offered by waving, not burning. With this sheaf was offered a male yearling lamb, for a burnt offering; two tenth deals four and oil, for meal offering; one fourth hin wine, for drink offering.

VII. PENTECOST (Feast of Weeks) (Numbers 28:27-31).

The daily offerings were required (see above) and a kid of the goats for a sin offering; two young bullocks, one ram, seven yearling lambs, for burnt offering; three tenth deals four and oil for each bullock, two tenth deals for the ram, one tenth deal for each lamb, meal offering; one half hin of wine for the bullock, one third hin of wine for the ram, one fourth hin of wine for each lamb, drink offering. Afterwards two wave loaves made of two tenth deals of flour, baked with leaven were offered. With these were offered seven yearling lambs, one young bullock, and two rams, for burnt offering, with the prescribed meal and drink offerings; a he-goat, for a sin offering; two yearling lambs, for a peace offering.

VIII. DAY OF ATONEMENT (Lev. 16:3; Numbers 29:7-11).

This required the daily offerings (see above) and a bullock for a sin offering, and a ram for a burnt offering, for the priesthood; two goats for a sin offering, and a ram for a burnt offering, for the people; followed by one young bullock, one ram, seven lambs, for burnt offerings; four mingled with oil, three tenth deals for bullock, two tenth deals for ram, and one tenth deal for each lamb, meal offering; one half hin wine for bullock, one third hin wine for each lamb, as a drink offering.

IX. FEAST OF TABERNACLES: (Numbers 29:13ff).

This required the daily offerings (see above) what is listed below:

DAY	BULLOCKS	RAMS	LAMBS	GOATS
First	13	2	14	1
Second	12	2	14	1
Third	11	2	14	1
Fourth	10	2	14	1
Fifth	9	2	14	1
Six	8	2	14	1
Seventh	7	2	14	1
Total for seven days:	70	14	98	7
Eighth day...	1	1	7	1

TYPOLOGY

I. THE SIN OFFERING (Heb. *Hatta th*, an offense offering) Lev. 4:2.

This offering represented a non-sweet savor which presented Christ atoning for the guilt of sin (Heb. 13:11-12). It portrays our Lord as actually burdened with the sinner's sin, standing in the sinner's place and stead. It is in contrast to the sweet-savor offering which presents Christ's own perfections. The sin offering tells forth our Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. This sacrifice was efficacious (atoning) and substitutionary (take the place of).

II. THE BURNT OFFERING (Heb. '*olah*, ascending, *kalil*, complete), ascending as smoke, because it was wholly or completely consumed :

This represents the offering of Christ Himself without spot to God in performing the divine will with joy, even to the point of death. In the offering the note of penalty is not conspicuous (Heb. 9:11-14; 10:5-7). The offering is sweet savor. These offerings are so-called because they deal with Christ in his own perfections and in His perfect devotion to the Father's will. They are in contrast to the non-sweet savor offerings which typify Christ as carrying the sinner's demerit. The whole burnt offering is both atoning and substitutionary, that is, Christ dies in the believer's stead. They exemplify Christ's

redeeming character; The **young ox** (His patient endurance as a Savior; 1 Cor. 9:9-10; Isa. 52:13-15; Phil. 2:5-8); the **sheep or ram** (His unresisting abandonment to death; Isa. 53:7); the **goat** (typifies a sinner and He was numbered with transgressors); the **turtledove or pigeon** (His mourning innocence; Isa. 38:14; Heb. 7:26; His poverty; Lev. 5:7; He became poor that we might become rich; 2 Cor. 8:9; Phil. 2:6-8).

III. THE PEACE OFFERING: (Heb. *Zabah shelamim*, sacrifice of peace), another sacrifice offered in communion with God.

This is a sweet-savor offering which portrays Christ as our Peace (Eph. 2:14-18). Christ made peace (Eph. 2:17). He is our Peace (Eph. 2:14). The offering sets forth God as propitiated (holds back the wrath of God), the sinner is reconciled. God and the sinner are brought together in peace and in proper fellowship. This offering afforded food for the priest. Christ is our “manna from heaven,” (Lev. 7:31-34).

III. MEAL AND DRINK OFFERING: (Heb. *minhah*, meal offering; *nesek*, libation or drink offering)

This offering exhibits Christ in His human perfections tested by suffering. The fire is testing by suffering even unto death. Frankincense symbolizes the aroma of His life toward the Father (Exodus. 30:34). The absence of leaven, a type of evil, shows forth His character as “The Truth” and His purity. The oil mingled with the offering speaks of his endowment with the Spirit (John 1:32; 6:27).

IV. HEAVE AND WAVE OFFERING:

A. HEAVE OFFERING: (Heb. *terumah*, lifted up, raised.)

This could be used only by the priests and their children. This was an offering and contribution rather than a sacrifice. Christ freely and willingly gave himself that we might become priests and God’s children.

B. WAVE OFFERING: (Heb. *tenuphah*, undulation, waved in the air).

These offerings were used for thanksgiving, purification of a leper, the offering of a Nazarite, and a jealousy offering. Christ is an expression of our thanksgiving for God’s love, God’s oath to provide a plan for our salvation, the removal of the disease of sin from our souls, and to say, “You are the only God.”

V. THE RED HEIFER OFFERING: (Heb. running water and the ashes of a red Heifer; Num. 19:1ff.).

This portrays the sacrifice of Christ as the medium of the believer's cleansing from the pollution contracted in his walk as a pilgrim through the world. The order of the cleansing is: (1) the slaying of the sacrifice. (2) The sevenfold sprinkling of the blood, showing forth the completed putting away of the believer's sins before God (Heb. 9:12-14). (3) The burning of the sacrifice to ashes and their presentation as a memorial of the sacrifice. (4) The cleansing by sprinkling with the ashes mingled with water. The water is typical of the Holy Spirit, the Word (John 7:37-39; Eph. 5:26) and baptism (Heb. 10:22; Titus 2:5). The whole ritual portrays the fact that the Holy Spirit employs the word of God to convict us of our sins and when he believes is convinced of the guilt of sin and that it was born by the sacrifice of Christ. Instead of losing hope he confesses his belief in Christ, repents of his sins, and is baptized into Christ for the remission of sins (Acts 2:36-47). The result is the sinner is forgiven and cleansed (John 13:3-10; 1 John 1:7-10; 1 Peter 3:21; Acts 2:36-37; Romans 6: 3-7).

VI. CEREAL OFFERINGS: (It accompanied burnt offerings: Lev. 2; 6:14-23).

Cereal Offerings were specially prepared breads which included a sweet fragrance called frankincense. Today, Christians are to be a sweet smelling aroma to others around them and to God: See 1 Cor. 2:16; Eph. 5:2; Phil. 4:18.

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