

The Burnt Offering

- Now the LORD called Moses, and spoke to him from the tabernacle of meeting (1:1-3). The first lesson regarding the burnt offering is that Leviticus is a continuation from Exodus, which ends with the tabernacle erected and arranged for the shekinah glory (the presence of the LORD in the cloud) to fill the tabernacle, and now **Leviticus begins with the LORD speaking from the tabernacle of meeting** to give instructions at the door of the tabernacle regarding the continual burnt offering (Ex. 29:42; 40:34-38).
- Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him (1:4-5). The second lesson regarding the burnt offering is that sacrifice of the herd was a male without blemish, but particularly **it was the blood of the animal that was necessary to make atonement** (Lev. 17:11; Heb. 9:22; Gen. 3:21).
- And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD (1:6-9). Another lesson regarding the burnt offering is that it was a sweet aroma to the LORD symbolic to **a sacrificial lifestyle demonstrated by Christ who loved us a gave Himself up for us** (2 Cor. 2:15; Eph. 5:1-2).
- If his offering is of the flocks (of the sheep or of the goats), as a burnt sacrifice, he shall bring a male without blemish (1:10-13). Another lesson regarding the burnt offering is that it was a male without blemish, or without a mark or problem to signify purity and perfection, **which points to Christ Jesus**, when God sacrificed Him as a male Lamb without defect to take away the sins of the world (John 1:29; 1 John 2:2; Rev. 5:6-14).
- And if the burnt sacrifice of his offering to the LORD is of birds, then he shall bring his offering of turtledoves or young pigeons (1:14-17). The final lesson regarding the burnt offering is that an offering of turtledoves or young pigeons was an offering by poor people, **which indicates that Jesus' human parents were poor** because concerning the law regarding every male who opens the womb shall be holy, Jesus was presented in the temple with an offering of the poor (Lev. 12:2-8; Luke 2:22-24).

The Grain Offering

- When anyone offers a grain offering to the LORD, his offering shall be of fine flour (2:1). The first lesson regarding the grain offering is that it was made of grain or fine flour, and was also **referred to as a meat offering from the context referring to a meal** (Lev. 6:14-23; 7:9-10).
- It is most holy of the offerings to the LORD made by fire (2:2-3). The second lesson regarding the grain offering is that **by law only the priests were permitted to eat it** in the sanctuary area, everyone else was prohibited from eating it, and therefore the priests could not feed their families with it (Lev. 2:10; 6:16-18).
- It is an offering made by fire, a sweet aroma to the LORD (2:4-10). Another lesson regarding the grain offering is that it was a sweet aroma to the LORD symbolic to **a sacrificial lifestyle demonstrated by Christ who loved us and gave Himself up for us** (2 Cor. 2:15; Eph. 5:1-2).
- No grain offering which you bring to the LORD shall be made with leaven (2:11). Another lesson regarding the grain offering is that **leaven was forbidden to commemorate freedom from Egyptian slavery** (Ex. 13:3; Deut. 16:3).
- And every offering of your grain offering you shall season with salt (2:12-13). Another lesson regarding the grain offering is **the importance of salt**, with all offerings salt must be offered symbolic to disciples of Christ as the salt of the earth bringing light and peace through the gospel (Matt. 5:13; Mark 9:49-50).
- If you offer a grain offering of your firstfruits to the LORD (2:14-16). The final lesson regarding the grain offering is that it was the only bloodless offering, but it was to accompany the burnt offering, sin offering, peace offering (Num. 6:14-15, 17; 28:3-6), but finally a grain offering of firstfruits offered to the LORD can be likened to **Christ as the firstfruits of the resurrection** (1 Cor. 15:20).

The Peace Offering

- When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD (3:1-2). The first lesson regarding the peace offering is that **a sacrifice of the herd must be without blemish, perfect without any physical defect** then it could die in the place of the sinner (Lev. 7:11; 22:20-24; 23:18).
- The priests shall sprinkle the blood all round on the altar (3:2). The second lesson regarding the peace offering is that it was **a sacrifice that involved blood because without the shedding of blood there is no forgiveness of sins** (Gen. 3:21; Heb. 9:22).
- Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD (3:3-5). Another lesson regarding the peace offering is that it was an offering made by fire to the LORD which **symbolized peace with God and man**, as this was the only sacrifice of which the offeror might eat a part, and have fellowship with God, and also the priest, who also ate part of the offering (Lev. 7:14-15, 31-34).
- If he offers a lamb as his offering, then he shall offer it before the LORD (3:6-11). Another lesson regarding the peace offering is that **a sacrifice of a lamb without blemish is symbolic to the sinless Lamb of God**, who is Christ Jesus (John 1:29; Rev. 5:6-10).
- And if his offering is a goat, then he shall offer it before the LORD (3:12). Another lesson regarding the peace offering is that **a sacrifice of the goats reminds us that we are all sinners** who need to be cleansed from our sins, otherwise when the Son of Man comes to judge the nations, the goats are separated from the sheep and condemned to everlasting punishment (Matt. 25:31-46).
- And the priest shall burn them on the altar as food: all the fat is the LORD's (3:13-17). The final lesson regarding the peace offering is that **the sacrifice was not literally food for the LORD**, but called food in the sense of doing the will of God or doing His pleasure, for God received such sacrifices with delight (Ps. 50:12-13; John 4:34).

The Sin Offering

- If a person sins unintentionally: if the anointed priest sins (4:1-4). The first lesson regarding the sin offering is that if the anointed priest sinned, a young bull without blemish was sacrificed as a sin offering, without a mark or problem to signify purity and perfection, **which points to Christ Jesus our Great High Priest without sin** (Heb. 4:14-16; 5:1-3; 8:1-3).
- Then the anointed priest shall take some of the bull's blood (4:5-7). The second lesson regarding the sin offering is that it was **a sacrifice that involved blood because without the shedding of blood there is no forgiveness of sins** (Gen. 3:21; Heb. 9:22).
- He shall take from it all the fat of the bull as the sin offering (4:8-12). Another lesson regarding the sin offering is that **all the fat is the LORD's**, burned on the altar as food which was symbolic to doing the will of God or doing His pleasure, for God received the fat with pleasure like food (Lev. 3:16; Ps. 50:12-13; John 4:34).
- Now if the whole congregation of Israel sins unintentionally (4:13-21). Another lesson regarding the sin offering is that if the whole congregation of Israel sinned the sacrificial bull was carried outside the camp for a sin offering for the assembly symbolic to **Christ Jesus who was sacrificed outside the city** (Heb. 13:12-13).
- When a ruler has sinned, and done something unintentionally (4:22-26). Another lesson regarding the sin offering is that when a ruler sinned, a kid of the goat was sacrificed: **a sacrifice of the goats reminds us that we are all sinners** who need to be cleansed from our sins, otherwise when the Son of Man comes to judge the nations, the goats are separated from the sheep and condemned to everlasting punishment (Matt. 25:31-46).
- If anyone of the common people sins unintentionally (4:27-35). The final lesson regarding the sin offering is that any sin committed that comes to knowledge a sacrifice was required to make atonement for the sin committed, and it shall be forgiven, **which points to Christ Jesus through the offering of His body once for all that our sins may be completely forgiven and no longer be remembered** (Heb. 10:1-18).

The Trespass Offering

- If a person sins in hearing the utterance of an oath, and is a witness: if he does not tell it, he bears guilt (5:1). The first lesson is that **a witness must give evidence of what they have seen or heard, otherwise they bear guilt** that would require a trespass offering, similarly it was necessary for Christ's disciples to reveal an eyewitness account of Christ's glorious life and His resurrection from the dead (2 Pet. 1:16-21; 1 John 1:1-4; Act. 2:32).
- If a person touches any unclean thing: and he is unaware of it (5:2-4). The second lesson is that **unintentional sins required a sin offering to cover it**, whether uncleanness of man or a vow, when the sin is realized, an offering was required, otherwise that person will fall into judgment (Jam. 5:12).
- When he is guilty in any of these matters, that he shall confess that he has sinned (5:5-9). Another lesson regarding the trespass offering is that **the offeror had to firstly acknowledge their sin to God to receive forgiveness** (Pro. 28:13).
- If he is not able to bring a lamb: two turtledoves or two young pigeons: one as sin offering and the other as a burnt offering (5:10-13). Another lesson is that **a person that trespassed must offer a sin offering and a burnt offering**: only the poor were permitted to bring two turtledoves or pigeons to make atonement for the sin to receive forgiveness (Lev. 12:6; 14:21).
- If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD (5:14-16). Another lesson regarding the trespass offering is that it was very similar to the sin offering, the main difference being **the trespass offering was brought in cases where restitution for sin was possible** (Lev. 22:14; Ezra 10:19).
- It is a trespass offering; he has certainly trespassed against the LORD (5:17-19). The final lesson regarding the trespass offering is that **the sin committed was actually a trespass against the LORD** (Ezra 10:2).

Several Offering Laws

- Then it shall be, because he has sinned and is guilty, that he shall restore what was stolen (6:1-7). The first lesson is **the law of restitution** which in some instance required a 20% addition on that which was stolen particularly regarding holy things (Lev. 5:16; 24:18, 21).
- Command Aaron and his sons, saying, 'This is the law of the burnt offering' (6:8-13). The second lesson is **the law of the burnt offering** which included a specific command regarding the fire on the altar shall be kept burning which reminded the people that God was with them always as an all-consuming fire (Deut. 4:24; 9:3; Ex. 13:21; Heb. 12:29).
- This is the law of the grain offering: the sons of Aaron shall offer it on the altar before the LORD (6:14-23). Another lesson is **the law of the grain offering** is that it had to be finely ground and have oil and salt in it, which a person brought to the priests, a small portion was for the LORD, but the rest went to the priests (Lev. 2:1, 4, 10).
- This is the law of the sin offering: In the place where burnt offering was killed, the sin offering shall be killed before the LORD (6:24-30). The final lesson regarding several offering laws is **the law of the sin offering** was killed before the LORD and the sacrifice provided atonement for sin, which clearly points to Christ, the Lamb of God who takes away the sin of the world (Lev. 1:5; John 1:29; 2 Cor. 5:21).

Several Other Laws

- Likewise this is the law of the trespass offering (it is most holy): the trespass offering is like the sin offering; there is one law for them both (7:1-10). The first lesson regarding several other laws is that **the trespass offering law** was considered most holy because it was set apart for the priests only (Num. 18:8-9; 1 Cor. 9:13).
- This is the law of the sacrifice of peace offerings which he shall offer to the LORD (7:11-21). The second lesson is that of **the peace offering law** which had three types: [1] thanksgiving; [2] vow; [3] voluntary, which a person must offer to the LORD, so that peace between God and the offeror occurred, which was particularly evident by Christ's sacrifice on the cross (Lev. 19:5-8; Num. 18:8; Eph. 2:14-18).
- And the LORD spoke to Moses, saying: you shall not eat any fat: moreover you shall not eat any blood (7:22-27). Another lesson is **the law forbidding the eating of fat and blood**, for different reasons: [1] the fat of the peace offerings was the LORD's; and [2] the blood represented the life of the sacrifice to make atonement, which again points to Christ's sacrifice on the cross and His precious blood atoning for our sins (Deut. 12:15-22; Lev. 17:11; Act. 20:28; Col. 1:20; Eph. 1:7).
- For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel: I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever (7:28-38). The final lesson regarding several other laws is **the law of the portion for priests**, which is symbolic to every believer in God's royal kingdom of priest partaking in the wonderful benefits Christ has secured for us (1 Pet. 2:9-10; Rev. 1:7).

Aaron and His Sons Consecrated

- Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering (8:1-4). The first lesson regarding Aaron and his sons consecrated is that a young bull without blemish was sacrificed as a sin offering, without a mark or problem to signify purity and perfection, **which points to Christ our Great High Priest without sin** (Heb. 4:14-16; 5:1-3; 8:1-3).
- This is what the LORD commanded to be done (8:5-9). The second lesson regarding Aaron and His Sons consecrated is that it was **what the LORD had commanded to be done**, which included taking Aaron and his sons, and making use of the garments, washing them in water, the ephod, Umin and Thummim and the holy crowns for ministry (Lev. 8:5, 9, 13, 17, 21, 29, 34-35).
- And he poured some of the anointing oil on Aaron's head and anointed him, to consecrate him (8:10-13). Another lesson is that the LORD commanded Moses to anoint Aaron to set him apart as the first high priest, the anointing referring to **the LORD commanding the blessing of life forever** (Ps. 133:1-3).
- But the bull, its hide, its flesh: he burnt with fire outside the camp (8:14-17). Another lesson is that the bull for the sin offering burnt with fire outside the camp was symbolic to **Christ our Saviour's sacrifice on the cross outside the city gate** (Heb. 13:12).
- And Moses burnt the whole ram on the altar. It was a burnt sacrifice for a sweet aroma, an offering made by fire to the LORD (8:18-24). Another lesson is that the burnt sacrifice was a sweet aroma to the LORD symbolic to **a sacrificial lifestyle demonstrated by Christ who loved us a gave Himself up for us** (2 Cor. 2:15; Eph. 5:1-2).
- And Moses took the breast and waved it as a wave offering before the LORD. It was Moses' part of the ram of consecration (8:25-29). Another lesson is the wave offering which was **a portion of the offering presented to GOD, and a portion set apart for Moses, Aaron and his sons** (Ex. 29:24; Lev. 7:30).
- And Moses said to Aaron and his sons: and eat it there with the bread that is in the basket of consecration offerings (8:30-36). The final lesson regarding Aaron and his sons consecrated that they may minister before God as priests: **this ministry has been superseded by Christ as our Great High Priest in the order of Melchisedek** (Ex. 30:30-34; Heb. 5:7-9; 7:11-19).

The Offerings of the Priest

- Take for yourself: for a sin offering (9:1-2). The first lesson regarding the offerings of the priest is that Aaron **the high priest first made atonement for himself** (Ex. 29:21; Lev. 4:1-12).
- Take for yourself: for a sin offering: And to the children of Israel: for a sin offering: burnt offering: peace offering: and a grain offering (9:3-7). The second lesson is that the offerings of the priest included a **sin offering** for Aaron the high priest, for himself, followed by a **burnt offering, peace offering, and grain offering on behalf of the children of Israel** to also make atonement for them (Lev. 4:3; 1 Sam. 3:14).
- As a wave offering before the LORD, as the LORD had commanded Moses (9:8-21). Another lesson is that the offerings of the priest also included **a wave offering** in accordance with the command of the LORD to Moses (Ex. 29:24, 26, 27; Lev. 7:30-34).
- And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people (9:22-23). Another lesson is that the offerings of the priest included **an offering of prayers and blessing** upon the people (Num. 6:22-26; Deut. 21:5).
- And fire came out from before the LORD and consumed the burnt offering (9:24). The final lesson regarding the offerings of the priest is that **the glory of the LORD would appear to the people** if they followed the command of the LORD (Lev. 9:6, 24; Judg. 6:21).

Conduct Prescribed for Priests

- Nadab and Abihu, the sons of Aaron: offered profane fire before the LORD, which He had not commanded them (10:1-3). The first lesson regarding the conduct prescribed for priests is that the priests must strictly follow the commandment of the LORD, because **all priests who come near to the LORD must regard Him as holy**, otherwise the consequence of judgement may be severe (Act. 5:1-11).
- And Moses said to Aaron, and to Eleazar and Ithamar, his sons: and they did according to the word of Moses (10:4-7). The second lesson is that **the priests must recognise and obey a higher authority**, and follow according to the word of a higher authority in line with the word of God (Act. 5:28-29; Rom. 13:1-7).
- Nadab and Abihu: Eleazar and Ithamar, Aaron's sons (10:1-7). Another lesson is **the contrast of the conduct between Aaron's sons**, Nadab and Abihu did not follow the commandment of the LORD and were judged, whereas Eleazar and Ithamar did follow the commandment of the LORD according to the word of Moses, and were rewarded through the anointing oil upon them symbolic to [1] God's authority; [2] the Holy Spirit; and [3] God's anointed ones (1 John 2:20; Act. 10:38).
- Do not drink wine or intoxicating drink, you, nor your sons: that you may distinguish between holy and unholy (10:8-11). Another lesson in the conduct of priests is that **the priest were advised not to drink intoxicating drink**, lest they drink and forget the law of God to distinguish between holy and unholy or pervert justice (Pro. 20:1; 31:4-5).
- You shall eat it in a holy place, because it is your due and your sons due (10:12-15). Another lesson regarding the conduct prescribed for priests is that **a part of certain holy offerings were set apart for the priests and their family** (Lev. 22:13; Num. 18:10-11).
- Then Moses made careful inquiry about the goat of the sin offering (10:16-20). The final lesson regarding the conduct prescribed for priests is that **the priests must be careful not to neglect the portions to be eaten**, and therefore, Moses was satisfied when he learned that Aaron had acted sincerely and not in negligence or rebellion (Lev. 6:26, 30).

Foods Permitted and Forbidden

- Now the LORD spoke to Moses and Aaron: these are the animals which you may eat (11:1-3). The first lesson is that **clear instructions were given by the LORD regarding which animals the children of Israel were permitted to eat** (Deut. 14:4-6).
- Nevertheless these you shall not eat (11:4-8). The second lesson is that **clear instructions were given by the LORD regarding which animals the children of Israel were forbidden to eat** (Act. 10:4; Is. 65:4).
- These you may eat of all that are in the water: whatever in the water does not have fins and scales (11:9-12). Another lesson regarding the foods permitted and forbidden is that **only creatures in the water with fins and scales were permissible** (Lev. 7:18, 21; Deut. 14:3; 24:4).
- And these you shall regard as an abomination among the birds: all flying insects (11:13-23). Another lesson regarding foods permitted and forbidden is that **birds and insects were also covered in the instructions from the LORD** (Deut. 14:12-19; Is. 66:17).
- By these you shall become unclean (11:24-43). Another lesson regarding foods permitted and forbidden is that **clear instructions were given by the LORD regarding unclean animals which must not be eaten, lest the children of Israel be defiled by them** (Lev. 15:12; 20:25; Ex. 22:31; Deut. 24:1-4).
- You shall therefore be holy, for I am holy (11:44-47). The final lesson regarding foods permitted and forbidden is that the **foods permitted and forbidden reflect being holy, and holiness is the key theme of Leviticus** (Lev. 11:45; 19:2; 20:7, 26; 21:8, 15; 22:9, 16).

The Ritual After Childbirth

- The LORD spoke to Moses, saying, 'Speak to the children of Israel' (12:1-2). The first lesson regarding the ritual after childbirth is that this was **a command from the LORD to the authority He has ordained** to speak to His people (Rom. 13:1-7; Pro. 8:15-16).
- As in the days of her customary impurity she shall be unclean (12:2). The second lesson is that **the uncleanness came from bleeding**, not from the childbirth (Lev. 15:19; Mark 5:25-34; Luke 8:43-48).
- And on the eighth day the flesh of his foreskin shall be circumcised: when the days of her purification are fulfilled, whether for a son or a daughter (12:2-7). Another lesson is that **it is possible that circumcision was the difference between son and daughter childbirth** [after childbirth the period of uncleanness for a boy of 40 days, was half the period for a girl which was 80 days], as through circumcision blood was also shed as the symbol of the covenant with God (Ex. 4:25-26; Gen. 17:10-14).
- She shall bring to the priest a lamb of the first year as a burnt offering: so the priest shall make atonement for her, and she will be clean (12:8). The final lesson regarding the ritual after childbirth is that **it is a picture of what our Great High Priest [Christ] who offered up Himself has done for us to make atonement for our sins** (Heb. 8:1-3; 9:11-14; 10:10; Act. 10:12-15).

The Law Concerning Leprosy

- And the LORD spoke to Moses and Aaron, saying (13:1-13). The first lesson is that **this was a law given by the Most High God who is the highest authority** to His human representatives whom He placed in a position of authority to work through them (Pro. 8:15-16; Deut. 28:27).
- And the priest shall examine the raw flesh and pronounce him to be unclean: then the priest shall pronounce him clean who has the sore (13:14-17). The second lesson regarding the law concerning leprosy is that **the Most High God also gave authority to the priests** to examine and to pronounce whether a person has leprosy in the flesh and was unclean, or clean from a leprous sore (Pro. 8:15-16; Lev. 13:30, 31, 34).
- If the body develops a boil in the skin, and it is healed (13:18-23). Another lesson is that **the priests examined and determined whether boils in the skin were healed** by the LORD (Ex. 9:9-11; 2 King. 20:7).
- Or if the body receives a burn on its skin by fire: becomes a bright spot: then the priest shall examine it: isolate him for seven days (13:24-28). Another lesson is that the priests examined and determined whether burns that become bright spots was leprosy **after a period of seven days in isolation** (Num. 12:9-15).
- If a man or woman has a sore on the head or the beard, then the priests shall examine the sore: as for the man whose hair has fallen from his head (13:29-46). Another lesson is that the priest did not have to examine a person who was bald because **baldness did not mean a person was unclean** (2 King. 2:23).
- But if the priest examines it, and indeed the plague has not spread (13:47-59). The final lesson regarding the law concerning leprosy is that **leprosy can be likened spiritually to sin that can spread** and so had to be examined carefully (Matt. 13:33; Gen. 6:5).

The Law for Cleansing Healed Leprosy

- Then the LORD spoke to Moses, saying (14:1-10). The first lesson is that **this was a law given by the Most High God who is the highest authority** to His human authority whom God placed in a position of authority to work through authorities (Pro. 8:15-16; Deut. 28:27).
- So the priest shall make atonement for him, and he shall be clean (14:11-20). The second lesson regarding the law for cleansing healed leprosy is that **the Most High God gave authority to the priests to make atonement** so that the leper may be clean (Pro. 8:15-16; Lev. 14:20).
- This is the law for one who had a leprous sore, who cannot afford the usual cleansing (14:21-32). Another lesson regarding the law for cleansing healed leprosy is that **the prescribed manner for cleansing leprosy included sacrifices that was made affordable for the poor** (Lev. 5:7, 11; 12:8; 27:8).
- When you have come into the land of Canaan, which I give you as a possession, and I put the leprous plague in a house: but if the priest comes in and examines it (14:33-48). Another lesson is that the LORD at times placed a leprous plague in a house, and **the LORD gave authority to the priest to examine it and pronounce the house clean** (Lev. 14:48).
- To teach when it is unclean and when it is clean. This is the law of leprosy (14:49-57). The final lesson regarding the law for cleansing healed leprosy is that **leprosy was a symbol of sin** and rendered a person or object unclean, and therefore it was necessary to commence a ritual for cleansing which included sacrifice as well as washing, just like with **sin has been washed away by Christ's sacrifice** (Ps. 51:1-2; Heb. 10:10-12).

The Law Concerning Bodily Discharges

- And the LORD spoke to Moses and Aaron, saying (15:1-12). The first lesson is that **this was a law given by the Most High God who is the highest authority** to His human representatives whom He placed in a position of authority to work through them (Pro. 8:15-16; Deut. 28:27).
- So the priest shall make atonement for him before the LORD because of his discharge (15:13-15). The second lesson regarding the law concerning bodily discharges is that **the Most High God also gave authority to the priests to make atonement through offerings** (Pro. 8:15-16; Lev. 14:30-31).
- If any man has an emission of semen, then he shall wash all his body in water, and be unclean until evening (15:16-18). Another lesson is that **any bodily discharge particularly in relation to sexual immorality is unclean** (1 Cor. 6:18; Heb. 13:4; Lev. 15:2).
- If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days (15:19-27). Another lesson is that any bodily discharge in relation to blood is also unclean, so **the woman who had an issue with blood was unclean and was supposed to be set apart seven days** (Mark 5:25-34; Lev. 15:2; Num. 5:2).
- But if she is cleansed from her discharge, then she shall count for herself seven days, and after that she shall be clean (15:28-30). Another lesson is that bodily discharges were normally cleansed through offerings, but **the woman with the issue of blood was healed because of her great faith in Christ** (Mark 15:25-34; Lev. 15:2; Num. 5:2).
- Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle (15:31-33). The final lesson regarding the law concerning bodily discharges is that bodily discharges is a consequence of uncleanness and sin, and so **this law was given to separate the children of Israel from their uncleanness**, lest they die in their uncleanness or defile God's tabernacle (Num. 5:1-3; 19:13, 20; Luke 13:3).

The Day of Atonement

- Tell Aaron your brother not to come at just any time into the Holy Place: lest he die (16:1-2). The first lesson is one of **respect for the LORD by following His instructions regarding the day of atonement**, particularly Aaron was to come once a year into the Holy Place to make atonement, as the penalty for disobedience was death (Lev. 10:1-3; 16:34; Ex. 21:15; 30:10).
- Thus Aaron shall come into the Holy Place with blood: And Aaron shall bring the bull of the sin offering, which is for himself (16:3-11). The second lesson is that without the shedding of blood sins cannot be forgiven, therefore **it was necessary for Aaron to first make atonement for himself** (Heb. 7:27; 9:7, 22).
- So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel (16:12-19). Another lesson is that only after Aaron has made atonement for himself and his family, **then it was necessary for Aaron to make atonement for all the assembly of Israel** (Ex. 29:34-36; 30:10; Matt. 7:3).
- The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat into the wilderness (16:20-26). Another lesson: **a summary description of substitutional atonement**, as the sin of the worshipers was confessed and symbolically transferred to the sacrificial animal, and the scapegoat was released into the wilderness, which is also a picture of Christ as the Lamb of God who takes away the sins of all who trust in Him, and has sent all our sins to a place of forgetfulness (Lev. 5:5; Is. 53:6; John 1:29).
- This shall be an everlasting statute for you, to make atonement for the children of Israel: once a year (16:27-34). The final lesson is that **the day of atonement is an everlasting statute which is a picture contrasting Christ's once for all sacrifice** (Heb. 9:11-10:14).

The Sanctity of Blood

- This is the thing which the LORD has commanded (17:1-4). The first lesson is that the LORD spoke to Moses directly, who spoke to Aaron and his sons, and to all of the children of Israel **what the LORD has commanded regarding the sanctity of blood because it is sacred** (Gen. 4:10; Ex. 20:13; 21:12).
- And does not bring it to the door of the tabernacle of meeting (17:4-6). The second lesson regarding the sanctity of blood is that **the people with few exceptions were directed to sacrifice only at the central sanctuary** (Deut. 12:5-6; 2 King. 18:22).
- They shall no more offer their sacrifices to demons, after whom they have played the harlot (17:7). Another lesson is that **the people were warned against sacrificing to demons** (Lev. 20:5-6; Judg. 2:17).
- For the life of the flesh is in the blood: to make atonement for your souls (17:8-11). Another lesson is regarding the sanctity of blood is that **the blood makes atonement for the soul**, and this is why it was necessary for Christ to shed His blood for us to redeem us and purify us from all sins (John 1:7; Eph. 1:7).
- No one shall eat blood (17:12-13). Another lesson regarding the sanctity of blood is that **eating blood was strictly forbidden** (Lev. 7:11; Deut. 12:23).
- For it is the life of the flesh. Its blood sustains its life (17:14-16). The final lesson regarding the sanctity of blood is that the blood of **the OT sacrifice pointed forward to the blood of the Lamb of God, who has sustained life for His people**, by obtaining for His people eternal redemption (John 6:54-56; Eph. 2:13; Heb. 9:12, 22).

The Laws of Sexual Morality

- I am the LORD your God (18:1-2). The first lesson regarding the laws of sexual morality is that in chap. 18-26 the phrase “I am the LORD” occurs 47 times, this is the LORD’s name (Yahweh), which reveals **the authority that stands behind His instructions regarding the laws of sexual morality**, and this phrase was stated before the first commandment that we are not to have no other gods before Him (Ex. 6:7, 20:2-3).
- According to the doings of (18:3-5). The second lesson regarding **the laws of sexual morality is that Israel is warned not to follow the example of pagans** (Lev. 18:24, 26-27, 30).
- None of you shall approach anyone who is near of kin to him (18:6-18). Another lesson regarding the laws of sexual morality is that **it reveals laws against incest** with penalties given in Leviticus 20:11-21.
- You shall not lie carnally with your neighbour’s wife (18:19-20). Another lesson regarding the laws of sexual morality is that **it reveals the law against adultery** and fornication (Ex. 20:14; Heb. 13:4).
- And you shall not let any of your descendants pass through the fire of Molech, nor shall you profane the name of your God (18:21). Another lesson regarding the laws of sexual morality is that **it reveals the law not to take the name of the LORD in vain** (Ex. 20:7; Lev. 20:2-5).
- You shall not lie with a male as with a woman (18:22-23). Another lesson regarding the laws of sexual morality is that **it reveals that homosexual acts is an abomination** like mating with animals with severe consequences of death (Lev. 20:13).
- Therefore you shall keep My ordinance: that you do not defile yourselves (18:24-30). The final lesson regarding **the laws of sexual morality is that if not heeded it leads to defilement**, and therefore it is important to keep the LORD’s instructions lest we be cut off from the land or cut off from the people of God (Lev. 18:2-3; 22:9).

Moral and Ceremonial Laws

You shall be holy, for I the LORD your God am holy (19:1-4). The first lesson regarding moral and ceremonial laws is that like God **we should strive to be holy, this is a moral law** (Lev. 11:44; 20:7).

And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will (19:5-8). The second lesson is that the peace offering was sacrifice given under certain circumstances which included **a moral law in regards to any offering was freely given from the heart** (2 Cor. 9:6-7; Luke 6:38).

You shall leave them for the poor and the stranger: I am the LORD your God (19:9-10). Another lesson is the moral law **to remember to be generous to poor brethren** (Deut. 15:7; Act. 20:35).

You shall not steal, nor deal falsely, nor lie to one another (19:11-16). Another lesson is the **moral law not to steal or lie**, the eighth and ninth commandments (Ex. 20:15-16; Eph. 4:25).

The priest shall make atonement for him with the ram of the trespass offering before the LORD (19:17-22). Another lesson is **the ceremonial law of the trespass offering which points to Christ's sacrifice to make atonement for our sins** (John 1:29; 1 Pet. 2:24).

You shall keep My Sabbaths and reverence the sanctuary: I am the LORD (19:23-30). Another lesson is **the ceremonial law of the Sabbath which points towards Christ, who is our Sabbath** and the true rest is the rest for the soul, the fourth commandment (Matt. 11:28-30; Heb. 4:9-11; Col. 2:16-17; Ex. 20:8-11).

You shall rise before the grey headed and honour the presence of an old man, and fear God (19:31-32). Another lesson is **the moral law regarding honour for the elderly and fearing God**, which points to the fifth commandment to honour parents which also in a sense shows fear for God by obeying His commands (Ex. 20:12; Matt. 10:28).

Therefore you shall observe all My statutes and all My judgments and perform them: I am the LORD (19:33-37). The final lesson is that **we must observe all of the LORD's ways** which includes the moral laws of [1] how treat people; [2] honesty; and [3] to do justice which are all pleasing to the LORD (Mic. 6:7-8; Deut. 10:12).

Penalties for Breaking the Law

- Whoever of the children of Israel: who gives his descendants to Molech (20:1-5). The first lesson is **the penalty for breaking the law of the first commandment was the death penalty**, for the LORD of Israel is a jealous God, who has said, You shall not have any other gods before Me (Lev. 18:2; Deut. 17:2-6; Ex. 20:2-3).
- And a person who turns to mediums or familiar spirits, to prostitute himself with them (20:6). The second lesson is **the breaking of the law of the first and third commandments was the death penalty** for those who turn to or practice as mediums or who has a familiar spirit (Lev. 20:27; 1 Sam. 28:7-25).
- For everyone who curses his father or mother (20:7-9). Another lesson is **the penalty for breaking the fifth commandment was the death penalty**, for the LORD has commanded us the honour our parents (Ex. 20:12; 21:17; Deut. 27:16).
- The man that commits adultery with another man's wife (20:10-21). Another lesson is **the penalty for breaking the seventh commandment was the death penalty**, for the LORD God has commanded those who are married not to commit adultery, and furthermore, God judges all sexual sins such as [1] incest and sexual relations during a woman's period resulted in being cut off; and [2] homosexuality and perversion also resulted in the death penalty (Ex. 20:14; Lev. 18:6-20; Heb. 13:4).
- That the land where I am bringing you to dwell may not vomit you out (20:22-24). Another lesson is **the breaking of the law of the land with the penalty of eviction**, for the earth is the LORD's and He gives land to whomever He pleases and casts out the nations that do not obey His law of the land (Lev. 18:3, 24; Deut. 9:5).
- And you shall be holy to Me, for I the LORD am holy (20:25-27). The final lesson regarding the penalties for breaking the law is the breaking of even one of God's commandments means guilty of breaking all, and so the best way to avoid breaking the law is to be holy, **failure to be holy results in the death penalty in regards to separation from God**, for God has commanded us to be holy, which means to be His chosen people, separated from the world (Rom. 12:1-2; Deut. 7:6; 14:2).

Regulations for Conduct of Priests

- None shall defile himself for the dead among his people, except... (21:1-5). The first lesson regarding regulations for conduct of priests is that **the LORD instructed the priests, being a master, not to defile themselves**, but there were certain exceptions to this rule in regards to the dead among close family members, the priest may be defiled, which means to become unclean (Ezek. 36:17; Lev. 18:20; 21:11).
- They shall be holy to their God and not profane the name of their God, for they offer the offerings (21:6-9). The second lesson is that **the LORD instructed the priests to be holy**, because they offer the offerings, therefore the priests is holy to his God, to the extent that if the priests daughter played the harlot in her father's house, there was a severe punishment of death (Deut. 22:21; Lev. 11:44; 20:7).
- He who is high priest among his brethren: nor shall he defile himself for his father or his mother (21:10-12). Another lesson is that **the LORD instructed the high priest not to defile himself not even for his parents** because of the anointing oil of his God upon him (Lev. 10:7; Ex. 29:6-7).
- And he shall take a wife in her virginity (21:13-15). Another lesson is that **the LORD instructed the high priests to get married to a wife who is a virgin**, and restricted from marrying a widow, divorced woman or harlot (Heb. 13:4; Pro. 19:14).
- No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD (21:16-24). The final lesson regarding regulations for conduct of the priests is that **the LORD informed Moses that the priests must not have any defect** because the priests were to represent a type of Christ whom God sacrificed as a male Lamb without defect to take away the sins of the world (John 1:29; 1 John 2:2; Rev. 5:6-14).

Offerings Accepted and Not Accepted

- They shall not profane the holy offerings of the children of Israel, which they offer to the LORD (22:1-16). The first lesson regarding offerings accepted and not accepted is that **only a clean person's holy offerings was accepted**, but any unclean person's offering was not accepted (Lev. 21:22; Num. 18:11).
- For any of his free will offerings, which they offer to the LORD as a burnt offering (22:17-20). The second lesson is that **offerings accepted included any free will offerings, a male without blemish** from the cattle, whatever had a defect was not accepted (Lev. 1:3; Deut. 15:21; Deut. 15:21; Mal. 1:8).
- And whoever offers a sacrifice of a peace offering to the LORD, to fulfil his vows (22:21-25). Another lesson is that **any peace offering must be perfect to be accepted**, there shall be no defect, and therefore any blind, maimed, limbs too long or short, bruised, or crushed, or broken, or cut was not accepted (Lev. 3:1; Num. 15:3; Eccl. 5:4-5).
- From the eighth day and thereafter it shall be accepted as an offering made by fire to the LORD (22:26-28). Another lesson is that **an offering of a newborn bull, sheep or goat was not accepted during the first seven days**, but after the eighth day onwards it was accepted as an offering, and not killed with its mother, so that the mother was saved to build up the flock (Deut. 22:6-7).
- You shall not profane My holy name, but I will be hallowed among the children of Israel. I am the LORD who sanctifies you (22:29-33). The final lesson regarding offerings accepted and not accepted is that the offerings accepted and not accepted **points to our bodies presented to the LORD as a living sacrifice, holy acceptable to God, and to flee fornication, which is unacceptable to God** because our bodies are the temple of the Holy Spirit (Rom. 12:1-2; 1 Cor. 6:18-20).

The Feasts of the LORD

The feast of the LORD which you shall proclaim to be holy convocations (23:1-3). The first feast is **the Sabbath** is a weekly feast that is associated with the annual feasts, it is a day of rest, a holy convocation, or in other words a holiday set apart, in which no work is to be done (Ex. 20:9; 23:12; 31:15).

On the fourteenth day of the first month at twilight is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD (23:4-8). The second feast is **the Passover and the Feast of Unleavened Bread** are annual feasts set apart to the LORD which originated in the first month of the exodus from Egypt, and also otherwise referred to as Easter (Ex. 12:1-28; Num. 28:18, 25).

When you come into the land which I give to you: bring a sheaf of the firstfruits of your harvest (23:9-14). Another feast is **the Feast of the Firstfruits** in which the first sheaf of the barley harvest was brought along with offerings to the LORD (Ex. 23:19; 34:26; Jam. 1:18).

And you shall count for yourselves from the day after the Sabbath: seven Sabbaths shall be completed (23:15-22). Another annual feast is **the Feast of Weeks** after seven full weeks count fifty days, the NT name for the feast of weeks was Pentecost [meaning fifty], then the people of Israel were instructed to bring offerings to the LORD (Act. 2:1; 20:16; 1 Cor. 16:8).

In the seventh month, on the first day of the month, you shall have a Sabbath-rest (23:23-25). Another annual feast is **the Feast of Trumpets**, a memorial of blowing of trumpets, and a holiday set apart, in which no work is to be done. Today known as the Jewish New Year [Rosh Hashanah], with no calendars available, the trumpets sounding signalled the beginning of a new season (Num. 29:1; Lev. 25:9).

The tenth day of the seventh month shall be the Day of Atonement (23:26-32). Another annual feast is **the Day of Atonement**, on the day called by modern Jews Yom Kippur, Aaron as high priest was to enter the most holy place only once a year, but this day is a foreshadowing of the work of Christ our great High Priest, once and for all to save our souls (Heb. 9:7; 13:11-12).

The fifteenth day of the seventh month shall be the Feast of Tabernacles for seven days to the LORD (23:33-44). The last annual feast and the final lesson is **the Feast of Tabernacles** was the last of the three annual pilgrimage festivals, in which the people constructed booths [the Hebrew word is Sukkot which can be translated as tabernacles] in remembrance of the booths they lived in when God brought them out of Egypt (Ex. 23:14-17; Deut. 16:16; Neh. 8:13-17).

The Penalty for Blasphemy

- Then the LORD spoke to Moses saying: “Command the children of Israel (24:1-9). The first lesson regarding the penalty for blasphemy is **the importance of obeying the LORD’s command, failure to do so may result in the death penalty** as was the case with Aaron’s two sons, in judging them God was making a point to all the other priests who would serve in His tabernacle (Lev. 10:1-2).
- And the Israelite woman’s son blasphemed the name of the LORD and cursed (24:10-11). The second lesson is that **blaspheming the name of the LORD was a serious offense**, as it is a violation of the third command: you shall not take the name of the LORD in vain, for the name of the LORD is to be hallowed because it is holy, set apart (Ex. 20:7; Matt. 6:9; Ps. 105:3-5).
- And whoever blasphemes the name of the LORD shall surely be put to death (24:12-16). Another lesson is that **the penalty for blaspheming the name of the LORD was death** in the same manner as boasting against the LORD is blasphemy which has as its end result the death penalty (Matt. 12:31; 1 King. 21:10; Is. 37:23-25, 36-38).
- Whoever kills any man shall surely be put to death (24:17-18). Another lesson is that **the penalty for murder was the death** (Ex. 21:12; Num. 35:30; Deut. 19:11).
- Fracture for fracture, eye for eye, tooth for tooth (24:19-23). The final lesson regarding the penalty for blasphemy is that **the penalty is to fit the crime, not exceed it**, and so any person who kills an animal had to restore it, otherwise to be put to death for killing an animal would exceed the crime, as God has given man dominion over the animals, but whoever kills a man who was created in the image of God was put to death (Gen. 1:26; 9:6).

Laws Concerning the Land and Slavery

- But in the seventh year there shall be a sabbath of solemn rest for the land (25:1-7). The first lesson regarding laws concerning the land is that **at the end of every seventh year there was to be a sabbath rest for the land** which pointed towards a rest for the people of God (Lev. 26:34-35; Neh. 10:31; Heb. 4:9).
- The time of seven sabbaths of years shall be to you forty-nine years (25:8-17). The second lesson is that **in the year of Jubilee liberty was proclaimed throughout all the land** in which the fiftieth year was consecrated [holy or set apart] (Is. 61:2; 63:4; Jer. 34:8, 15).
- Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years (25:18-22). Another lesson is that obeying God's laws resulted in **the provisions for the seventh year was due to God's blessing on the produce of the land** (2 King. 19:29; Lev. 26:10; Josh. 5:11).
- And in all the land of your possession you shall grant redemption of the land (25:23-34). Another lesson is that **redemption of property referred to the right to repurchase the land** by [or for] the original family (Ruth 4:1-4; Jer. 32:6-15).
- If one of your brethren becomes poor (25:35-38). Another lesson is **lending to the poor in the land for profit was forbidden**, but assisting the poor was encouraged (Ex. 22:25; Deut. 23:19-20; Neh. 5:9).
- You shall not compel him to serve as a slave. As a hired servant: and shall serve you until the Year of Jubilee (25:39-55). The final lesson regarding laws concerning the land and slavery is **that slavery was equivalent to service**, and can be likened to our modern day employee and employer relationship, so slavery was not brutal where the masters truly recognize themselves as God's servants (Eph. 6:5-9; Col. 3:22-4:1).

Promise of Blessing and Retribution

- You shall not make idols for yourselves; neither a carved image (26:1). The first lesson regarding promise of blessing and retribution is that **obedience is the key to blessing**, and so the LORD reminded His people of the importance of obeying His commandments such as the second command (Ex. 20:4; Deut. 4:15-18; Jam. 1:22-25).
- If you walk in My statutes and keep My commandments (26:2-13). The second lesson is that keeping the LORD's commandments such as keeping His Sabbath holy, He promises to gather the children to Him and bless them, and particularly **promises a blessing of joy to those who keep the Sabbath** (Is. 56:2-9; 58:13-14).
- But if you do not obey Me, and do not observe all these commandments (26:14-17). Another lesson is that **the promise of retribution results in curses for covenant disobedience** (Deut. 28:15-68; 1 Sam. 2:33).
- And after all this, if you do not obey Me, then I will punish you seven times more for your sins (26:18-20). Another lesson is that **punishment for sins would continue to increase if disobedience continued** (Rom. 1:32; 2:6-10).
- Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven more plagues (26:21-39). Another lesson is that **retribution becomes more and more severe to the point that the list of curses for covenant disobedience is longer than that of the blessings for obedience** just like in Deut. 28.
- But if they confess their iniquity and the iniquity of their fathers: then I will remember My covenant with Jacob (26:40-46). The final lesson regarding promise of blessing and retribution is that it is **the LORD's desire to remember the covenant with His people, to bless them for obedience rather than to punish them for disobedience** (Gen. 12:1-3; Ex. 2:24; Ps. 106:45).

Vows to the LORD

- When a man consecrates by a vow certain persons to the LORD (27:1-8). The first lesson regarding vows to the LORD is that a good example of a vow to the LORD can be seen by **Hannah who vowed to the LORD to give her first son Samuel to the service of the temple** (1 Sam. 1:11; Num. 6:2).
- If it is an animal that men may bring as an offering to the LORD: shall be holy (27:9-13). The second lesson regarding vows to the LORD is that **vows to the LORD were holy** [set apart], and therefore, an animal given for sacrifice could not be exchanged for another, which was the sin of the people of Malachi's day who chose the poorest animals after having vowed to offer good ones (Mal. 1:13-14).
- And when a man dedicates his house to be holy to the LORD: and if he who dedicates the field ever wishes to redeem it (27:14-25). Another lesson is that **property vowed to the LORD could be redeemed** but generally with the 20 percent penalty (Lev. 25:24; 27:19; Ruth 2:20; 4:4).
- Nevertheless no devoted offering that a man may devote to the LORD: shall be sold or redeemed (27:26-29). Another lesson is that **devoting something was far more serious than dedicating** to sacred use, because devoted things became totally the LORD's, so Achan's sin was greater because he stole what was devoted to the LORD (Josh. 7:11; 1 Sam. 15:3).
- And all the tithe of the land: is the LORD's. It is holy to the LORD (27:30-34). The final lesson regarding vows to the LORD is that **the tithe is a vow to the LORD which is holy to the LORD** as seen with Jacob who vowed to give a tenth of everything to the LORD (Gen. 28:22; Num. 18:21, 24; Mal. 3:8-11).