



By Gerald Paden



THE LEVITICAL SACRIFICIAL SYSTEM



INTRODUCTORY
OLD TESTAMENT
STUDIES

Arranged for study by
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DISCLAIMER

The textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. **“The Temple, Its Ministry and Services”** by Alfred Edersheim contains a wealth of knowledge which will enhance your study of Old Testament sacrificial worship. The diagrams, charts and pictures will enhance your study and help you understand the overall content of this study. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions and Requirements Level II Students (Non-Transferable to Resident School)

Each lesson is built around the instruction on either the video tape or the audio tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Self Exam: There are self exams at the end of each lesson. Preview each lesson by reading these questions first. There will be only two tests to complete for this course. One test is to be done at the end of lesson six (6) and the other will be done at the end of the study. These tests will be sent to all students taking this course for credit. **(The two major exams will be worth 90% of your total grade)**

Memory Work: Memory work will be done on the honor system. You should either write your verses out at test-time or quote them to your Test Administrator. You will be responsible for committing to memory 13 verses. **(10% of your total grade)**

Due with the Mid-term exam: (6 verses)

Ephesians 5:1-2; John 17:19; Romans 12:1-2; James 1:18

Due with the Final Exam: (7 verses)

Ephesians 2:10; 2 Corinthians 2:14-17; Philippians 4:18-19

Additional Memory Work: You must also memorize all five of the offerings with their rituals and stages of offering. These will be on your two tests.

Assignments:

- The Self Exam for each lesson is to be read previous to listening or view the material on the tapes/DVD.
- All assigned memory verses must be completed and either written or quoted before the Mid-term or Final exam is taken.
- All Self-Exams questions are to be completed at the end of each lesson. These can be done in class or at home.

Instructions and Requirements

Level III Students

(Transferable to Resident School)

The following assignments must be completed in order to be able to transfer this course of study over to the resident school.

Reading: The first ten (10) chapters of Leviticus at least four (4) times during this study. Three of the readings must be in a modern speech Bible. You are also required to read all of the book *The Temple - Its Ministry And Services* by Alfred Edersheim and write a one page evaluation of this book. **(10% of your final grade)**

Memory Verses: You will have twenty-two (22) verses to memorize in your study of the Sacrificial System. These are to be done as you go through the study. Write out your memory verses, correct them with a different colored ink, and turn them in with your final test or you may quote them to your Administrator. He will keep record of the verses quoted and indicate these on the paper he sends in to us **Please indicate which Bible version you are using.** **(10% of your final grade)**

Due with the Mid-term exam: (11 verses)

Ephesians 2:10; Ephesians 5:1-2; John 17:19; Romans 12:1-2;
James 1:18; 2 Corinthians 2:14-17

Due with the Final exam: (11 verses)

Philippians 4:18-19; Romans 15:15-16; 2 Corinthians 5:21;
Colossians 3:12-15; 1 Peter 2:24; Matthew 5:23

Additional Memory Work: You must also memorize all five of the offerings with their rituals and stages of offering. **These will be required on your tests.**

Theme Paper: Research and write a 5-page paper on the Jewish Passover and a 5-page research paper on the Red Heifer offering. You may use any resource materials you have available. These research papers are to be turned in with your final test. **(15% of your final grade)**

Tests: There are two (2) exams to be taken for this course. The Mid-term will be taken after completing lessons 1-6 and the Final will be taken at the conclusion of the course. **(65% of your course grade)**

Notes and Self Exams: Add to your Study Guide book notes from the taped lectures and other material gained in this study. You must complete all the "Self Exam" questions in your Course Guide and you must complete the Mid-term and Final tests with a grade of 80% or over.

Grading scale:

Reading	10%
Memory work	10%
Papers	15%
Tests	65%
TOTAL	100%

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LESSON ONE

THE CONSTITUTION OF THE SACRIFICIAL SYSTEM

INTRODUCTION

In our introductory lesson to the *Sacrificial System*, we want to give an explanation of the different kinds of prophecy that the Old Testament contains. Then we will study the concept of Typology; and then, we want to present the study of the sacrifices as a kind of foreshadow of the sacrifice of Jesus Christ.

Exodus is a prelude to Leviticus. Leviticus begins with the word “and” showing it to be a unit with Exodus. Exodus closes out the primary stage of the Hebrew history and begins the story of God’s legislation over His people through the Law.

- A. We begin with Exodus 19:5 where God makes Israel His “kingdom of priests and a holy nation.” *Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation.*
- B. In Exodus 20 God gave the Law of Moses, of which the Ten Commandments formed the foundation – with 613 other laws, statutes, ordinances, and commandments added.
- C. The rest of Exodus defined the building of the Tabernacle, the ordination of the priests of Levi and the initial definition of the sacrifices they were to offer.

LESSON TEXT: Exodus 19:5; Leviticus 17:10-11

LESSON AIM: To become aware of the theocracy of God over Israel, the four basics to the constitution of the Sacrificial System, and the typology of Christ revealed in the Sacrificial System.

LESSON PREVIEW: You will . . .

1. Learn that Leviticus is a continuation of the book of Exodus.
2. Observe the important lessons to be learned from the study of the Sacrificial System under the Old Law.
3. Understand two major prophetic forms, verbal prophecy and prophecy in typology.

IMPORTANT LESSONS FROM LEVITICUS

Leviticus offers the student of the Bible many important lessons about God and daily religious life under His Law.

The Book of Leviticus:

A. Reveals the Holiness of God

The word “holy” appears some 83 times in the book.

- B. Establishes the Theocratic Rule in Israel**
“Theocracy” describes **God ruling the people**. Israel was a Theocracy and interestingly enough, so is the church today.
- C. Consecrates Israel to His Sacred, Historical Mission**
- D. Reveals the Nature and Consequences of Sin**
Sin frustrates and breaks the relationship between God and man. Sin must be dealt with due to its severing nature of the covenant of God and man.
- E. Makes Manifest God’s Mercy and Grace in Forgiveness**
God, through the sacrificial system exposed His mercy and grace in granting the Jew forgiveness.
- F. Prepares Israel for the Coming Messiah**
Over and over the New Testament portrays Jesus Christ as the sacrificial Lamb of God that bears the sins of the world. “ . . . *Behold the Lamb of God, which taketh away the sin of the world*” (John 1:29).
- G. Regulates Man’s Natural Urge to Worship God**
God stated in Leviticus what was and what was not acceptable in service to Him.
- H. Defines the Ultimate Destiny of Man Through Festivals and Symbols**
God clearly created man for fellowship with Him, not only in this world but especially in the world to come.
- I. Declares the Eternal, Unchanging Principles by Which God Governs His People Through Obedient Faith**
- J. Establishes the Concept of Redemption by Sacrificial Blood**
Leviticus 17:11 - “*For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.*” Either the soul dies or presents a suitable, stand-in blood sacrifice. Jesus is the ultimate blood sacrifice.
- K. Reveals Man’s Inability to Handle the Sin Problem**
Leviticus builds into the Mosaic sacrificial system evidence of its inability to handle the sin problem with simple animal sacrifices.
- L. Reveals the Inability of the Whole Mosaic Sacrificial System to Handle the Sin Problem**
All the animal sacrifices were not truly able to contend with the problem of sin.
 1. The blood of bulls and goats could not take away sin (Hebrews 10:4).
 2. There had to be one great ultimate sacrifice for all, namely Jesus the “*Lamb of God.*”
- M. Reveals the Temporary Nature of the Law and the Sacrificial System**

LEVITICAL SACRIFICES WERE PROPHETIC OF CHRIST

In some ways they were also prophetic of Christians themselves.

- A. Two Major Prophetic Forms in the Old Testament**
 1. **Verbal Prophecy.** There are over 300 verbal prophecies concerning the coming Messiah. (Here are just a few.)

- a. Messiah's kingly reign (Psalm 2:1-12). This speaks of the future reign and rule of the Christ.
- b. Messiah's resurrection (Psalm 16:8-10). This speaks of the resurrection of Christ and is mentioned by Peter in Acts 2.
- c. Messiah's crucifixion (Psalm 22:1-31: more specifically in vs. 16-18). This speaks of the crucifixion of Jesus.
- d. The virgin birth (Isaiah 7:14). A foretelling of the virgin birth of Christ.
- e. His birth in Bethlehem (Micah 5:2). *"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."*
2. **System prophecy** - where a whole complex series of events, persons, and circumstances are made into a prophetic form. Here are some examples:
 - a. **Fiery serpents:** Numbers 21:6ff with John 3:14. Compare John 3:14-16, Christ being lifted up on the cross.
 - b. **The Passover:** Exodus 12 with Luke 22:14. Compare 1 Corinthians 5:7 where Jesus is our Passover.
 - c. **The Flood and baptism:** Genesis 7 with I Peter 3:20-21. The flood is prophetic of salvation that is in Christ.
 - d. **Physical events with spiritual implications.**
 - e. **Material descriptions with spiritual applications,** Isaiah 35:5-10.

B. Typology - Types and Antitypes

1. Like an architectural drawing, blue-print and the building constructed from the plans.
2. As a pattern is to a dress made from the pattern.
3. Models, mock-ups, these are prototypes of the future "real."

C. Shadows Versus the Substance

1. New Testament usages of the term "shadow."
 - a. Hebrews 3 & 4 – the physical "Promised Land" versus heaven itself.
 - b. Hebrews 3 & 4 – Jewish "Sabbath" and God's rest.
 - c. Hebrews 8:5 – Jewish tabernacle was a "SKIA, (shadow) tupos" of a HUPODEIGMATA (pattern) – a shadow and a copy of a pattern of the real.
 - d. Hebrews 9:23 – *"The copies of the things in the heavens"* cleansed with animal blood, but the "heavenly things themselves" with better blood – the blood of Christ.
 - e. Hebrews 10:1 – Jewish sacrifices were a shadow of the sacrifice of Christ.
 - f. Colossians 2:16 – Jewish foods, drinks, festivals, new moons and Sabbaths are but physical *"shadows of things to come, but the reality is found in Christ."*
2. Shadows predict and demand substance or reality.
 - a. Genesis 1:26 - man is made in the *"image of God"* (Hebrew language says man is "in the deep shadow" of God).
 - b. Shadows do not have independent existence.
 - c. Substance cannot be built from shadows.
 - d. Example: airplane shadow late in the evening precedes the Substance, but Predicts Reality.

JEWISH SACRIFICES (SACRIFICIAL SYSTEM) PREFIGURES JESUS CHRIST

Each Jewish sacrifice prefigures some specific aspect of the sacrifice of Jesus Christ.

Hebrews 9:23 speaks of Christ's sacrifices being plural in number. Hebrews 10:1 speaks of the plural Jewish sacrifices that were shadows of Christ in His many-faceted offering.

- A. In the Burnt Offering – His Consecration to God**
- B. In the Meal Offering – Presenting His People to God**
- C. In the Peace Offering – His Reconciliatory Gift to Man in the Restoration of Fellowship with God**
- D. In the Sin Offering – His Atonement**
- E. In the Trespass Offering – His Defending the Justice of God**
- F. In the Day of Atonement Offerings – His Priestly and Sacrificial Functions United in One Great Ceremony**
- G. In the Passover Offering – His Liberation of His People from the Bondage of Sin**
- H. In the Red Heifer – His Purification of His People from All Defilements**

CHRIST, THE FOREKNOWN “LAMB OF GOD”

Christ was foreknown before the foundation of the world as the *Lamb of God* (John 1:29).

- A. He Was Delivered to Be Crucified “By God’s Set Purpose and Foreknowledge” (Acts 2:23)** But you (the Jews) crucified and killed Him.
- B. Jesus Was Foreknown as the Sacrificial Lamb Before the World Was Created (1 Peter 1:20)**
He was chosen before the creation of the world, but was revealed in these last times for your sake.
- C. He Was Already Slain Before the Foundation of the World in the Mind and Purpose of God (Revelation 13:8)**
“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”
- D. Old Testament Prophecies Foresee His Sacrificial Role**
 1. Psalm 16:8-10 foresees His resurrection.
 2. Psalm 22:1-31 foresees His crucifixion.
 3. Psalm 118:22 sees Him as “the rejected stone” of God.
 4. Psalm 118:27 sees Him as the “sacrifice bound to the horns of the altar.”
 5. Isaiah 50:6 sees Him giving His whole body to those who would torture Him.
 6. Isaiah 52:13 to 53:12 sees Him as the “lamb led to the slaughter.”
 7. Daniel 9:26 sees Him as the “Anointed one who was cut off and had nothing” when He was crucified.
 8. Zechariah 13:1-7 sees His blood as “a fountain for cleansing for sin”, and the “awakening” of the “sword of God” striking Jesus as the substitute sacrifice for human sin.

SELF EXAM FOR LESSON ONE

1. What are the two major prophetic forms in the Old Testament?
 - 1) _____
 - 2) _____

2. List eight of the thirteen things revealed in Leviticus given in the study guide.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

3. Each Jewish sacrifice prefigures something about Jesus Christ. List these offerings below giving what about Christ they reveal.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

4. List five examples of things in the Old Testament that were shadows of things/people in the New Testament.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON TWO

EXPLANATION OF THE SACRIFICES

INTRODUCTION

The study of the sacrificial system has the purpose of presenting some of the major lessons that we need to learn out of the book of Leviticus as they apply to the sacrifices themselves. To the superficial reader of Leviticus it may appear that there is not much distinction between the several sacrifices demanded by the Lord. Yet the apparent similarity gives way to the very unique character each sacrifice possesses when further study is made. This will become evident as we proceed through the study.

We will study each sacrifice, its distinctive ritual, the animals, grains or liquids required. Clear definition of the sacrificial nature of worship and of sacrificial atonement will be given. We must see the definite distinction between sacrifices of worship and those of atonement. There is a definite relationship between sacrifices and the Law of Moses. It is the Law that establishes the difference between the sin offering and the trespass offering.

Basically Leviticus is a study guide to the sacrifices that were offered in Israel. There were two exceptions. There are two great sacrifices that were celebrated by the people of Israel that are not contained in the book of Leviticus. The first one is the Passover. But to study about the Passover you have to go back to the book of Exodus chapter 12. The second non-Levitical sacrifice was the Red Heifer. The sacrificial explanation relative to the Red Heifer is given in Numbers chapter 19. Outside of those two exceptions, all other sacrifices that were offered in Israel are legislated in the book of Leviticus.

LESSON TEXT: Deuteronomy 12:5-7

LESSON AIM: To gain an overview of the sacrifices of the Law of Moses by looking at some generic explanations of the sacrifices.

LESSON PREVIEW: You will . . .

1. Learn that each sacrifice is distinctive in purpose and ritual and thus not interchangeable.
2. Learn that there is a difference between worship sacrifices and atonement sacrifices.
3. Learn that the Sacrificial System is built upon a relationship with the Law and, thus, with God.

IMPORTANT LESSONS ABOUT THE SACRIFICES

A. Distinctions to Be Made in the Sacrifices of the Law of Moses

1. Each sacrifice was distinct **in purpose and in ritual** – therefore they were not interchangeable.
2. The sacrificial **victims or materials** used in the offerings were different in regulation.

- a. **Animals.** Certain prescribed animals were designated for each sacrifice – always there was shedding of blood – and that always for atonement.
- b. **Vegetables.** Generally grains and liquids from cultivated sources – first-fruits of the field were required.
- 3. **Worship sacrifices** belonged to the “sweet savor” or “fragrant odor” type and were acceptable only from those who were **in covenant relationship with God.** Worship sacrifices were three in kind:
 - a. **Burnt Offering** – both individual and national.
 - b. **Cereal Offering** – both individual and national. Drink Offerings accompanied the cereal gifts.
 - c. **Peace Offerings** – both individual and family – not national.
- 4. **Sacrifice of Atonement** – not “sweet savor” but “**most holy**,” and it is generally assumed that fellowship with God was broken. No covenant relation existed because of sin or trespass.
 - a. **Sin Offering** – individual and collective.
 - 1) Violation of God’s nature.
 - 2) Through the breaking of any of the first five of the Ten Commandments.
 - b. **Trespass Offering** – individual only.
 - 1) Violation of God’s government.
 - 2) By invading the rights of others by the breaking of any of the last five of the Ten Commandments.
- 5. **The Day of Atonement** (Yom Kippur) – national in nature, but with individual application.

B. Sacrifices Were Gifts, Offerings From Man to God

- 1. Man’s first attention to fire was for sacrifices to God (since man ate no flesh until after the flood).
- 2. The word “sacrifice” has assumed a secondary meaning not originally contained in its import.
 - a. Sacrifice has also come to mean: privation, renunciation, self-denial, giving up something.
 - b. It seems that it was David who first added the concept of personal cost to sacrifices to God.
 - c. 2 Samuel 24:24 – *“I will not sacrifice to the Lord my God burnt offerings that cost me nothing.”*

C. Animals Required for Sacrifices - Domesticated Only

These are acknowledged to be “covenant sacrifices” for in Genesis 15:9-17 such animals and fowl were used to make the covenant between God and Abraham.

- 1. “Of the herd” – oxen, cattle.
- 2. “Of the flock” – sheep, goats.
- 3. “Of the fowl” – pigeons, turtle-doves.

D. Qualities Demanded for the Selection of the Animals

- 1. Tame – already implied in the word “domesticated.”
 - a. Not the hapless victim of the chase or hunt.
 - b. Not a rogue, not savage.
 - c. Not a maverick, not ravenous.
 - d. Not a wild creature, not a lion or vulture.
 - e. For this animal must represent Christ as the “Lamb of God.”
- 2. Clean – therefore herbivore (plant-eaters), not carnivore (flesh-eaters).
- 3. Without physical blemish – materially perfect as a symbol of the spiritual perfection of Jesus.

4. For physical description of blemishes (see Leviticus 22:20).
“Do not bring anything with a defect, because it will not be accepted on your behalf.”

E. Males Were Preferred – Symbol of Strength

Yet sometimes the female was demanded – symbol of fertility.

F. Vegetables, Herbs, Cereal, Grains, Juices

1. Cultivated grains and food-stuffs only.
2. Not voluntary growth, or wild products.
3. They had to be the fruit of a man’s cultivation.
4. Never presented in crude, bare form, always prepared by grinding, parching or made into cakes.

G. The Order of Importance of the Sacrifices

Generally it is believed the sacrifices are presented in the Book of Leviticus in their order of importance.

1. Burnt offering: offered by individuals any time.
2. Meal Offerings: offered by individuals any time.
3. Peace Offerings: offered by Jew that strayed and then first offered the sin or trespass offering to restore fellowship, and then offered Peace Offering.
4. Sin offering: given to restore fellowship with God.
5. Trespass Offering: to restore fellowship with God and fellow Jew whom he had trespassed against.
6. Day of Atonement: offered one time each year by the High Priest for the nation.

H. The Place of Acceptable Sacrifices

The Altar before the Tabernacle was *the only authorized place for acceptable sacrifices*.

1. Altar: “MIZBEAH” in Hebrew – place of slaughter.
2. Anything offered to God had to be laid on the altar: the sacrificial body, blood, fat, cereals, though the Drink Offerings were poured out before it.
3. All gifts to God were “offerings made by fire.”
4. Exodus 20:31 – a crude altar – *“There I will come and I will bless you.”*
5. Deuteronomy 12:5 – all sacrifices offered *where God will record his name* – at the Tabernacle.

I. The Special Fire Used to Consume the Sacrifice

The “fires” used to consume sacrifices were of two kinds.

1. “KATAR” – fires of worship sacrifices – ascends up to God as a “fragrant odor” or “sweet savor.” “KATAR” has the root idea of purifying action, and the English word “cauterize” comes from this root.
2. “SARAPH” – fires of divine wrath on the victim of sin – descends from God in judgment against sin.
3. Perhaps a third kind of fire appears in Leviticus 10:1ff – where Nadab and Abihu offered “strange” fire before Jehovah. Strange, (“ZAR” in Hebrew) means unauthorized, abusive, against command.

J. Rituals or Ceremonies of the Sacrifices

1. Stages or movements through the rituals dramatize the specific nature of each sacrifice.
2. The ceremonials are similar in some of the offerings but each sacrifice has special elements peculiar to it that exalt the basic concepts natural to it.

3. The central stage of each reveals its basic thrust.
4. Where the blood is sprinkled indicates whether the atonement for sin is marginal or central.
5. Disposition of the body of the victim is significant.
 - a. Whether totally burned on the altar as worship therefore it ascends to God.
 - b. Whether totally burned outside the camp to show God's wrath against the sin.
 - c. Whether eaten by the high priest, the officiating priest or by the worshiper and his family in festive celebration hosted by God.
6. The part played by the worshiper/sinner in the ritual, and the part carried on by the priest is significant and communicates important messages.

K. Though the Sacrifices Were Ritualistic and Ceremonial, They Were the Vehicle of Deep Spiritual Values

CONCLUSION:

And so what happens in the unfolding of the ceremonial will indicate to us something of the deep significance that each sacrifice has. What part does the worshiper play in the offering of the fragrant aroma sacrifices or the sweet savor sacrifices? How far can he go himself? And when must he step back and allow the priest to continue the unfolding of the ceremony in his behalf? How far does the sinner go when he is offering sacrifices for atonement and how far does the priest go as they carry out these sacrifices? These are important parts of the sacrificial groupings or series of sacrifices that were offered under the law.

SELF EXAMS FOR LESSON TWO

1. Worship sacrifices belonged to the "sweet savor" or "fragrant odor" type. What were these three sacrifices and who could offer them acceptably?
 - 1) _____
 - 2) _____
 - 3) _____
 Who could offer them: _____

2. What were the three sacrifices involved in the atonement for sins? Why would these sacrifices be required? Indicate what person or group of people these were for.
 - 1) _____
 - 2) _____
 - 3) _____
 Reason they would be offered: _____

3. What animals could/must be used in the sacrifices?
 - 1) _____
 - 2) _____
 - 3) _____

4. What were the three qualities demanded for the selection of the animals to be offered?
- 1) _____
- 2) _____
- 3) _____
5. What were the qualities of the non-animal substances to be offered? In what form were they to be presented?
- _____
- _____
- _____
6. List each of the six sacrifices in their order of importance indicating who could offer it and the reason it would be offered.
- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
7. At what place were all the sacrifices to be offered? _____
8. What were the two kinds of fire used in the sacrifices? Indicate what each kind was used for.
- 1) _____
- 2) _____

LESSON THREE

THE BURNT OFFERING

INTRODUCTION

This lesson will introduce the study of the first and most important sacrifice offered by the Hebrew people – the Burnt Offering. This sacrifice stands apart in its importance from all other offerings of the Law of Moses. Its ritual will be explained in greater detail. The animals required for this offering, and the use made of them will underscore the fundamental, spiritual lessons the Burnt Offering was to teach the Hebrew people. It belonged to the “sweet savor” category of sacrifices and was therefore fundamentally a worship offering.

Name: Hebrew – “OLAH,” Greek – “HOLOCAUTOMA,” from which we derive the word “holocaust” - a total destruction.

LESSON TEXT: Leviticus 1:1-17; Genesis 22:5ff

LESSON AIM: To see the place of importance of the Burnt Offering among all the other sacrifices and the procedure in offering the Burnt Offering.

LESSON PREVIEW: You will . . .

1. Learn that the Burnt Offering was the first and most important of the Hebrew sacrifices.
 2. Discover nine reasons why the Burnt Offering is considered the most important among all the sacrifices the Hebrew worshiper could offer to Jehovah God.
 3. Understand the ritual, ceremonial, stage, and movement of the Burnt Offering.
 4. Learn the fundamental spiritual lessons that the Burnt Offering was to teach the Hebrew worshiper.
-

THE FIRST AND MOST IMPORTANT SACRIFICE

Burnt Offerings were the first and most important of all Hebrew sacrifices.

A. The Description of the Burnt Offering

1. Purest, most comprehensive form of worship to God.
2. Category: “sweet savor,” “pleasing aroma.”
3. Most God-addressed sacrifice – It was wholly consumed for His exclusive pleasure.
 - a. No part of the Burnt Offering was given to others, as was characteristic of all other sacrifices.
 - b. Leviticus 1:9 “*the whole shall be turned to smoke.*”
4. The sacrifice is not conceived as destroyed, or even burned – simply transferred, sent (fumed) up to God. “*It is a burnt offering, an offering made by fire, an aroma pleasing to the LORD*” (Leviticus 1:9 NIV).
 - a. As an incense ascends, or is fumed to God.
 - b. The word “OLAH” literally means: *that which ascends*.
5. It symbolizes the total consecration of the worshiper to God.
 - a. The spiritual Jew says to God with this sacrifice: “As this animal is

- totally given to you and is consumed for your pleasure, so I want my life to be given to you for your pleasure.”
- b. All sacrifices involve vicarious substitution and representations on behalf of the offerer.
 - c. What physically happens to the animal is seen as the expression of the worshiper’s desire. “I want my life to be totally consumed for God’s pleasure.”
 - d. Genesis 22:2 the episode of Abraham and Isaac.
 - 1) Verse 5 – “*we will go yonder and worship.*”
 - 2) Verse 5 – “*we will return again*” faith!
 - 3) Hebrews 11:19 – “*received him back from death.*”
 - e. First view this from Abraham’s perspective.
 - f. Second view it from Isaac’s perspective.
 - g. Jehovah Jireh = Jehovah provides. The ram becomes the vicarious, substitutionary sacrifice in the place of Isaac.
6. Most common of Hebrew sacrifices – centrality. It was central in all their worship activities.
 - a. Individual – any time that he wanted.
 - b. Continual Burnt Offering for nation. Offered every day – morning and evening. Required that the fires be “kept burning,” “never go out” (Leviticus 6:9, 12).
 - c. Central act of worship on all feast days and Sabbaths
 7. Most God-centered and spiritually deep sacrifice.
 - a. Recognizing God’s right to man’s highest devotions.
 - b. Deserving unreserved love and consecration.
 8. Consecration more important than atonement. Atonement means there is estrangement between the worshiper and God.
 9. Most ancient form of man’s worship to God.
 - a. Abel in shadow of Eden – Genesis 4:1.
 - b. Noah offered *every clean animal in the Ark as a burnt offering to God* (Genesis 8:20).
 - c. “God smelled the pleasing aroma” and made the covenant of the rainbow.

B. The Ritual, Ceremonial, Stage, Movement of the Sacrifice

Each step carried deep spiritual connotations and implications.

1. Stage One: The Presentation – first stage of all **BUT** the Trespass Offering. The worshiper presents himself and his sacrificial stand-in to God.
 - a. The individual is seen as presenting himself and his animal as presents to God.
 - b. From that moment it is God’s animal – God dictates its use.
 - c. He presents self as a worshiped.
 - 1) He does not leave the Tabernacle, he is an observer.
 - 2) It involves deep meditation, reflection, love for God.
2. Stage Two: The laying on of hands – The worshiper lays one hand on head of victim.
 - a. Not to claim ownership as some suppose – the animal is no longer his.
 - b. Rather as an act of designation for special function as the substitute for himself.
 - c. Characteristic of all blood-letting sacrifices except the Continual Burnt Offering and the bull and first goat on Day of Atonement.
 - d. This laying on of the hand assigns function, service or office.
 - 1) Leviticus 24:14 – blasphemer assigned to die.
 - 2) Numbers 27:23 – Moses to Joshua – leader of Israel.

- 3) Numbers 8:5-19 – redemption of firstborn.
 - a) Verse 10 – lay hand on Levite.
 - b) Verse 17 – *I have taken the Levite instead of the first-born.*
- 4) Day of Atonement. Aaron lays two hands on goat for Azazel (Leviticus 16:21-22).
- e. Leviticus 1:4 – “*Lay hand. . . it will be accepted on his behalf to make atonement for him.*”
- f. Hebrews 6:2 – part of Old Testament first principles.
- g. Symbolically transferring his sins – not literal.
- h. Thus the worshiper acknowledged:
 - 1) Confession of sin.
 - 2) Thankfulness for grace of forgiveness.
 - 3) Knew his sins were transferred.
 - 4) Leaned heavily on victim for atonement.
 - a) Atone = to cover (“KAPHAR” in Hebrew).
 - b) Genesis 6:14 – Noah covered ark with tar.
3. **Stage Three: Slaying of the substitute victim by the worshiper.**
 - a. Slay in Hebrew: “SHAHAT.” It is sacrificial slaughter (Exodus 20:13). “Thou shall not kill” is “TIRETSAH.”
 - b. Worshiper/sinner kills his own stand-in.
 - 1) He realizes he is responsible for its death.
 - 2) He sees the terrible consequences of sin in the animal’s death.
 - 3) Life given vicariously for life (Leviticus 17:11, Hebrews 9:22) “without blood. . .”
 - 4) He is made conscious of mercy/grace.
 - 5) He thus agrees with heaven’s judgment against sin.
 - a) Any creature with sin to his credit must die – does not deserve to live.
 - b) *Heaven cannot just ignore sin!!!!*
 - 6) He so agrees that he executes God’s penalty.
 - 7) This is how the Jew “died to his sin.”
 - a) I kill my sin, I repudiate it.
 - b) Christians die to sin at baptism.
 - 8) *Kills bull before Jehovah* Leviticus 1:5 or in reference to God, or toward God.
 - a) It was God’s law that was violated.
 - b) God’s righteousness must be satisfied.
 - 9) Jew had “hands-on” contact with his victim.
 - 10) Christians, by faith, lay hands on Christ.
 - a) He was no VICTIM but a VOLUNTEER.
 - b) Acts 2:23 – *You by lawless hands.*
 - c) ***Our sins nailed him to the cross*** (1 Peter 2:24; 2 Corinthians 5:21).
 - d) We must view ourselves as causal in Jesus’ death.

SELF EXAM FOR LESSON THREE

1. What was the first and most important sacrifice offered by the Hebrew people?

2. Why was this sacrifice considered to be the most important? _____

3. How often was the continual Burnt Offering offered and for whom was it offered?

4. What was the first stage of the ritual of the Burnt Offering?

5. What was the spiritual significance of the worshiper presenting the sacrificial animal?

6. For what reason does the worshiper lay his hand on the head of the victim?

7. Who was to kill the animal in this sacrifice? _____
What was the reasoning behind this? _____

8. How does this sacrifice significantly relate to the Christian and Christ?

LESSON FOUR

RITUAL OF THE BURNT OFFERING

INTRODUCTION

This lesson will present the completion of the ritual of the burnt offering and then proceed to explain the way in which Christ fulfilled the typology of that sacrifice. Then further applications will be made of how the burnt offering has some implications for Christians today. Let's review the stages of the ritual.

Stage one explained **the Presentation**. It was at this stage that the worshiper presented himself unto God as a gift. And simultaneously he presented to the Lord the animal that would be the stand-in for that act of presentation. From that moment forward the animal belonged unto God.

Stage two, the worshiper **laid his hand**, in Hebrew actually, leaned upon, **on his substitute victim** to symbolize the transference of his sin and its guilt to his substitute victim. That was only symbolic transference of sin, not literally so. Hebrews 10:4 assures us that it is impossible that the blood of bulls and goats can take away sin. In that way the Hebrew manifested his faith that God would provide the atoning sacrifice that would eventually handle the sin problem.

Stage three, the worshiper then was required to **slay his own sacrifice**. He did the killing because it was in that way that he manifested his acceptance of God's judgment against his sin. He so agreed with heaven's judgment against his violations of heaven's law that he personally was required to carry out the sentence that God had imposed upon his transgression.

LESSON TEXT: Leviticus 1:1-17; 6:8-13; Exodus 20:38-46

LESSON AIM: To complete the ritual of the Burnt Offering and explain the way in which Christ fulfilled the typology of that sacrifice.

LESSON PREVIEW: You will . . .

1. Learn the five remaining stages of the ritual of the Burnt Offering.
2. Learn of the symbolism of Jesus' life as a burnt offering.
3. Discover the characteristics of the Continual Burnt Offering.

THE STAGES OF THE RITUAL

As stated in our last lesson, the different stages of the ritual indicate the movement of the sacrifice from one aspect of devotion and consecration to another. Each action conveys a deep spiritual message to the Hebrew worshiper that they should learn.

A. Stage Four: The Sprinkling of the Blood

Sprinkling of the blood of the sacrifice by the priest. To sprinkle in Hebrew is "ZARAQ" meaning to splash.

1. The worshiper has gone as far as he can go.
2. The worshiper must depend upon the priest to apply the blood as God demands.

- a. Just as we laid our hand by faith on Jesus and transferred to Him our sins.
- b. Knowing what we now know about the *essentiality of His death*, we would have to add our voice to that of the mob in Jerusalem who cried: *“Let him be crucified.”*
- c. So now, we rely on Him as our High Priest to make proper application of His own blood to cover sin.
- 3. The use of blood varies in different sacrifices.
 - a. It depends on the prominence given to expiation.
 - b. In the Burnt Offering, Peace Offering, and Trespass Offering the idea of atonement is always present. But it is not a dominant concept
 - c. Therefore in the Burnt Offering, atonement is present but marginal. The atonement concept gives way to the consecration of the worshiper’s life to God.
- 4. The blood always sprinkled on the lower sides (round about, on all sides) of the altar of Burnt Offering.
 - a. Most inconspicuous use of blood. This signifies that it is marginal.
 - b. Exodus 20:24 – since the altar was where God promised *to come and to bless* Israel.
 - 1) Then putting the blood on the altar is symbolic of presenting it to God to confirm that the penalty of sin was properly imposed according to Law.
 - 2) The blood stood for life (Leviticus 17:11). *“The life of the creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.”*
 - c. Symbolically, as God told Israel at the first Passover: *“When I see the blood, I will pass over.”*

B. Stage Five: Skinning or Flaying the Animal

- 1. From Leviticus 7:8 we learn that the officiating priest receives the skin. (The Red Heifer alone was not skinned, but the whole body was consumed with fire and reduced to ashes, Numbers 19:5).
- 2. Varied explanations of the skinning have occurred, but these are without biblical foundation.
 - a. Some suggest Jesus gives us covering for our sin.
 - b. Others suggest that the first animals killed after the sin of Adam and Eve, was to hide their nakedness and shame.
 - c. Probably the only reason was to remove the stench of burning hair from the Tabernacle courtyard.

C. Stage Six: Dividing the Sacrifice into Two Parts

- 1. Done in covenant fashion or “covenant-renewing” ritual.
 - a. Hebrew for “making covenant” is: “KARATH BERITH” which literally means “to cut a covenant” (cf 2 Chronicles 7:18; Haggai 2:5). The word “covenant” is “b’rith”.
 - b. Genesis 15:9-15 is highly suggestive of this process.
 - 1) Vs.5, 14-15 God promised Abram many seed – *“as numerous as the stars of heaven.”*
 - 2) Abram asked for confirmation – God had him take 1 heifer, 1 she-goat, 1 male sheep, 1 dove and 1 pigeon – and then divide them in two parts.
 - 3) Vs.17-18 symbolically God *“passed between the pieces in a pillar of fire.”*

- 4) *“In that day God made a covenant with Abram.”*
- c. Jeremiah 34:17-20 gives us further confirmation of this process of covenant-making ritual.

NOTE: This same idea of renewal of covenant is carried over into the sacrificial system. It cannot be thought of as the making of a covenant, for the worshiper was already in a covenant relationship with God. Therefore, it must have been for the purpose of commitment to the renewal and respect of the covenant.

D. Stage Seven: The Innards and Legs Were Washed

This was to remove excess blood and anything extraneous that might have gotten on the body.

E. Stage Eight: The Sacrificial Burning on the Altar

This is the Hebrew “KATAR.”

1. This is the central stage of the Burnt Offering.
2. Verse 9 literally says in Hebrew: *“The priest shall burn as incense the whole on the altar for a burnt-offering, a fire offering of fragrance, soothing to Jehovah.”*
3. Anything laid on the altar was directed to God. (cf. Romans 12:1).

THE CONTINUAL BURNT OFFERING

In addition to the individual Burnt Offering that we study about in Leviticus chapter one, is the Continual Burnt Offering in Leviticus 6:8-13.

A. Continual Burnt Offering for the Nation

1. Offered by the priest only.
 - a. Offered twice daily – one each morning and another each evening.
 - b. Offering consisted of a lamb, with cereal and drink offering (Exodus 29; Numbers 28:5-7).
 - c. Intended to be a constant reminder and renewal of Israel’s consecration to God as His kingdom.
 - d. A constant expression of worship to God and of the privilege of their fellowship with Him.

NOTE: The spiritually minded Jew would rise each morning and identify with the sacrifice and each evening would renew his devotions.

- e. The fires of the Continual Burnt Offering were never allowed to go out.
 - 1) Worship is not an occasional exercise.
 - 2) Extinguished fires would indicate Israel forgot God.
 - 3) Consequences of letting the fire go out (2 Chronicles 29:7-8).
2. The ritual was basically the same as the individual Burnt Offering.
 - a. The purpose is the same: consecration.
 - b. One exception – no laying on of hands in symbolic transfer of sin.
 - c. Even the marginal concept of atonement is absent.
3. God later condemned the sacrifices of Israel. Why?
 - a. Examples of God’s divine rejection of Israel’s sacrifices (Isaiah 1:11-20; Amos 5:21-24).
 - b. Keeping external rituals without the internal consecration of the people is detestable to God.
 - 1) God hates vain rituals (Matthew 15:9).
 - 2) Outward ritual must reflect devotion of the heart.

FULFILLMENT OF THE BURNT OFFERING IN JESUS CHRIST

As we proceed to the interpretation of the sacrifice of Christ as the fulfillment of the typology, the shadow system of the Burnt Offering, there are a number of passages in the New Testament that confirm to us that Jesus was the Continual Burnt Offering.

- A. At The Baptism Of Christ (Matthew 3:13ff)**
- B. At The Transfiguration Of Christ (Matthew 17:5)**
"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."
- C. At Jesus' Prayer of Consecration (John 17:18)**
- D. Paul Calls Jesus a "Fragrant Offering" (Ephesians 5:1-2)**
- E. Christ Consumed by Desire to Do God's Will (Hebrews 10:7)**
- F. His Disciples Remembered That it Is Written, "Zeal for your house will consume me" (John 2:17 NIV).** This is a quote of Psalms 69:8.

Therefore, Jesus' entire life is the fulfillment of the entire shadow system of the Continual Burnt Offering. Jesus placed Himself upon the altar of Burnt Offerings and consecrated/incensed Himself unto the Father in Heaven. And the fires of His zeal for Jehovah God never terminated.

CHRISTIANS EXPECTED TO RESPOND IN LIKE MIND

Do Christians offer Continual burnt offerings? Not in fact, but spiritually, yes!

- A. We Are to Imitate Christ (Ephesians 5:1-2)**
"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell."
- B. We Are to Present Our Bodies (Romans 12:1-2)**
"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God."

As "living" sacrifices to God.

Therefore, Christians are expected to ascend the altar as an expression of praise and to allow the fires of their zeal and consecration for Jehovah God to ascend continually unto Him as the fulfillment of the great Burnt Offering Sacrifice of Leviticus.

SELF EXAM FOR LESSON FOUR

1. List below the eight stages of the Burnt Offering.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____

2. Who sprinkled the blood of the Burnt Offering and where was it sprinkled?
Why was it sprinkled at this location? _____

3. What is the significance of the sacrifice being split into two parts? Give a biblical illustration of this being done. _____

4. What happened to the sacrificial animal when all preparation of the animal was completed? _____

5. Concerning the Continual Burnt Offering:
 - 1) Who was it offered for? _____
 - 2) How often was it offered? _____
 - 3) What was the substance or material offered? _____
 - 4) What was unusual about the fire? _____

6. List five passages and events in the New Testament that confirm to us that Jesus was the Continual Burnt Offering.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____

LESSON FIVE

GRAIN OFFERING AND DRINK OFFERING

INTRODUCTION

In this lesson we will present the Grain Offering as it is presented in Leviticus chapter two. Being the second sacrifice listed, we may rightly understand it to be second in its importance.

We will give an explanation of the Grain Offering, with the ingredients that were to be added, and those that were to be excluded. We will also give an explanation of the Drink Offering. Then the application of both these to Christ and to Christians.

The purpose of the Grain Offering was to offer a “gift” or “present” to God.

LESSON TEXT: Leviticus Chapter Two

LESSON AIM: To get an overall understanding of the Grain Offering, its part in Israel’s continuing standing before God, and its place in foreshadowing Jesus Christ.

LESSON PREVIEW: You will . . .

1. See the specific ingredients and their importance to the Grain Offering.
 2. Know that there were certain ingredients to be excluded from the Grain Offering, and why they were excluded.
 3. Understand the application of the Grain Offering to Christ and to the Christian.
-

THE PURPOSE OF THE GRAIN OFFERING

The primary purpose of the Grain Offering was to present unto Jehovah God a gift, called “a present.”

A. The Hebrew Name for the Grain Offering is “KORBAN”

Jesus uses this term in Mark 7:11, “*But you say that if a man says to his father or mother: ‘Whatever help you might otherwise have received from me is Corban’*” (that is, a gift devoted to God).

B. Old Testament Examples

Generally given in recognition of the worthiness of the individual who is the recipient, and to increase friendly relations between two individuals or nations.

1. In Genesis 32:13 – Jacob sends “**KORBAN**” to Esau, his brother.
2. In Genesis 43:11 – Israel (Jacob) sends “**KORBAN**” to Joseph in Egypt.
3. In 2 Samuel 8:2 – Moabites sent “**KORBAN**” to David.
4. When given to God, in acknowledgment of thanks.

C. God Always Required the First-Fruits of Israel

(Both animal and vegetable)

D. The Grain Offering Is of the “Sweet Savor” Type

It was an offering “made by fire.”

1. A sacrifice of worship and praise to God.
2. The Hebrew says to God, “I give you all I have.”
3. Once done, all one owns belongs to God.

DIFFERENCES BETWEEN GRAIN OFFERING AND BURNT OFFERING**A. In the Grain Offering There Is No Blood Shed or Life Sacrificed****B. No Confession of Sin in This Offering**

Atonement is not involved. This is strictly a gift of gratitude unto Jehovah God.

C. Only Cultivated Grains Could be Used

1. Never in their original, crude form.
2. Must be at least ground into flour or parched.
3. Generally made into cakes and laid before the priest who would place them on the altar.

D. Offered on The Altar of Burnt Offering

Placed on the altar and incensed/fumed up to God in a total act of worship. Atonement is not even marginal.

E. The Thrust Is Consecration of Possessions

1. It insists there is no separation between the religious life and secular life of Israel.
2. Given in daily recognition of God’s worthiness of Israel’s praise and thanksgiving.

NOTE: It is clear that the Grain Offering is an expression of praise and gratitude of the providence of God, that gave Israel, not only the land of Canaan, but the fruitfulness in the land. Israel, in turn, brings some of what is called “the first-fruits” of their crops in this land and present it in praise to Jehovah God.

THE AMOUNT OF GRAIN/FLOUR TO BE OFFERED

The amount of grain or flour to be offered in the Grain Offering was never the entire crop.

A. The Hebrew Offered One Tenth of An Ephah

1. Equal to about three quarts of ground flour.
2. Enough to sustain life for one day.

B. It Is Dedicated in Sacrifice to God

1. It was to be of the “first-fruits” and therefore it belonged to Jehovah.
2. Paul’s statement in Romans 11:16 – *“If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.”*

THE INGREDIENTS OF THE GRAIN OFFERING

These were the ingredients required by Jehovah God to be added and used in the Grain Offering.

A. Frankincense – Or Incense

This ingredient was **always** used as expressions of worship.

1. Symbolic of prayer in both the Old Testament and the New Testament – a prayerful expression of gratitude.
2. *“May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice”* (Psalms 141:2 NIV). This in reference to the Burnt Offering and Grain Offering.
3. Incense as national worship. *“He must burn incense again when he lights the lamps at twilight so that incense will burn regularly before the LORD for the generations to come”* (Exodus 30:8 NIV).
4. Zechariah at the hour of prayer. *“And when the time for the burning of incense came, all the assembled worshipers were praying outside.”* (Luke 1:10 NIV)
5. Incense is called prayers. *“Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints”* (Revelation 5:8 NIV).

B. Oil must Be Included in Every Sacrifice

Biblically used in ceremonies of consecration of individuals into sacred service, prophets, priests, and kings.

1. A symbol for consecration and anointing.
2. The consecrating oils on Aaron’s head. *“It is like precious oil poured on the head, running down on the beard, running down on Aaron’s beard, down upon the collar of his robes”* (Psalms 133:2 NIV).
3. Thus the Hebrew consecrated representatively ALL THAT HE HAD to God by adding oil to the Grain Offering.

C. Salt “OF THE COVENANT” (Leviticus 2:13)

A symbol of covenant-making or covenant-renewing.

1. As the Burnt Offering was cut in two in covenant fashion, so this offering had the element of covenant duty.
2. Leviticus 2:13 – *“Season all your grain offerings with salt. Do not leave the salt of the covenant of your God out of your grain offerings; add salt to all your offerings.”*
3. Numbers 18:19 – speaking of the portion of Israel’s gifts to the Levites, God said: *“It is an everlasting covenant of salt before the Lord.”*
4. 2 Chronicles 13:5 – God *“gave the kingship of Israel to David forever by a covenant of salt.”*
5. **Consistently “salt” in the Bible is a symbol of covenant** and any interpretation of it as a preservative is arbitrary and without Biblical base.
 - a. Jesus’ statement in Mark is graphic in the demand of covenant. *Everyone will be salted with fire. “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other”* (Mark 9 NIV).
 - b. Matthew 5:13: *“salt of earth”* – believers in Jesus keep God’s covenant with the world.

INGREDIENTS EXCLUDED FROM THE GRAIN OFFERING**A. Leavening (Leviticus 2:11)**

Every Grain Offering must be without yeast.

1. Principle of decay and corruption is symbolic of sin.
2. At Passover in Egypt – all yeast removed – symbolic of Egyptian immorality and idolatry.

3. Symbol of evil influences contaminating God's people.
 - a. Matthew 16:6 – *“Be on guard against leaven of Pharisees.”*
 - b. Luke 12:1 – *“...which is hypocrisy”*
 - c. 1 Corinthians 5:6-8 – *“purge out the old leaven.”*
 - d. Galatians 5:9 – *“a little yeast works though whole lump.”*

B. Honey – Same Principle of Corruption Through Fermentation.

1. Honey increases the influence of yeast.
2. Not intrinsically evil – eaten, and first-fruit.

THE FORESHADOWING OF JESUS CHRIST

The Grain Offering has its fulfillment in Christ Jesus. Many passages of Scripture in the New Testament give confirmation that Jesus also offered the first-fruits of His activity.

A. The First Fruits of Jesus' Activity

Those that are saved are the first fruits of Christ's labor. “First-fruits” is that which indisputably belongs to God.

B. The “Saved” Are the “First-fruits” of Christ

1. *“For we are to God the aroma of Christ”* (1 Corinthians 2:14-15).
2. *“We are the first-fruits of his creation”* (James 1:18).
3. *“We are his workmanship, created in Christ. . .”* (Ephesians 2:10).
4. The 144,000 are those saved by Christ. *“They were purchased from among men and offered as first-fruits to God.”*

NOTE: Jesus Christ is the fulfillment of that old Hebrew Grain Offering and the typology that it establishes.

C. The Grain Offerings of Christians

Do Christians today offer Grain offerings to God today? Not in a literal sense, but rather in a great spiritual manner we do offer first-fruits as worship unto God.

1. Paul's offering of the Gentiles *“...to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit”* (Romans 15:16 NIV).
2. Philippians 4:18 – contributions are *“a fragrant offering, an acceptable sacrifice, pleasing to God.”*
3. Hebrews 13:16 – *“And do not forget to do good and to share with others, for with such sacrifices God is pleased.”*

SELF EXAM FOR LESSON FIVE

1. What was the primary purpose of the Grain Offering. _____

2. Of what “type” was the Grain Offering and how was it made? _____

3. List some ways in which the Grain Offering differed from the Burnt Offering.

4. What is the thrust of the Grain Offering? _____
5. What are the three ingredients that must be added to the Grain Offering and what does each one symbolize?
 - 1) _____

 - 2) _____

 - 3) _____

6. Give the two ingredients which must be excluded from the Grain Offering and the reason why.
 - 1) _____

 - 2) _____

7. What are the “First-Fruits” which Christ offers to God? _____

LESSON SIX

THE PEACE OFFERING

INTRODUCTION

The purpose of this lesson is to study the Peace Offering, its distinct rituals, the division of the sacrifice in the portions the participants share. It is important to see the festive banquet aspect of this sacrifice. It was to be offered by the worshiper himself that was in good standing with God.

We will look at its distinctive ritual because there will be some significant changes in the ritual and then the division of the sacrificial body into the portions that certain participants will share in. It will be important to see this peace offering, also called the fellowship offering, as a festive banquet that intensifies the fellowship and the enjoyment of fellowship between a man and his God. It is the most joyful of all of the sacrifices of the Law of Moses because it involves the festive celebration of peaceful relationships between a man and his God, between a man and his family, and certainly with a man himself.

LESSON TEXT: Leviticus Chapter Three

LESSON AIM: To understand the significance of the Peace Offering as it related to man and his relationship to God, then to make application to the Christian.

LESSON PREVIEW: You will . . .

1. Understand the purpose and importance of the Peace Offering.
 2. Learn about the three types of Peace Offerings and how they effect the Jew's relationship to his God.
 3. Learn of the significant differences in the ritual of the Peace Offering, especially the division of the sacrificial animal.
 4. Last of all, you will learn some very important lessons from the Peace Offering.
-

THE PURPOSE OF THE PEACE OFFERING

The greatest purpose of the Peace Offering was to commemorate a deep sense of fellowship between a man and his God that is intensified by a great festive banquet celebration.

A. The Significance of its Name

1. The Hebrew name - "Shelem" from the root "Shalom" meaning peace. Shelem is the plural form, and suggests the many directional aspects of good relations between God and man.
 - a. Also called the "sacrifice of completion."
 - b. This peace is multi-directional:
 - 1) Between man and God.
 - 2) Between man and man.
 - 3) Between a man and his family.
2. Generally the final sacrifice offered when a Jew so sinned as to lose his fellowship with God. If repentance was there, and the Jew desired a restoration of fellowship he must:

- a. First offer the Sin Offering or Trespass Offering sacrifices to bring reconciliation with God. Atonement leads to fellowship with God.
- b. Then fellowship with God leads to festive celebration.
3. No uncovenanted person could participate, nor could the uncovenanted provide the sacrifice.
4. The **main object of the Peace Offering** is found in the final stage – a festive sacrificial meal – designed to express gratitude to God and intensify the commitment of the worshiper to God.

THREE KINDS OF PEACE OFFERINGS

A. The Peace Offering of Thanks to God (Leviticus 22:29)

1. Called the HO-RAH meaning a shout of joy. A spontaneous outpouring of “Thank you, Lord!” with vigor.
2. This was the highest form of the Peace Offering (Leviticus 7:15).
“*The meat of his fellowship offering of thanksgiving . . .*”
3. The disposition of the sacrifice:
 - a. It had to be eaten on the day of the sacrifice.
“*The meat of his fellowship offering of thanksgiving must be eaten on the day it is offered; he must leave none of it till morning*” (Leviticus 7:15 NIV).
 - b. Any left-overs had to be burned outside the camp – not on the altar.
“*Any meat of the sacrifice left over till the third day must be burned up*” (Leviticus 7:17 NIV).
 - c. Failure to comply resulted in defiling the sacrifice and profaning the name of Jehovah. (See Leviticus 7:18ff).
4. Must be an animal without blemish or defect.
5. Fowl were excluded – not enough meat for a festive celebration/banquet.

B. The Peace Offering of a Vow (Leviticus 22:21)

This was a lower-grade sacrifice.

1. In Hebrew “NE-DER” – making an oath.
2. Any left over after the celebration may be eaten on the second day.
3. None left over could be eaten on the third day (Leviticus 19:7).
“*If any of it is eaten on the third day, it is impure and will not be accepted.*”
This would defile the sacrifice and profane God’s name.
4. Perhaps the flesh began to spoil on the third day. (See John 11:39; Acts 2:31).

C. The Peace Offering of Free-Will (Leviticus 22:23)

1. Called NI-DE-BAH in Hebrew. Seems to be a spontaneous offering also.
2. Could be eaten also on the second day but not on the third.

THE STAGES OF THE RITUAL

Notice that the early stages conform to the stages of the Burnt Offering: The Presentation; Laying on of hands; Killing of the victim; and Sprinkling of blood. From that point on there will be a distinction in how the ritual is executed.

A. Stage One: The Presentation

Same as the Burnt Offering, except with a change of “motive.” It is for **dedication and intensification of fellowship**; not for consecration.

B. Stage Two: Laying on of Hands

Atonement is marginal here also.

C. Stage Three: Killing the Victim

Confirms God's judgment and penalty against sins.

1. Sins are not specified here.
2. Atonement is marginal not central.

D. Stage Four: Sprinkling Blood on Base of Altar by the Priest

ZARAQ in the Hebrew, meaning to splash.

E. Stage Five: Removal of All the Fat

This is the first great change in the ritual. After a scrupulous cleansing the fat of the animal is removed.

1. Fat is called "The Bread of God" or "The Food of God" (Leviticus 3:11, 16). *"The priest shall burn them on the altar as food, an offering made to the LORD by fire. The priest shall burn them on the altar as food, an offering made by fire, a pleasing aroma. All the fat is the LORD's"* (Leviticus 3:16 NIV).
 - a. Implies a banquet for God AND worshiper.
 - b. God delights in the restoration of His people.
2. A perpetual ordinance to Israel.

"This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood" (Leviticus 3:17 NIV).
3. "Fat" represents the richest and best of the animal and God demands the best of the best.
 - a. *"I will give you the best of the land of Egypt and you can enjoy the fat of the land"* (Genesis 45:18 NIV).
 - b. *"Jeshurun grew fat and kicked; filled with food, he became heavy and sleek"* (Deuteronomy 32:15 NIV).
 - c. See also Psalms 35:8; Isaiah 25:6; Romans 11:17.
4. The Fat is "incensed, fumed" on the altar to God. No one else is permitted to partake of the fat. (See 1 Samuel 2:15.)

F. Stage Six: the Animal Is Divided for the Participants

1. The "wave breast" to the High Priest. Leviticus 7:31, 34-36 gives the explanation.
 - a. The High Priest takes his portion home to eat.
 - b. This acknowledges his right to partake of the altar.
 - c. Waved toward the altar – this is where it belongs as God's. God provides for the High Priest.
 - d. The Levites *have no allotment or inheritance with Israel*. They shall live on the offerings made to the Lord by fire, for that is their inheritance. The Lord is their inheritance as He promised them.
 - e. Paul established this principle.

"Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?" (1 Corinthians 9:13 NIV)
2. The right "heave-thigh" goes to the officiating priest.
 - a. He takes it home to eat – it is his portion.
 - b. Same as High Priest – *"The Lord is his inheritance."*

G. Stage Seven: The Disposal of the Rest of the Body

The seventh and final stage deals with the remainder of the body of the sacrificial animal. It is now given to the worshiper to use as the festive sacrificial banquet.

1. It was to be eaten by himself, his immediate family, household servants, widows, orphans and "any Levite within his gates" (Deuteronomy 12:18;

- 16:11 - IT WAS A FAMILY AFFAIR).
2. To be eaten in the Tabernacle courtyard ONLY!
 3. Deuteronomy 12:7 – *“There, in the presence of the Lord your God, you and your families shall eat and shall rejoice.”*
 4. Deuteronomy 12:17-18 – *“Not in your town (or house). . . you are to eat them in the presence of the Lord.”*

IMPORTANT LESSONS FROM THE PEACE OFFERING

A. Peace is Multi-Faceted in Spiritual/Social Qualities

1. Primary is peace between man and God.
2. Peace within the family creates social harmony that encourages spiritual growth in all the family.
3. Peace with self is important for self-image, security and disposition to holy living.

B. God is the Host of This Banquet/Feast

The restored wanderer is the guest at God's table.

1. Must be eaten in the Tabernacle courtyard. This is God's house.
2. The worshiper is eating at the “King's table.”

C. A Physical Meal With Spiritual Values

NOTE: In our next lesson we will see how Christ is the fulfillment of the Peace Offering for man with God.

SELF EXAM FOR LESSON SIX

1. What was the greatest purpose of the Peace Offering? _____

2. What were the three kinds of Peace Offerings?
 - 1) _____
 - 2) _____
 - 3) _____Which was the highest form of Peace Offering? _____
3. Give the seven stages of the Peace Offering.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
4. What is significant about all the fat being removed? _____

5. What portions do the High Priest and the officiating priest receive?

6. How is the rest of the body of the sacrifice disposed of? _____

LESSON SEVEN

THE PEACE OFFERING (APPLICATION)

INTRODUCTION

The purpose of this lesson is to conclude the explanation and application of the Peace Offering. It will give special attention to the many ways Christ brings fulfillment to the spiritual realities of this prototype sacrifice. The study will include an overview of Jesus' discourse on the "True Bread of Life" in John chapter six.

You will recall that the Peace Offering ended with a banquet given by God in the courtyard of the Tabernacle for the Jew now restored to His favor.

LESSON TEXT: Leviticus three and the Scriptures in Course Guide.

LESSON AIM: To give special attention to the many ways in which Christ brings fulfillment to the spiritual realities of this Old Testament sacrifice.

LESSON PREVIEW: You will . . .

1. Examine several Old Testament prophecies of Christ's universal peace.
 2. See several New Testament examples depicting Christ as preparing and hosting the feast of the Peace Offering.
 3. Do an extensive study of John six in relation to the Peace Offering.
-

OLD TESTAMENT PROPHECIES OF CHRIST'S UNIVERSAL PEACE

A. A Reign of Peace (Isaiah 9:6-7)

Christ was to inaugurate a reign of peace that would endure throughout the ages.

B. The Source of Peace (Isaiah 53:5ff)

This is the beginning of that series of statements about the Lamb that would be led to the slaughter.

C. The Branch/Messiah (Zechariah 6:12-13)

The "Branch" was a prophecy concerning the Christ/Messiah.

1. His divine nature (Isaiah 4:2).
2. His human nature (Isaiah 11:1).

NOTE: In other words, He occupies two positions – one, of the King upon His throne, and two, the position of the Priest ministering on the same throne.

The King establishes the law and pronounces judgment, and insists on punishment of the law-breaker. The priest is the one who is always intervening in behalf of those who are guilty of violating the laws of the King.

D. The Offices of King and Priest Brought Together in Christ

The beautiful thing is that these two offices of priest and king seem to be opposites one of another but Christ is going to be able to bring those two offices together in perfect peace. In Zechariah chapter 9 we read in verse 6,

“Rejoice, O daughter of Jerusalem. In verse 10, . . .because your king is coming. He is righteous having salvation. He is gentle, riding upon a donkey and he will proclaim peace to the nations. And his rule will extend from sea to sea and from the river to the ends of the earth.”

CHRIST PREPARES THE FEAST

Many New Testament passages abound where God is the One preparing the feast. God celebrates the restoration of His children Israel.

A. The Prodigal Son Hosted by Father (Luke 15:23)

We see the pleasure of the father in preparing the feast for this one restored to fellowship.

B. The Marriage Feast of King’s Son (Matthew 22:1-14)

1. Verse 4 – *“My oxen and my fattened cattle killed”* – all representing the spiritual privileges. The feast is completely prepared.
2. Verse 14 – *“Many invited, few chosen.”*

C. The Great Supper (Luke 14:15-24)

“Blessed is the man who will eat at the feast in the kingdom of God”

1. Invitations go out, *“But they all alike began to make excuse.”*
2. *“Go. . .make them come in. . .so that my house may be filled.”*

D. Eat and Drink at the Lord’s Table in the Lord’s Kingdom (Luke 22:26-30)
(See also Luke 12:37; 1 Corinthians 5:8; Hebrews 13:10; Revelation 19:9.)

1. *“It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them”* (Luke 12:37 NIV).
2. *“Therefore let us keep the Festival. . .”* (1 Corinthians 5:8 NIV).
3. *“We have an altar from which those who minister at the tabernacle have no right to eat”* (Hebrews 13:10 NIV).
4. *“Blessed are those who are invited to the wedding supper of the Lamb!”* (Revelation 19:9 NIV)

THE FESTIVE CELEBRATION IN THE COURTYARD OF THE TABERNACLE

Remember, the body of the sacrificial animal was given by God to the worshiper to create the festive celebration in the courtyard of the Tabernacle.

A. Hosted by God To Celebrate Restoration of Fellowship

1. The blood had already been sprinkled in atonement. Atonement = fellowship. Fellowship results in the festive banquet.
2. The unforgiven have no fellowship with God (1 John 1:6-7).

B. The Sacrificial Body is Called “Bread of God” or “Food of God” (Leviticus 3:11, 16; 21:6, 8, 17).

1. Both “Bread FOR God” and “Bread FROM God.”
2. Implying mutual enjoyment and participation.
3. As in Revelation 3:20 Jesus *“stands at the door. . .If anyone opens the*

door, I will go in and eat with him and he with me.”

C. Implication is Mutual Enjoyment and Participation

CHRIST IS OUR PEACE

We saw in the last lesson Old Testament prophecies concerning peace – now we will see their fulfillment in Jesus.

A. The Peace From/of Christ

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid” (John 14:27 NIV).

B. In Christ We Have Peace

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33 NIV).

C. We Stand In A Peaceful Relationship With God

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Romans 5:1-2 NIV).

D. Christ Is Our Peace (Ephesians 2:14-17)

“He is our peace . . . who made peace.”

1. Between man and God. Between former Jew and God, between former Gentile and God.
2. Between man and man. Also between Jew and Gentile – by “preaching peace” to both alienated parties through the cross. Since they are both Christians now they have peace with one another.
3. The rule and call of peace (Colossians 3:15)
“Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.”
 And so the apostle Paul tells us that Christ is the source of all our peace.

THE BREAD OF LIFE

This is the direct fulfillment of the type and the anti-type of the peace offering (John 6:26-58). Notice the parallels between Jesus’ language here and the language of Leviticus three.

A. Jesus Has Just Fed the 5,000 Plus

1. The Jews sought to take Jesus by force (v. 15). They wanted to make Him king so He could supply food for the physical body.
2. Jesus indicates a need for more significant food – food for the soul. He goes up onto the mountain for prayer.
3. Verse 27 is an obvious reference to the Peace Offering.
“Do not work for food that spoils, but for food that endures to eternal life” – the emphasis is on the spiritual. (Read vs. 28-31).
4. The Jews present the idea of Manna, which, they say, Moses gave. They challenge Jesus to better the provisions made by Moses. Christ corrects their thinking. Moses didn’t give the manna, God did. It was the bread of God.
5. The sacrifice of Jesus (v. 51).
 - a. The “TRUE BREAD” – reality in contrast with figurative symbols –

was only from God.

- b. The “true bread out of heaven” is symbolized in the Peace Offering – and is the Christ Himself as our source of atonement and fellowship with God.
6. To get life in Christ (v. 53)

“...*unless you can eat the flesh of the Son of Man and drink his blood, you have no life in you.*”

 - a. By faith we must assimilate the sacrifice of the cross.
 - b. Accepting all the implications of that sacrifice – our sinfulness, His atoning sacrifice and the ensuing blessings attending it.
7. To keep life in Christ (v. 54). “*Whoever eats*” (continues to eat) “*my flesh and drinks*” (continues to drink) “*my blood has eternal life.*”

B. None of the Peace Offering Could Be Left until the Third Day

1. In the thank offering, it had to be eaten the day it was offered, and anything left over had to be burned outside the camp (Leviticus 7:17).
2. The vow and the free-will offerings could be eaten on the second day – the rest burned.
3. Psalms 16:10 states that Christ’s flesh was not allowed “to see corruption” - thus it was raised early on the third day.

CONCLUSION

Jesus is our true bread of life. The banquet presented and hosted by God the Father for all who are reconciled to Him through the blood of Christ.

SELF EXAM FOR LESSON SEVEN

1. List three Old Testament passages which speak of Christ's universal peace giving what each one says about this peace.
 - 1) _____
 - 2) _____
 - 3) _____

2. Give four New Testament passages where God is the One preparing the feast.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

3. What does the festive celebration in the courtyard of the Tabernacle depict?
About God: _____

About the worshiper: _____

4. What was the sacrificial body called? What would this signify? _____

5. List four New Testament passages which clearly says that Christ is our peace.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON EIGHT

THE SIN OFFERING

INTRODUCTION

In this lesson we will study the Sin Offering, its category, ritual and application. There are significant changes in the ritual and nature of this sacrifice. Though certain of the proceedings are similar, there are sufficient differences to mark this sacrifice off from all the rest.

There will be a different ritual that governs this sacrifice and certainly applications directly made to Jesus Christ. There are significant changes in the ceremony and even in the nature of the sacrifice of the Sin Offering. And though there are certain qualities or proceedings that are similar to the Burnt Offering and the Peace Offering, there are, nevertheless, significant differences to mark this sacrifice off from all the rest.

The passages of Scripture that explain the Sin Offering are found in Leviticus chapter 4 and chapter 5 down to verse 13. Leviticus chapter 6:24 - 30 and Numbers 15:21 - 22, are also basic passages of scripture that explain the nature of this atonement sacrifice.

LESSON TEXT: Leviticus 4:1-35; 5:1-13; 6:24-30; Numbers 15:21-22.

LESSON AIM: To see the Sin Offering with its ritual, application and significant changes in the ritual and nature of this sacrifice.

LESSON PREVIEW: You will . . .

1. Learn of the historical background of the Sin Offering.
 2. Discover that different animals are required for different levels or grades of responsibility for sin.
 3. Learn the ritual in offering sacrifice for sin.
 4. Study the truth that Christ is the ultimate sin offering for all sin.
-

THE HISTORICAL BACKGROUND OF THE SIN OFFERING

A. Sin Offering – HATTATH in Hebrew

Generally considered a violation of one of the first five of the Ten Commandments.

1. A violation of God's nature and divine rights.
 - a. Not fragrant odor or sweet smelling type for it speaks of sin and disobedience.
 - b. Not to be despised for it belongs to the "Most Holy" category of sacrifices.
2. It assumes that fellowship with God has been broken.
 - a. No longer in covenant relation with God or Israel.

- b. Sacrificial atonement must be made for restoration.
- 3. In Old Testament sin is sin!
 - a. Whether unwittingly or willingly, it was voluntary disobedience of known law and must be atoned for.
 - b. Or whether unwittingly, in ignorance, not flagrant disobedience – just unknowing violation of law must be atoned for – ignorance is no excuse!
 - c. Hebrews 5:2 says the priest must deal with “*those who are ignorant and going astray*” – the first do not know, the second do knowingly “go astray.”
- 4. Sin is always a chosen course on the part of the sinner – even ignorance of the Law is considered willful.
 - a. It is not the result of some “built-in” tendency.
 - b. And it is not simply a defect of human nature.
 - c. That would make God responsible for our wrongs.
 - d. How else would we explain Jesus’ sinlessness?
- 5. Stubborn, “high-handed” sin had no sacrifice to cover (no atonement). See also Hebrews 10:26.
 - a. Deuteronomy 13:9; 17:6-7; Leviticus 24:14 – sins with haughty spirit “*You must certainly put him to death.*”
 - b. Even if the person were close kin or “closest friend” – no pity or mercy.
 - c. Remove sin from Israel – it contaminates.
 - d. Hebrews 10:28 – “*Any one who rejected Moses’ law. . .*”
- 6. But sins of ignorance, rashness, stupidity, weakness and waywardness could be covered.

SIN AND TRESPASS OFFERINGS WERE NEW LEGISLATION IN ISRAEL

- A. Other Sacrifices, the Burnt, Grain, Peace Offerings, Pre-existed**
- B. Law of Moses Gives First Commands Relative to Sin & Trespass Offerings**
- C. There Was No System of Sacrifices Ordained Before**
- D. There Was No Ordained Order of Priests to Offer Them**
- E. There Was No Tabernacle Where They Could Be Presented**

ANIMAL SACRIFICES DID NOT COVER SIN

- A. No Atoning Quality in Animal Blood**

“*. . .because it is impossible for the blood of bulls and goats to take away sins*” (Hebrews 10:4 NIV).
- B. Yet Sins Were Actually Forgiven**

Sin and Trespass Offerings were offered for atonement and individuals were actually forgiven.

 - 1. See Leviticus 4:20, 26, 31; 5:10, 16; 6:7.

2. Evidently in view of Calvary (cf. Romans 3:24-27).

THE SINNER'S RANK OR POSITION AGGRAVATED ATONEMENT

There are four levels of "Graded Responsibility" for whom different animals are required, the blood applied differently, with different dispositions of the sacrificial animal body.

A. Levels or Grades of Responsibility for Sin

1. The **High Priest** – "*If the anointed priest sin, bringing guilt on the people...*" (Leviticus 4:3-12).
 - a. Example: Aaron permitted building of the golden calf.
 - b. Through religious error, false teaching he could lead the nation astray from God. (See also Leviticus 4:13-21)
2. **All Israel** – "*If the whole Israelite community sins. . .*" – through lapses into idolatry, false teaching, apostasy (Leviticus 4:22-26).
3. The **leader/ruler** – through wrong governmental orders, or personal wrong, immorality (Leviticus 4:22-26).
4. **A commoner** – "*If a member of the community sins. . .*" – this is individual wrong, without social influence on others (Leviticus 4:27-5:13).

B. Animal Demanded for Each Level of Responsibility

1. High Priest – *the young bull* (Leviticus 4:3).
2. Whole congregation – *the young bull* (Leviticus 4:14).
3. Civil ruler – *male goat* (Leviticus 4:23).
4. Commoner – *female goat* (Leviticus 4:27).
 - a. He could bring *a lamb* (Leviticus 4:32).
 - b. "If he cannot afford a lamb, *2 doves or pigeons*" (Leviticus 5:7).
 - c. "If he cannot afford doves, pigeons – then *a tenth ephah of fine flour*."
 - 1) No blood in flour – Hebrews 9:22 no forgiveness.
 - 2) Priest seems to have provided sacrifice.
 - d. Thus God arranges for the poor.
 - 1) No man will be excluded from atonement because of his poverty.
 - 2) If he doesn't have tenth ephah – don't sin.

C. Sprinkling of Blood - Each Level of Responsibility

1. High Priest – **on the horns of the altar of incense in the Holy Place**.
 - a. Atonement is central, and blood closer to God.
 - b. This exalts the expiation concept of Sin Offering.
 - c. This makes atonement central to Sin Offering.
 - d. Since the blood was sprinkled in the Holy Place **the body had to be burned outside the camp** – see Hebrews 13:11-12.
2. Whole congregation – **on the horns of the altar of incense** atonement is central also – blood in Holy Place. Same as for the High Priest.
3. Civil ruler – **horns of altar of Burnt Offering** before the Tabernacle. Still making atonement central to sacrifice yet not as serious in consequences as the first two.
4. Commoner – **horns of altar of Burnt Offering** before the Tabernacle atonement is central, but not as grievous as others.

D. Disposition of the Body of Sacrificial Animal

1. High Priest – **burned outside camp** – with fires of Saraph = wrath of God poured out on evil done.
2. Whole Congregation – **burned outside** as with High Priest.
3. Civil Ruler – **not burned outside camp.**
 - a. Blood not taken into Holy Place.
 - b. Officiating priest not involved in the sin.
 - c. The same law applies to both the Sin Offering and Burnt Offering. **They belong to the priest who makes atonement with them.”** (Leviticus 7:7).
 - d. Any male in a priest’s family will eat of it. It is most holy (Leviticus 6:29).
 - e. It is to be eaten in a holy place, in the courtyard of the Tent of Meeting (Leviticus 6:26).
 - f. This is because God is the host, celebrating the priest’s participation in reconciliation.
 - g. This is his portion – no “wave breast” or “heave thigh” – “God is his inheritance.”
 - h. Imagine the celebration in heaven when Jesus triumphantly returned after His priestly mission was accomplished (Revelation 5:6-10).
 - i. Concession to the sons of Aaron – the three pronged hook (1 Samuel 2:14ff).

RITUAL OF THE SIN OFFERING

- A. Presentation** – “at the door of the tent of meeting” (Leviticus 4:4).
 1. The purpose is totally different from Burnt Offering and Peace Offering.
 2. The party involved is no longer a “worshiper.”
 3. He is a sinner seeking restoration to fellowship.
- B. Lay Hand on the Head of His Substitute Victim**
 1. Thus he “leans on him” depends on his blood to obtain for him forgiveness.
 2. He thus assigns his sacrifice to die in his place.
 3. In case of the Whole Congregation – the elders of each tribe lays one hand on victim representing the community of sinners (Leviticus 4:15).
- C. The Party or Parties must Confess the Specific Sin Done**
He must confess in what way he has sinned (Leviticus 5:5).
 1. Sins covered by Burnt Offering and Peace Offering unspecified.
 2. First time the specific sin must be confessed.
- D. The Sinner Slays His Own Victim**
 1. For all the purposes stated in the Burnt Offering ritual.
 2. His victim will symbolically bear his guilt.
- E. The Sprinkling of the Blood by the Priest – Already Explained**
- F. Fat Removed – and Incensed or Fumed to God**
 1. Even of the Sin Offering it is “aroma pleasing to God.”
 2. God is pleased because atonement has been made.
 3. He is pleased when sinners repent and return.

G. Disposition of the Body – Already Explained

H. Priests Eat In Festive Banquet

In the courtyard of the Tabernacle, hosted by God, the body of sacrifice for rulers or for commoners.

CHRIST AND THE SIN OFFERING

Classically, Christ is “*The Lamb of God that takes away the sins of the world*” (John 1:29, 36).

A. He Is the Anti-typical Sin Offering

B. The Whole Book of Hebrews is Dedicated to This Concept

1. “*God made him a sin offering*” (2 Corinthians 5:21).
2. “*Christ gave his life a ransom for many*” (Matthew 20:28).
3. “*His blood poured out for many for remission of sins*” (Matthew 26:26).
4. “*Redeemed by the blood of a lamb*” (1 Peter 1:18).
5. “*Who in his body bore our sins on a tree*” (1 Peter 2:24).
6. “*God made him to be a sin sacrifice*” (Romans 8:3).
7. “*Christ offered himself to God without blemish*” (Hebrews 9:14).

SELF EXAM FOR LESSON EIGHT

1. The Sin Offering is generally considered to be a violation of what section of the Ten Commandments? _____
2. At what point in Israel’s history did the Sin Offering and Trespass Offering come into being? _____
3. What animal was required for the grades of responsibility given below?
 - 1) The High Priest: _____
 - 2) The whole congregation: _____
 - 3) A leader or civil ruler: _____
 - 4) The commoner: _____
4. Where was the blood to be sprinkled for each level of responsibility?
 - 1) High Priest: _____
 - 2) Whole congregation: _____
 - 3) Leader or ruler: _____
 - 4) Commoner: _____

5. How was the body of the sin offering to be disposed of?

1) High Priest: _____

2) Whole congregation: _____

3) Ruler or commoner: _____

6. Give the eight general rules of the ritual of the Sin Offering.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

8) _____

7. Give three scriptures with the statement which show that Christ is the Christian's Sin Offering.

1) _____

2) _____

3) _____

LESSON NINE

THE TRESPASS OR GUILT OFFERING

INTRODUCTION

Lesson nine will present the Trespass Offering otherwise called the Guilt Offering. This study will come out of Leviticus 5:14-19; 6:1-7; 7:1-7; and Numbers 5:8-9. This study will explain the Trespass Offering, its peculiar ritual, and its obligations of strict justice. This is the sacrifice under the Law of Moses that was built around the concept of strict justice. It was the eye for an eye kind of justice that was demanded under the Law.

And then of course we will look at Christ as the fulfillment of the sacrifice of the Guilt Offering.

Trespasses involve the last five of the Ten Commandments and all laws later given to amplify and articulate those laws.

LESSON TEXT: Leviticus 5:14-19; 6:1-7; 7:1-7; Numbers 5:5-8

LESSON AIM: To investigate the Trespass Offering as it affects the man to man relationship and a sinning man's relationship to God.

LESSON PREVIEW: You will . . .

1. Learn that Trespass involved a violation of one of the last five of the Ten Commandments and laws later given to amplify and articulate those laws.
 2. Discover that Trespass normally involved the 'man to man' relationships.
 3. Understand that the central theme of the Trespass Offering is restitution and satisfaction.
 4. Be able to reproduce the ritual of the Trespass Offering.
-

THE HEBREW BACKGROUND OF THE TRESPASS OFFERING

A. The Name: "ASHAM" literally meant "guilt" or "debt."

1. All wrong-doing creates moral responsibility. Those who trespass cannot be right with God until the wrong has been made fully right – by God's law.
2. This offering assumes that the wrong committed broke fellowship with God and with God's people (Leviticus 6:1).
 - a. It means the individual is spiritually lost.
 - b. Cannot participate in any Tabernacle worship.

3. Restoration to fellowship is based on fulfillment of all requirements of strict justice and atonement.

B. This Is A “Most Holy” Type Sacrifice

1. Nothing “sweet savor” about such actions.
2. Right relations with man prerequisite to right relations with God.

C. This Is An “Individual” Sacrifice

There is no such thing as collective trespass.

1. Trespasses always involve invasion of the rights and properties of others. Not possible that every Jew would simultaneously commit the same trespass.
2. There were “whole congregation” Sin Offerings, and one annual Day of Atonement for the nation, but trespasses are never congregational or national.

D. Respect For Rights and Properties of Others Was Demanded

1. Since God is a person – with the greatest rights – it was possible for a Hebrew to trespass against God.
2. Normally the violation of man against God demanded the Sin Offering.
3. Violation of man to man required the Trespass Offering.
4. Examples showing a man could trespass against God.
 - a. Eating holy things, first-fruits (Leviticus 22:14-15). A trespass against God.
 - b. The sin of Achan – taking gold that God had already claimed for himself (Joshua 7:1). A trespass against God.
 - c. Idolatry – a trespass against God (2 Chronicles 28:22).
 - d. “*Will a man rob God?*” (Malachi 3:8) Trespass against God.

TRESPASSES INVOLVING MAN TO MAN VIOLATIONS

These violations were also seen as a sin against God’s government (Leviticus 6:1).

A. Deceiving a Neighbor

About something entrusted to him. This could be a loan or trusting care of livestock and he abused or unlawfully uses or sells it.

B. Falsely Representing Some Product

C. Stolen Properties

1. Any deed by which another’s possessions are taken without payment is wrong.
2. Deuteronomy 27:17 – “*removing your neighbor’s landmark.*”
3. Unpaid debts – especially if dates are set.

D. Cheating or Oppressing a Neighbor

1. Withholding wages, fall short of agreement.
2. Keeping wages beyond payday (Leviticus 19:13).
3. Taking advantage of another’s extreme need.

E. Finding Lost Property and Not Returning it

1. The owner is deprived abusively of his possessions.
2. The finder knew it was not his – may know the owner.
3. Claim and use it as though it were his – eat or sell.
4. Deuteronomy 22:1-2 demands that lost property not be ignored, it must be cared for and restored, or kept until the owner comes seeking it.

RESTITUTION AND SATISFACTION

This is the central theme of the Trespass Offering.

A. Restitution of the Property Was the First Demand

1. The Law (Numbers 5:7). “*He must make full restitution for his wrong.*”
2. If the owner is dead – restitution is to be made to the priest (Numbers 5:8).
3. A person cannot be right with God while his neighbor’s money is in his pocket!

B. Satisfaction Involves An Added Amount

An additional one fifth, or 20% of the value of the property be given to the offended neighbor.

1. Restitution and satisfaction made by standard of the “*shekel of the sanctuary*” (Leviticus 5:15).
2. This was a double tithe – and could not be ignored:
 - a. Because owner was deprived of use and employ.
 - b. Guilty must realize no profit from wrongdoing.
 - c. To appease the sense of loss by owner.
 - d. To satisfy justice that was offended.

C. No Exception for Ignorance

Whether unwittingly, or wittingly – same ordinance.

1. Difficult to believe trespasses listed above were unwitting, or done without intent.
2. “Deceiving neighbor,” “steals,” “cheats,” “lies,” “swears falsely” are all too deliberate.

D. Restitution and Satisfaction Does Not Atone

When restitution and satisfaction is fully made he is right with his neighbor but not yet with God.

1. He must make the sacrifice of atonement – Trespass Offering to be right with God.
2. “*And he shall be forgiven*” (Leviticus 5:16; 6:7).

BASIS FOR THE TRESPASS OFFERING

The Trespass Offering is the basis of the law, “*an eye for an eye, tooth for tooth.*” Rigid, strict justice is demanded.

A. The Strict Justice of the Law

1. “*But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot*” (Exodus 21:23-24 NIV).
2. Leviticus 24:17-22 adds *fracture for fracture, animal for animal*. . . what he did to others must be done to him.

B. Even in the Absence of Money (Deuteronomy 25:1-3)

1. Possibly dealing with meanness, slander, pettiness.
2. The matter goes to the judge or priest for decision.
3. Could impose corporeal punishment on wrongdoer.
 - a. Limit of 40 stripes before judge or priest.
 - b. Never to exceed 40 stripes – for that would “*degrade your brother*” do not make him vile.
 - c. Purpose is correction not vengeance.

C. All Claims Must Be Well Proven (Deuteronomy 19:15-19)

1. One witness is not enough to convict a man accused of any crime or offense. “. . . *A matter must be established by the testimony of 2 or 3 witnesses.*”
2. “If a malicious witness” falsely accuses a man:
 - a. The judge or priest will investigate.
 - b. If he is proven to be false, “*then do to him as he intended to do to his brother.*”

D. Further Litigation by the Priest (Deuteronomy 17:8-13)

If litigants cannot settle a matter of “bloodshed, lawsuits, or assaults” between themselves.

1. “*Go to the priest or the judge, inquire of them and they will give you the verdict.*”
2. “*You must act according to the decisions they give.*”
3. “*Do not turn aside from what they tell you, to the right or to the left*” – Meet tenor, spirit of law.
4. “*The man who shows contempt for the judge or priest who stands ministering there to the Lord your God must be put to death.*”
5. “*You must purge the evil from Israel.*”

RITUAL OF THE TRESPASS OFFERING

Varies considerably from all others.

A. Stage One - “Restitution and Satisfaction”

1. Restitution and satisfaction is prerequisite to the beginning of the sacrifice for atonement.
2. Trespasses create moral and material debt.
 - a. Material debt is handled with restitution and satisfaction – this cares for civil duty.
 - b. Moral debt is handled by sacrifice of atonement and this cares for penal duty.

B. Stage Two – Open “Confession of the Wrong” (Numbers 5:7)

1. The specific wrong or trespass must be specified.
2. Establishes law of one sacrifice for each wrong done.
3. This is parallel to the sin offering.

C. Stage Three – Slaying of the Animal Required: a Male Sheep

1. Regardless of who wrongs another, **the ram is required as the only sacrifice allowed.**

2. Whether High Priest, priest, civil ruler, rich or poor – invariably the Law demands a ram.
3. No provision made for the poor man as in the Sin Offering.
4. Teaching that poverty is no excuse for stealing.
5. Only pride would cause one to steal rather than beg.

D. Stage Four – Sprinkling of the Blood by the Priest

1. On the sides of the altar of Burnt Offering in courtyard.
2. This is the place when atonement is marginal.
3. In Sin Offering atonement was central – thus on horns.
4. But here the major abuse of the trespass has been made right already by restitution and satisfaction.
5. So atonement is secondary to restitution and satisfaction.

E. Stage Five – All the Fat Is Removed and Fumed, Incensed to God

1. It is seen by God as a “fragrant odor.”
2. As the fat of the Sin Offering, for atonement is accepted.

F. Stage Six – Disposition of the Sacrificial Body

1. Leviticus 7:7 says the law of the Sin Offering and Trespass Offering are the same.
2. The priest who officiates at sacrifice gets the body.
3. Only it is “to be eaten in a holy place” (Leviticus 7:6).

NOTE: There was no laying on of the hand as in all other sacrifices.

1. Possibly because in restitution and satisfaction the major wrongs have been righted.
2. More likely the public confession of trespass took the place of laying on the hand.

LESSONS FROM THE TRESPASS OFFERING

A. A Man Can Trespass Against God – “Rob God”

Malachi 3:8 – by depriving God of worship, service and offerings that God has a right to.

B. In Sin Offering Faith in Expiatory Sacrifice Demanded, but in Trespass Offering “fruits worthy of repentance” are demanded (Matthew 3:8).

C. Offering or No Offering, a Man Is Not Right with God with His Neighbor’s Money in His Pocket

D. Station, Office, Economics of the Individual Do Not Diminish Guilt

E. God’s Justice and Righteousness Are Defended in Trespass Offering

F. The Priest or Judge Hands Down God’s Decisions, and the Offender Must Bow to That Decision or Die

G. Matthew 5:23 – “If you are offering your gift at the altar and there remember that your brother has something against you . . .”

1. “Leave your gift there in front of the altar. . .”
2. “First go and be reconciled to your brother. . .” In other words make restitution and satisfaction.
3. Then come and offer the atonement sacrifice.

4. Verse 25, *“Settle matters quickly. . . taking you to court.”*

JESUS CHRIST IS OUR TRESPASS OFFERING

A. Isaiah 53:10 – God Made His Soul an Offering for Trespasses

B. Isaiah 53:11 – God Will “Be Satisfied” – Propitiated in Hebrew

C. The Great Doctrine of Propitiation in Christ Defended

1. Romans 3:21-27 – *“God set Jesus forth as propitiation.”*
2. Hebrews 2:17 – *“he made propitiation for sins of people.”*
3. 1 John 2:2 – *“he is propitiation.”*
4. 1 John 4:10 – *“God sent his son to be propitiation.”*
5. Hebrews 8:12 quotes Jeremiah 31:34 – *“I will be propitious with reference to their sins.”*

D. Specifically in Relation to Trespasses

1. 2 Corinthians 5:19 – through Christ, God was *“not counting men’s sins against them”* = Christians.
2. Colossians 2:13 – In Christ God forgave *“us all our trespasses.”*

SELF EXAM FOR LESSON NINE

1. Is the Trespass Offering a “sweet savor” sacrifice?_____
2. Does it deal with individual sin or national sin?_____
3. List at least six areas in which a man might trespass against his fellow man.
 - 1)_____
 - 2)_____
 - 3)_____
 - 4)_____
 - 5)_____
 - 6)_____
4. What must be the first action taken by the offender before he can offer the Trespass Offering?_____
5. What are the six stages of the ritual of the Trespass Offering?
 - 1)_____
 - 2)_____
 - 3)_____
 - 4)_____
 - 5)_____
 - 6)_____
6. Trespass involved the breaking of which commandments?_____
7. The Trespass Offering assumes that the wrong broke fellowship with whom?

8. List at least five things which show that man can trespass against God.
 - 1)_____
 - 2)_____
 - 3)_____
 - 4)_____
 - 5)_____
9. In making restitution, how much was to be restored?_____

LESSON TEN

NADAB AND ABIHU

INTRODUCTION

This lesson will present the tragic events surrounding Nadab and Abihu, the sons of Aaron, the High Priest. There are several grievous sins they committed which more than justified God's judgment against them that day.

The event is recorded in Leviticus 10:1-20, Numbers 3:4-5, and it involves considerable historical background that needs to be studied in order to understand the whole context.

LESSON TEXT: Leviticus 10:1-20 and Numbers 3:4-5

LESSON AIM: To see the tragic consequences of disobedience to God's specific commands in the lives of Nadab and Abihu and then relate their experience to our own lives.

LESSON PREVIEW: You will . . .

1. Study the background of this special day for Israel.
2. Discover the nature of the sin committed by Nadab and Abihu.
3. See the various possible sins of Nadab and Abihu and see that God was justified in His judgment against them.
4. See Aaron's response both as father and as God's High Priest.

HISTORICAL BACKGROUND TO THE DAY

The background information that relates to the events of that day make it a very special day.

A. The Day of Leviticus 10 Was No Ordinary Day in Hebrew History

1. Chronologically it tied in with Exodus 40:34-38. There had been extensive preparation for the materials to be used for the Tabernacle in order that it would fit the pattern given by God to Moses.
2. The tabernacle was inspected by Moses and erected.
3. The "*cloud had settled upon it, and the glory of the Lord filled the tabernacle.*" Indicating that God had taken up His symbolic residence with Israel in the Tabernacle.

B. Inauguration Day for Hebrew Worship

This was inauguration day for the entire system of Hebrew worship and atonement. All things are ready for the first great celebration.

1. Aaron and his sons are clothed with the "*sacred garments for dignity and honor*" (Exodus 28:2). These garments were especially prepared for them.
2. Another version: "*holy garments for glory and beauty.*"

C. Aaron and Sons Consecrated

Moses has “consecrated Aaron and his sons” for office.

1. Moses poured the “oil of consecration” on Aaron’s head and his sons’ head, on their right ear lobe, on the thumb of their right hand, and on the big toe of their right feet.”
2. Purpose: to consecrate head to serve God, ear to hear the word of God, hands to minister before God and feet to walk in the holy precincts of God (See Leviticus chs. 8-9).

D. The Sin Offering Slain

Moses slays the sin offering for Aaron and his sons – a male sheep.

1. Does with the blood as he did with the oil – applies it to the altar and to Aaron and his sons.
2. To purify the head, ear, hand and feet. To hear the word of God purely, to minister to God with hands that are pure, and to walk in the holy precincts of God.

E. All of Israel Is Present

The whole congregation of Israel is gathered to behold this in the courtyard of the Tabernacle.

F. The Sacrifices and Celebration Begins

Aaron and his sons begin offering the whole list of Levitical sacrifices.

1. The Grain Offering, the fat of the Peace Offering, the Sin Offering and the Trespass Offering have been placed on the altar in appropriate fashion.
2. Then in keeping with the context of Exodus 38,
“Fire came out from the presence of the Lord and consumed the burnt offering and the fat portions on the altar” (Leviticus 9:24).
3. *“When all the people saw it, they shouted for joy and fell face down.”*
 Evidently in reverence.

NADAB AND ABIHU OFFER STRANGE FIRE

That was when *“Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command”* (Leviticus 10:1).

A. The Consequences of Ignoring God’s Commands

“So fire came out from the presence of the Lord and consumed them, and they died before the Lord.”

B. The Fire Did Not Consume Their Clothing

Their kinsmen came into the Tabernacle *“and carried them, still in their tunics, outside the camp.”*

C. The Sin of Nadab and Abihu Was Not Trivial

It may appear to us simply a mistake in judgment.

1. The actions of God may appear harsh, arbitrary and excessively heavy.
2. Could not God have used some tolerance, mercy?

THE SINS OF NADAB AND ABIHU

They were many and grievous!

A. That Was “Inauguration Day”

Any abuse allowed on that day would have established a precedence for all future time.

B. A Day of Reverence and Awe

While the whole congregation is bowed in reverent awe:

1. Nadab and Abihu glibly “rush in where angels fear to tread.”
2. Exodus 19:24 when God appeared on Mount Sinai to give the Law of Moses – He commanded that no one touch it.
3. “*Set boundaries*” so no one must “*force their way through to come up to the Lord, or he will break out against them.*”
 - a. This is not an occasion for gawking, curiosity.
 - b. This seems to be what Nadab and Abihu did.

C. The Unacceptable Offering

They offered “unauthorized fire” (ZAR in Hebrew also translated “strange fire”).

1. Fire for the censers was to be taken from the altar of Burnt Offering in courtyard only! These were the fires that Jehovah lit. Only these fires were to be used.
 - a. Leviticus 16:12 – Aaron’s fire from Burnt Offering altar on Day of Atonement.
 - b. Numbers 16:46 – during Korah’s rebellion against Aaron fire for incense was taken from Burnt Offering altar.
 - c. Exodus 30:9 – “*Do not offer on this altar any other (unauthorized) incense.*”
 - d. Exodus 30:33 – “*Whoever makes perfume like it and whoever puts it on anyone other than a priest must be cut off from his people.*”
 - e. Numbers 16:40 – “*No one except a descendant of Aaron should come to burn incense*” – unauthorized!
2. God had lit those fires – and they were not to be allowed “to go out” (Leviticus 6:9, 12-13).

D. “Before Jehovah” – Evidently In The Holy of Holies

1. Numbers 3:4 indicates the same place.
2. There was an authorized place to offer incense, and in the furnishings of the Tabernacle it was in the Holy Place only – except on the Day of Atonement.
3. The veil of separation between the Holy Place and the Most Holy Place could not be ignored or penetrated.
4. It represented the sin problem and it would not be removed until Christ died on the Cross.

E. “Contrary To His Command”

1. God had given specific instructions on the rituals.
2. To act without command is as abusive as to act against command.
3. Presumptuous sins are most prideful on man’s part.

F. On the Day of Atonement the High Priest Alone Will Enter the Holy of Holies

1. Leviticus 16:2 – *“Tell Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I will appear in the cloud.”*
2. This warning obviously grew out of the death of the sons of Aaron, Nadab and Abihu.
3. Those restrictions are built on strong redemptive typology later to be understood in Hebrews.
4. But this was not the Day of Atonement.
5. Leviticus 16:17 says: *“No one is to be in the Tent of Meeting from the time Aaron goes in until he comes out. . .”*
 - a. Aaron alone – symbolic of Jesus alone who will later accomplish redemption ALONE.
 - b. Jesus did not have a brother to assist Him in His redemptive accomplishments.

G. Nadab and Abihu Were Quite Possibly Drunk

1. Leviticus 10:9 – *“Aaron, you and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die.”*
2. Strong indication this explains why his sons died!
3. Why interrupt the ceremonies of the day to give this warning if it were not related to what happened?

H. They Perhaps Drank the “Drink Offering”

Instead of pouring it out as all drink offerings were handled.

1. Leviticus 10:10 – *“You must distinguish between the holy and the common.”*
2. “Holy” wine would have been a first-fruit offering to God – and was to be poured out before the altar.
3. “Common” wine could be consumed – but not by priests serving at the Tabernacle.

NOTE: So Nadab and Abihu were the wrong people, doing the wrong thing, in the wrong place, on the wrong day, with the wrong sober condition, for the wrong purpose, against the prohibition of the Lord – all for the wrong motives.

Their sins were not trivial – they violently **perverted all Biblical typology**. For any change in that which foreshadows the sacrificial work of Christ would impose change in the work Christ would perform. The blueprint must respect and foreshadow the structure or reality.

GOD EXPLAINS HIS MOTIVES

God did explain to Moses and Aaron His motives for action.

A. God’s Reasons Cannot Be Challenged

Leviticus 10:3 – *“Among those who approach me I will show myself holy. . .”*
He imperatively commands!

1. God is saying, “I am a Holy God, and I will be treated with proper respect by those who serve me!”

2. Man does not get to rearrange God's ordinance of worship and service.

B. Everyone Must Be Informed

"In the sight of all the people I will be honored."

1. Remember all the people are assembled at the Tent.
2. If God allows the priest to trample his laws in such a public way – how can he govern the people?

C. Aaron Not Allowed to Mourn the Death of His Sons

1. Verse 6 *"Do not let your hair become unkempt. . ."*
2. *"Do not tear your clothes – or you will die. . ."*
3. There must be no external manifestation before the people that Aaron disagrees with God's judgment.
4. God and His ministering servants must agree in all.

**ONE OTHER RITUAL PERVERSION PERFORMED
THAT DAY BY AARON**

A. The Sin Offering Was Burned – Not Eaten (Leviticus 10:16)

Moses began to look for the body of the Sin Offering. The blood of that sacrifice had not been taken into the Holy Place and sprinkled for atonement and so was to be eaten, as a festive celebration on behalf of God for the priest and their involvement in the redemptive process. But **IT HAD BEEN TAKEN OUTSIDE THE CAMP AND BURNED AGAINST GOD'S LAW.**

B. Moses Demands an Explanation

Moses is angry for this other breach of ritual. The blood was not taken into the Holy place for atonement. Its body, therefore, was to be eaten by the priests in the courtyard of the Tabernacle as a festive celebration hosted by God.

C. Aaron's Explanation

Aaron explained: *"Today they sacrificed their sin offering and their burnt offering before the Lord, but such things as this have happened to me. . ."*

1. Aaron feels responsible for his sons' actions.
2. And he feels God has punished him for his oversight.

D. Aaron's Logical Reasoning (Leviticus 10:19)

"Would the Lord have been pleased if I had eaten the sin offering today?"

1. Eating the body of the Sin Offering by priests in the court signified a festive banquet hosted by God.
2. Aaron seems to say, "After God showed His anger at me in such proportions, would I then assume that He would have been willing to host me in a banquet?"
3. "Today" – Aaron felt unworthy. Maybe tomorrow or next week – but surely not today.
4. When Moses heard this: "he was satisfied." Aaron's reasons for violating the Law were different than his sons. Aaron is being extremely cautious, they weren't.

SELF EXAM FOR LESSON TEN

1. What was special about the day and its activities in Leviticus 10:1-20?

2. Where did Moses pour oil and apply the blood of the Sin Offering on Aaron and his sons?

3. Why was the fire offered by Nadab and Abihu called “strange?” _____

4. Give several things that may have been involved in Nadab and Abihu’s sin in addition to offering strange fire.

5. What was God’s explanation for His motives of action in judging Nadab and Abihu as He did?

7. Give Aaron’s reason for not eating the body of the Sin Offering.

LESSON ELEVEN

THE DAY OF ATONEMENT

(Part 1)

INTRODUCTION

In this lesson we will present the introduction to the ceremonies and sacrifices of the great Day of Atonement. This will be the last sacrifice to be studied in this course. The final part of the study of the Day of Atonement will be covered in the next lesson.

This lesson will present the Day of Atonement as to its purpose, the ceremonials it demands, the animals required and its full implications as prophetic of the total sacrificial ministry of Jesus Christ.

LESSON TEXT: Leviticus 16:1-34; Numbers 29:7-11; 30:10

LESSON AIM: To get an overview of the great Day of Atonement with its rituals and meaning and its implications in relation to the sacrificial ministry of Jesus Christ.

LESSON PREVIEW: You will . . .

1. Study the background, object, purpose, and necessity of the Day of Atonement.
2. Examine the traditional concept of sins being “rolled forward” and the basis of forgiveness under the Law.
3. Study the unique ceremonials characteristic of the day and the sacrificial animals required.

HISTORICAL BACKGROUND OF DAY OF ATONEMENT

A. Name: Day of Atonement

“Yom Kippur” in Hebrew. Literally: “the day of covering” – for there were global coverings accomplished on that day.

1. The word: “atonement” appears 16 times in chapter 16.
2. Therefore it is richly symbolic and prophetic of the work of Jesus Christ.

B. The Most Significant Day in the Hebrew Calendar

It is on this day that the Sin Offering receives its most complete development and signal meaning.

C. It Is Basically National in Thrust

1. Yet each individual was expected to enter into the spirit of the day and personalize its meanings.
2. Highest expressions of symbolic expiation of sin, reconciliation with God.

3. All prerequisite to a life of peace and fellowship with God and the nation of covenanted people.

THE OBJECT, PURPOSE AND NECESSITY FOR THE DAY OF ATONEMENT

A. To Present Atonement for Sin as God Accounts Sin

Not as man records his wrongs.

1. Man's ignorance of the Law caused many violations.
2. Often the sinner was not even conscious of his sin (See Leviticus 4:2, 13, 22, 27; 5:15).
3. Did not change the need for atonement.

B. To Reveal the Inadequacies of the Sacrificial System

To convince Israel their sacrificial system was not really dealing with the sin problem at all.

1. This will be explained in the commentary of ch.16.
2. Establishing a "systematic prophecy of Christ" who would adequately take care of their sins.
3. Built in evidence of their unavailing sacrifices.

C. Atonement Must Be Universal

Not only sins and trespasses, but everything related to the Tabernacle.

1. Aaron and all his household – whole Levitical clan.
2. The whole congregation of Israel.
3. The Most Holy Place, the Holy Place, the Altar and the courtyard.

D. To Show the Insufficiency of Daily Sacrifices

To prove the impossibility of a system of "one-sacrifice-for-one-sin" ever meeting the needs of God and the people.

1. Utter insufficiency of daily sacrifices to cover daily sins.
2. Aggravated by lack of knowledge of Law, poor memory, good intentions, neglect or indifference to sin.
3. Not enough animals or priests to go around.

E. The Holiness of God Vindicated and Defended

1. Every sin must be potentially covered before God and the worshiper can have fellowship.
2. And God's "residence among sinful men" must be cleared of any contamination by association.

F. The Whole System Foreshadowed Christ

Stresses the total dependence of God's people upon the finished work of Calvary – yet in the future as to time, but very visible in these ceremonies in prophecy.

1. The sacrifices will foreshadow that of Christ.
2. So does the High Priest foreshadow the Christ.

G. To Convict Israel of Its Sinfulness Before God

1. To give them a period for genuine repentance.
2. Showing this repentance by fasting, mourning and sorrow.

3. Offer occasion for spiritual renewal.
4. Enjoy conviction that God has removed their sins.

H. To Publicize God's Promise

"...because I appear in the cloud over the atonement cover" (called the "mercy seat").

1. The total God-ward nature of the Day is established.
2. He is the one to be appeased for sins violating the Commandments contained in the "Ark of the Covenant."

I. To Send the Accumulation of a Year of Sins to the Cross

1. To symbolize the sin-bearing mission of Christ.
2. Whether they so understand it or not.

J. To Identify Those Who Enter upon the Spirit of the Day

CONCEPT OF THEIR SINS BEING "ROLLED FORWARD" IS WRONG

A. Implications of "Rolling Forward"

This would imply their daily Sin Offering DID have some power to forgive TEMPORARILY.

B. Refutation of This Concept

Hebrews 10:2 in reference to their "*sacrifices repeated endlessly year after year*" could not "*make perfect.*"

1. Besides Hebrews 10:4 assures us animal blood cannot remove sin.
2. Those sacrifices could only "*cleanse ceremonial defilements of the flesh*" outward only (Hebrews 9:14).
3. Those sacrifices "*brought a remembrance of sins*" not their removal even for a temporary period of time (Hebrews 10:3).
4. Those sacrifices "*could not remove sins*" (Hebrews 10:4).
5. All those sacrifices were merely "*SHADOWS*" of the future reality sacrifice of Christ (Hebrews 10:1).
 - a. Shadow sacrifices can only give shadow forgiveness.
 - b. Christ's sacrifice alone can "*cleanse the conscience of sins*" (Hebrews 9:14).
6. The Hebrews only symbolically transferred their sins to their victims.

NOTE: When our study of the Day of Atonement is finished, we will better understand this concept.

THE NECESSITY OF BLOOD FOR ATONEMENT

Hebrews 9:22 says, "*Without the shedding of blood there is no forgiveness. And that 'ACCORDING TO THE LAW' of Moses.*"

A. Those Sacrifices Were Necessary for Forgiveness, but Not the Source of Their Forgiveness

1. In the same way "*baptism now saves us*" (1 Peter 3:21).
2. We are not saved by a tub of water – but cannot be saved without it.
3. It is at the baptistery that we come into contact with the blood of Christ that

cleanses our sins.

4. In the same way the Hebrew, through his sacrifices came into contact with the blood of Christ.

B. Forgiveness Under the Old Law

When God forgave their sins it was in view of the Cross.

1. He wrote a promissory note, an IOU against Calvary. Hebrews 9:15 says, *“Christ died as a ransom to set them free from the sins committed under the first covenant.”*
2. Christ’s death redeemed those IOU’s for God.
In the cross, God showed he was right in passing over sins committed back then and today (Romans 3:25).

C. Omniscience of God Is Seen in Forgiveness

In both the Old Testament and the New Testament.

1. In His foreknowledge of the cross, He forgave them before the cross.
2. In His foreknowledge of our sins afterward, He sent Jesus to the cross. Our sins: past, present, and future were covered at Calvary.

D. The Timelessness of God’s Grace

There was as much grace and mercy available under the Old Testament times as there is under New Testament times.

1. And that grace has the same source – the Cross of Christ.
Jesus was foreknown as *“the lamb of God before the foundation of the world”* (1 Peter 1:20).
2. Calvary has always been available to God, whether in God’s mind before it happened or in fact after.
3. They in Old Testament times just did not have the information we now have – but they acted on faith, just as we!

THE AWARENESS OF FORGIVENESS UNDER THE LAW

A. The Hebrews Knew They Were Forgiven, and Enjoyed it as We Do (Leviticus 1:4; 4:20, 31, 35; 5:6, 10, etc.)

1. Even before the Law.
“Abraham believed God, and was justified by his faith” (Genesis 12:5).
2. God does not record the sin of His people who are faithful to Him (Psalms 32:1-11).
3. All this Psalm is praise for forgiveness (Psalm 103).
4. God has removed our sins, cast them into sea (Micah 7:18-20).

B. The Time of the Year Was Significant

1. The *“tenth day of the seventh month”* (Leviticus 16:29).
2. Ten in Hebrew numerals means completion.
 - a. Ten pre-flood patriarchs, ten righteous men could have saved Sodom, ten plagues in Egypt, ten commandments, etc.
 - b. Symbolizes God’s complete work of redemption in Christ who is foreshadowed by the Day of Atonement.
3. Seven is symbol for God’s activity.
 - a. Number 7 and its multiples appear over 600 times.

- b. Even the Sabbath implies God's salvation in symbol.

PREPARATIONS FOR DAY OF ATONEMENT

Elaborate, imposing preparations are made for the day.

A. Preparation of/by the People

They are expected to spend the day in solemn convocation – all assemble at Tent.

1. The day is called a “Sabbath – sabbathon” – or a “high sabbath,” (Leviticus 16:29-34; 23:26-32).
2. No work or servile labor of any kind is to be done.
3. They must “deny themselves” or “afflict themselves” in mourning over their sins of the year.
4. Generally carried idea of “fasting” as well.
5. Anyone who did not enter the spirit of the day was to “be cut off from the people” and from God.

B. Preparation of/by The High Priest

1. He alone functions that day (Leviticus 16:17).
 - a. All other priests take their place with the rest of the people that day.
 - b. Atonement must be made for all without any distinction.
2. First he must bath in water – total washing (vs. 4).
3. Take off his normal robes for “glory, beauty and holiness” and put on garments of regular priest.

C. Preparation of the Sacrificial Animals

1. Tradition says they were penned for a week to be examined for defects.
2. Five animals are required for the ceremonies.
 - a. A bull – a Sin Offering for all priestly family.
 - b. A male sheep for a Burnt Offering for priestly family.
 - c. Two goats as ONE Sin Offering for the congregation.
 - 1) One for Jehovah.
 - 2) One for Azazel.
 - d. A male sheep for a Burnt Offering for the congregation.

SELF EXAM FOR LESSON ELEVEN

1. What is the Hebrew name for the Day of Atonement?_____
2. Explain how this day related to Israel individually and as a nation.

3. List ten things which reflect the object, purpose, and necessity for the Day of Atonement.
 - 1)_____

- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____

4. Explain why the concept of their sins being “rolled forward” is wrong.

5. The sinner today comes into contact with the blood of Christ at the baptism. Where did the Jew under the Law contact the blood of Christ?

6. Was the Jew aware of forgiveness under the Law? Give Scripture to prove your answer.

7. What kind of preparations were necessary for the Day of Atonement?

For the people: _____

For the High Priest: _____

The sacrificial animals: _____

LESSON TWELVE

THE DAY OF ATONEMENT

(Part 2)

INTRODUCTION

This lesson will conclude the study of the sacrifices of the Law of Moses. It will present the ritual of the Day of Atonement, then explain the applications to the priestly sacrifice of Jesus Christ.

Review: Tenth day of seventh month - a high sabbath, Aaron has the total functions of the day. The people are assembled, the High Priest has bathed himself, taken off his beautiful garments and dressed himself in the humble white linen robes of the ordinary priest. He has five animals ready for the sacrifice:

1. A bull – Sin Offering for priestly family.
2. A ram – Burnt Offering for priestly family.
3. A goat – half of the Sin Offering for the people – Jehovah's goat.
4. A goat – half of the Sin Offering for the people – Azazel's goat.
5. A ram – Burnt Offering for the people.

LESSON TEXT: Leviticus 16:1-34

LESSON AIM: This lesson will present the ritual of the Day of Atonement, then explain the applications to the priestly sacrifice of Jesus Christ.

LESSON OBJECTIVES: You will . . .

1. Learn the thirteen stages of the ritual of the sacrifices of the Day of Atonement.
2. Understand the meaning of all these elaborate ceremonies and the application of each one.

Review Of Lesson Eleven

1. The Time – 10th day of the 7th month – a high Sabbath.
2. Aaron functions totally alone this day.
3. All the people gather and individually participate.
4. The High Priest prepares himself and is ready to begin.
5. The animals to be sacrificed have been penned seven days.

THE STAGES OF THE RITUAL

Stages of the ceremonial of the Day of Atonement.

A. Stage One: Reception of the Pre-selected Animals

1. Final examination to assure none have defects.
2. They must be physically perfect – as they symbolize the spiritual perfection of Christ whom they represent in shadow form.

B. Stage Two: Presentation of the Animals to God

“ . . .and present them before the Lord at the entrance of the Tent of Meeting”
(v. 7).

1. All animals presented to God.
2. Now all belong to God.
3. Purpose is to accomplish global atonement.

C. Stage Three: Aaron Casts Lots over the Two Goats of the People’s Sin Offering

1. One for Jehovah – scarlet ribbon tied around its neck.
2. One for Azazel – scarlet ribbon tied around its horn.

D. Stage Four: Aaron Kills the Bull of the Priests’ Sin Offering

1. There is no laying on of handfulls as in all the other Sin Offerings.
2. Hands will be laid on head of goat of Azazel.
3. Nevertheless the blood of the bull will *“make atonement for himself and his house”* (v. 11).

E. Stage Five: The Incense Is Offered

Aaron enters the Holy of Holies for the first time.

1. First he takes two handfuls of incense to place on coals from Burnt Offering altar *“that he die not.”*
2. The incense will *“conceal the atonement cover.”*
3. This is normally called the *“mercy seat.”*
4. Incense represents a prayer by Aaron that he not die because he is sinful in the presence of sinless God.

F. Stage Six: Sprinkling Blood of the Bull

He sprinkles the blood of the bull in several places and ways.

1. First, with his finger on the *“mercy seat on the east”* = toward God who grants forgiveness.
2. Second, *“before the mercy seat seven times.”*
3. Third, *“in the Holy Place before the veil.”*
4. He leaves the rest in vessel in Holy Place.

G. Stage Seven: Kills Goat “For Jehovah” but “Before Jehovah”

Why sprinkle blood in Most Holy Place and Holy Place? Because those quarters are the holy God’s symbolic residence in the presence of sinful men.

Verse 16 says, *“because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.”* God must clear Himself of any guilt by association with sinful men!

H. Stage Eight: The Azazel Ceremony

Verse 20 begins ceremony with goat for Azazel.

1. Aaron lays both hands – one for priest, one for people on head of goat.
2. Confesses over the goat all of Israel’s sins.
Verse 21 – *“and confess over it all the wickedness and rebellion of the Israelites – all their sins – and put them on the goat’s head.”*

I. Stage Nine: Removal of Goat for Azazel

He shall send the goat into the desert and *“the goat will carry on itself all their sins to a solitary place; and the man shall release it in the desert.”*

1. The man is ceremonially unclean until he bathes.
2. He does not seem to be a Levite – or specified.
3. Later generations pushed the goat over a cliff.

J. Stage Ten: Aaron’s Robes Changed Again

Aaron re-enters the Holy Place, removes humble garments, bathes, and re-clothes himself with his royal High Priestly robes.

K. Stage Eleven: Sacrificing The Burnt Offering

Offers the Burnt Offering for the priestly family and congregation.

1. One ram for the priest and one ram for the people.
2. The blood is sprinkled as described.

L. Stage Twelve: Burning the Fat of the Bull and Goat With the Burnt Offerings

The fat is fumed, incensed to God on Burnt Offering altar.

1. Aaron removed all the fat from the bull and goat.
2. Fat not removed from the Burnt Offering.
3. Fat place on the altar and fumed to God.

M. Stage Thirteen: Disposal of the Sin Offering Bodies

Bodies of bull and first goat burned outside camp.

1. Carried outside the camp.
2. Consumed with fires of **Seraph**.
3. Typology of Christ outside Jerusalem.

MEANING AND APPLICATIONS OF THE DAY OF ATONEMENT

Meaning of all these elaborate ceremonies, and application.

A. Azazel – Compound Word in Hebrew: Means – Strong Removal

1. Sins were symbolically removed from camp.
2. Generally goats are called “scape-goat” for they are the sin-bearers.
3. Thus in Matthew 25 the saved are called sheep, and the lost – bearing their sins – are called goats.

B. The Two Goats are ONLY ONE Sin Offering

Therefore they are a unit, accomplishing two sides of the same redemption.

1. The goat “for Jehovah” was the **CAUSE** of forgiveness.
2. The goat “for Azazel” was the **EFFECT** of forgiveness.

C. Possibly Clear Suggestions of Jesus in That

1. The Goat that died – foresees Jesus dying.
2. The Goat that went to desert – foresees Jesus’ resurrection as He survived the sacrifice.

D. Aaron’s Preparation

Aaron undressed out of his glorious garments and put on simply robes of humble

servant priest.

1. So Jesus unclothed Himself of heavenly glory to become an humble servant priest as a simple man.
2. As such He accomplished atonement for all men.
3. Then re-clothed Himself in His royal robes of heavenly splendor at His ascension.

E. What of Israel's Sins Afterwards

Where are they?

1. On the head of a goat in the desert.
2. Are they going to stay there? No.
3. Israel is not saved by a goat! And knows it!

F. Have the Sins Been Forgiven

Yes, for those who have entered by faith into the spirit of the day's activity.

1. Forgiven but not yet covered.
2. God assumes responsibility to cover them at Calvary.

G. One Goat for One Year Through Israel's History

1. Therefore in typology, a number of things seen.
2. 1500 goats standing at the foot of the Cross where Jesus was crucified.
 - a. Each with a year's accumulation of Israel's sin.
 - b. God will remove those sins from the goats – who were simple vehicles of ceremony to take them to the cross.
 - c. Then actually – not symbolically – place them on Jesus and He will bear their guilt “in His body on the tree.”

H. Three Days Later He Will Rise from the Dead

He is seen in the figure of the “goat for Azazel” (strong removal).

1. Then fifty days later, He will return to heaven.
2. Where He will clothe Himself with his natural glory and beauty and holiness as God.

SUMMARIZATION OF THE SACRIFICES

A. Each Individual's Life Is Lost Before God

B. Only the Sinless is Able to Give His Life for Someone Else

C. Jesus' Purity Seen at Calvary

D. God Is Able to Place Man's Sin and Performance on Jesus

E. God Is Able to Place Jesus' Performance on Us

F. Having Offered Atonement, Man Needed Someone to Present Him as First-fruits of Jesus' Sacrificial Offering

G. Man Can Now Be Restored to Fellowship with God

H. The Banquet Table, the Marriage Feast of the Lamb Is Now to be Enjoyed in Peace with God (Revelation 19:9)

CONCLUSION:

All the sacrificial typologies find perfect fulfillment in Jesus Christ, as do all the functions of the High Priest. All this in its fulfillment was necessary for man's initial and continued salvation from sin.

As we close this study we say along with Paul: *Thanks be to God for His indescribable gift!!!* (2 Corinthians 9:15)

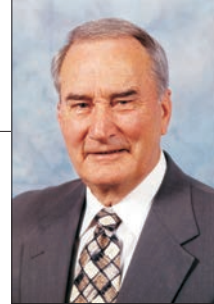
SELF EXAM FOR LESSON TWELVE

1. List below the 13 stages of the ritual of the Day of Atonement sacrifices.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____

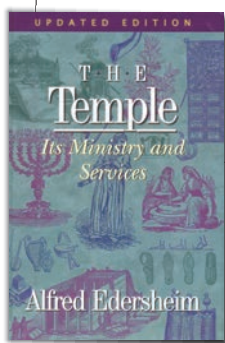
Study Guide

Gerald Paden



Gerald Paden was educated at Abilene Christian University (B.S.) and subsequently served as a missionary in Italy for 18 years and still has a great interest in the evangelization of that country. Gerald specializes in *Church Growth Studies*. He teaches *Sacrificial System*, *Hebrews* and *The Epistles of John* in the Sunset School of Preaching. He teaches in the Missions School and is instrumental in motivating families to go the Mission field. Gerald has a lovely wife, Bobbie, and three children.

Gerald has rich contributions to add to your study. He will constantly exalt Christ as the fulfillment of all the Old Testament sacrifices. He will also emphasize the necessity of living a holy life. You will see his long years of mission work in Italy, years of instructing preaching students and seminar work among churches in most of the United States and in many nations being reflected in this study guide and in the video tapes.



→ *The Temple* by Alfred Edersheim is a companion book to this study.

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