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Week 7 Bible Readings

Sunday: Lev. 1-7
 Monday: Lev. 8-10
 Tuesday: Lev. 11-13
 Wednesday: Lev. 14-16
 Thursday: Lev. 17-19
 Friday: Lev. 20-22; Ps. 95
 Saturday: Lev. 23-27

Week 7 Chapter Titles

Leviticus 1-3 The Sweet Savor Offerings

- a. Burnt Offering (1)
- b. Meal Offering (2)
- c. Peace Offerings (3)

 Leviticus 4-5 The Non-Sweet Savor Offerings

- a. Sin Offering (4)
- b. Trespass Offerings (5)

 Leviticus 6-7. How to Apply the Five Offerings
 Leviticus 8. Consecration of the Priests
 Leviticus 9. Beginning of the Priest's Ministry
 Leviticus 10. Strange Fire—Nadab & Abihu
 Leviticus 11. The Food of Israel
 Leviticus 12. The Law of Motherhood
 Leviticus 13. Leprosy!
 Leviticus 14. Cleansing of the Leper
 Leviticus 15. A Holy God, A Holy People
 Leviticus 16. The Day of Atonement
 Leviticus 17. Significance of Blood
 Leviticus 18-20. How a Nation Falls
 Leviticus 21-22. The Walk and Work of the Priests
 Leviticus 23. The Feasts of the Lord
 Leviticus 24. Cursing and Capital Punishment
 Leviticus 25. The Law of the Land (The Blessing and the Curse)
 Leviticus 26. The Five Cycles of Discipline
 Leviticus 27. Vows, First-Fruits, Dedications, the Tithe

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Leviticus *LEUITIKON* *arqy*

Leviticus is the book of holiness. The people whom God created (Genesis) and redeemed (Exodus) are not left to their own devices. They are called to be holy as God is holy. The Hebrew title, And He Called, emphasizes that salvation is not the end of God's plan and program for believers, but the beginning of God's plan and program for believers. We are saints by calling (1st Cor. 1:2), called for the purpose of our sanctification (1st Thess. 4:7).

Title: Leviticus is from the Latin title for the book, found in the Latin Vulgate. This term comes from the Greek title, found in the Septuagint, Leuitikos meaning "that which pertains to the Levites." The original Hebrew title *Wayyiqra'* means "And He called."

Author: As with Genesis, and Exodus, no genuine Bible believer can doubt the Mosaic authorship of the book. Jesus Christ cited Moses as the author of Leviticus (Matt. 8:4; Lev. 14:2ff.).

Focus	Sacrifice 1:1 – 17:16	Sanctification 18:1 – 17:34
Divisions	Laws of Acceptable Approach to God: 1:1 – 7:38 Laws of the Priests: 8:1 – 10:20 Laws of Israel Regarding Purity: 11:1 – 15:33 Laws of National Atonement: 16:1 – 17:16	Laws of Sanctification for the People: 18:1 – 20:27 Laws of Sanctification for the Priesthood: 21:1 – 22:33 Laws of Sanctification in Worship: 23:1 – 24:23 Laws of Sanctification in the Land of Canaan: 25:1 – 26:46 Laws of Sanctification through Vows: 27:1 – 27:34
Topics	Way to God Laws of Acceptable Approach to God	Walk with God Laws of Continued Fellowship with God
Place	Mount Sinai	Mount Sinai
Time	c. 1 Month	c. 1 Month

Leviticus 1

1. The Levitical instructions of this book are Divinely revealed to Moses, and recorded for our instruction (Lev. 1:1).
2. The time-frame of this Book is not clear, and there are few clues within the text itself.
 - a. The consecration of Aaron & his sons (Lev. 8&9), would seem to correspond to the erection of the tabernacle (Ex. 40).
 - b. The death of Nadab & Abihu (Lev. 10), and the cursing of the name of the Lord (Lev. 24) are the only other narrative clues in the book.
 - c. The remainder is the written record of the verbal communication from the Lord to Moses.

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- d. The body of legislation recorded here was given to Moses on Sinai (Lev. 27:34), and likely recorded by Moses during the nearly year-long construction of the tabernacle (Ex. 40:2).
 3. These instructions are designed to show the Father's will in appropriate worship.
 4. These instructions develop an extensive ritual of external deeds with tremendous internal, spiritual significance.
 - a. Ritual must be grounded in reality.
 - b. Shadow ritual gives imperfect instruction until the shadow is unfolded (Heb. 8:5; 10:1).
 - c. Even though the ritual system of worship was external, Old Testament believers understood that the real issues were internal (Ps. 51:16,17; Isa. 1:11-15; Hos. 6:6; Matt. 9:13; 12:7).
 5. Any offering brought must be brought from one's own possessions (herd or flock), not a wild animal that doesn't cost you anything (Lev. 1:2).
 - a. Brings an offering. *qareb* ^{#7131}: *to come near, approach*.
 - b. An offering. *qorban* ^{#7133}: *offering, oblation*.
 6. The first offering described is the burnt offering, with three financial levels available (Lev. 1:3-17).
 - a. Burnt offering. *'olah* ^{#5930}: *whole burnt offering*; fr. *'alah* ^{#5927}: *to up, ascend, climb*.
 - b. Burnt offerings from the herd were for the wealthiest worshippers (Lev. 1:3-9).
 - c. Burnt offerings from the flock were for the middle class (Lev. 1:10-13).
 - d. Burnt offerings of birds were for the poorest worshippers (Lev. 1:14-17).
 7. The basic procedure for the burnt offering was the same, regardless of the animal brought.
 - a. The sacrificial animal must be a male without defect (Lev. 1:3,10).
 - b. The offerer brought the offering to the doorway (outer gate of the tabernacle).
 - c. The offerer laid his hand on the head of the burnt offering, to identify with it as his substitute (Lev. 1:4).
 - d. The offerer slays the animal, becoming the cause for the death of the innocent substitute (Lev. 1:5,11). The offerer also skinned and cut up the animal (Lev. 1:6), and washed its entrails (Lev. 1:9a).
 - e. The offerer needed a mediator between him and God, and so the priesthood was designed to take the offering and present it before the Lord.
 - 1) The priests offered up the blood.
 - 2) The priests arranged the wood and the fire.
 - 3) The priests burned up the entire animal.
 8. This offering was to make atonement for the worshipper (Lev. 1:4).
 - a. *kaphar* ^{#3722}: *to cover, pacify, propitiate*.
 - b. This offering placed the worshipper in a position of acceptance before God, as God was satisfied with the blood of the substitute.
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- c. This sacrificial atonement was beneficial until such time as the once and for all sacrifice will be made (Rom. 3:25).
9. This offering was a soothing aroma *reya'ch-niychow'a'ch* to the Lord (Lev. 1:9).
 - a. *reya'ch* ^{#7381}: *scent, fragrance, aroma*.
 - b. *niychow'a'ch* ^{#5207} & *niychow'a'ch* ^{#5208}: *soothing, quieting, tranquilizing*.
 - c. The aroma ascends to God, and He is pleased/satisfied by it. He is pleased with the burnt offering, meal offering, and peace offering. The sin offering and the trespass offering are not soothing aromas to the Lord.
 - d. This soothing aroma is anticipatory of the Lord Jesus Christ's offering of Himself (Eph. 5:2).
10. Additional instructions for the burnt offering are given in Lev. 6:8-13.

Leviticus 2

1. The second offering described by the Lord is the grain offering (Lev. 2:1).
 - a. [KJV] Meat offering.
 - b. [NKJV, NIV, NASB] Grain offering.
 - c. *minchah* ^{#4503}: *gift, tribute, offering*.
 - 1) Used in a secular sense of bringing tribute, or a gift (Gen. 32:14ff.; 43:11ff.; 1st Sam. 10:27; 1st Kgs. 10:25).
 - 2) Used in a religious sense of bringing an offering to God (Gen. 4:3,4,5). In the Levitical code, always with reference to the grain-offering, and contrasted with the animal sacrifices (Lev. 2:1-16; 6:14-23).
 2. The grain offering was a non-blood offering, designed for the worship of the creature, bringing tribute to His Sovereign God.
 - a. Grain & bread are the staples of daily life, and this sacrifice indicates that our daily lives belong to the Lord.
 - b. The support of the priesthood is another important element—communicating that those who minister in spiritual matters should be supported in material matters.
 3. The general rules for the grain offering are indicated (Lev. 2:1-3).
 - a. The flour must be fine flour, representing the unblemished quality of the Lord's daily life.
 - b. Oil is poured on it, representing the manner with which the Lord conducted His daily life—filled with the Holy Spirit.
 - c. Frankincense indicates its sweet-smelling savor, as a believer lives his life before God the Father (2nd Cor. 2:14-16).
 4. Specific instructions then follow for the grain offering that is baked in an oven (Lev. 2:4), made on a griddle (Lev. 2:5,6), or made in a lidded cooking pan (Lev. 2:7).
 5. The memorial portion is burned on the altar, and given to the Lord, but the remainder becomes the priest's portion—holy food for a holy priesthood (Lev. 2:2,3,8-10).
 6. Stipulations are also given regarding leaven, honey, and salt (Lev. 2:11-13).
 - a. Leaven, representing sin, is prohibited, except for the offering of the first-fruits (Lev. 2:12; 23:16,17).
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- b. Honey, representing natural (human) sweetness, is also prohibited.
- c. Salt, speaking of preservation, and the believer's impact in society was to season every grain offering.
- 7. Special procedures are put in place for the early ripened grain, that may even precede first-fruits (Lev. 2:14-16). Believers eager to give to the Lord as soon as possible may bring such offerings even before reaping their actual first-fruits.
- 8. Additional instructions for the application of the grain offering is found in Lev. 6:14-23.

Leviticus 3

- 1. The third offering described by the Lord is the peace offering (Lev. 3:1).
- 2. The peace offering may come from the herd (Lev. 3:1), or from the flock (Lev. 3:6) (no birds).
- 3. The peace offering may be male or female (Lev. 3:1,6), but continues to be an unblemished animal (Lev. 3:1,6).
- 4. Whereas the burnt offering communicated the doctrine of atonement, the peace offering communicates the peace, or reconciliation that we have in Christ (Rom. 5:10,11).
 - a. Identification with a slaughtered, innocent substitute is still required, as the only basis upon which we may have peace with God (Rom. 5:1).
 - b. Since this peace is available to all, men and women alike, the gender of the animal sacrificed is not an issue.
- 5. This offering is an offering *as food* (Lev. 3:11,16).
 - a. The fat portions go to the Lord (Lev. 3:3,4,9,10,14,15,16).
 - b. The meat must be thoroughly cooked, as no blood was to be consumed (Lev. 3:17; Gen. 9:4).
- 6. Additional instructions for the application of the peace offering is found in Lev. 7:11-38.

Leviticus 4

- 1. The fourth offering described by the Lord is the sin offering (Lev. 4:1-5:13). **חַטָּאת** ^{#2403}: *sin, sin offering* (Ex. 29:14,36; Lev. 4:3,8,14,20,21,24,25,29,32,33_{x2},34; 5:6,7,8,9_{x2},11_{x2},12; 6:17,24_{x2},30; 7:7,37).
 - 2. The sin offering covered unintentional sins (Lev. 4:2). **שָׁגָג** ^{#7683}: *to sin ignorantly, inadvertently* (Lev. 5:18; Num. 15:28). **שְׁגָגָה** ^{#7684}: *sin of error, inadvertence* (Lev. 4:2,22,27; 5:15,18; Num. 15:24-29).
 - a. By the high priest (Lev. 4:3-12).
 - b. By the whole congregation of Israel (Lev. 4:13-21).
 - c. By leaders (Lev. 4:22-26).
 - d. By common people (Lev. 4:27-35).
 - 3. The activity of bringing a sin offering deals with the experiential nature of atonement (Lev. 5:6,10,13; 6:30). (Whereas the burnt offering deals with the positional nature of atonement).
 - 4. The sacrificial animal for the sin offering varied in value in accordance with the spiritual leadership and example of the sinner.
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- a. The high priest offered a bull (Lev. 4:3).
 - b. The congregation offered a bull (Lev. 4:14).
 - c. The leaders offered a male goat (Lev. 4:23).
 - d. The common people offered a female goat (Lev. 4:28), a female lamb (Lev. 4:32), two turtledoves or two pigeons (Lev. 5:7), or at the deepest poverty, 1/10th of an ephah of fine flower (Lev. 5:11).
 - e. The principle of stricter judgment is developed in the New Testament as well (Matt. 23:14; Jms. 3:1).
5. Additional instructions for the sin offering are found in Lev. 6:24-30.

Leviticus 5

1. The fifth offering described by the Lord is the guilt offering (Lev. 5:14-6:7).
 - a. [KJV, NKJV] trespass offering.
 - b. [NASB, NIV] guilt offering.
 - c. ??? ^{#817}: *guilt, offense, trespass, trespass offering, guilt offering* (Lev. 5:6,7,15_{x2},16,18,19; 6:6,17; 7:1,2,5,7,37).
2. The guilt offering also covered unintentional sins (Lev. 5:15,18).
3. There is no proscribed offering for willful, defiant sin (Num. 15:30,31; cp. Heb. 10:26,29).
4. Like the sin offering, the activity of bringing a guilt offering deals with the experiential nature of atonement (Lev. 5:16,18; 6:7; 7:7).
5. Unlike the sin offering, the sacrificial animal for the guilt offering did not vary in value in accordance with the spiritual leadership and example of the sinner (Lev. 5:15,18).
6. Unlike the sin offering, the guilt offering involved a required restitution (Lev. 5:16).
7. Additional information on the application of the guilt offering is found in Lev. 7:1-10.

Leviticus 6,7

1. After giving the introduction to each of the five offerings, the Lord gives additional information on how the five offerings were to be administered (Lev. 6:8-7:38).
2. Additional instructions for the burnt offering (Lev. 6:8-13).
 - a. Specific instructions dealt with the disposal of the ashes from the altar (Lev. 6:10,11).
 - b. Instructions also emphasized that the fire on this altar was never to go out (Lev. 6:9,12,13).
3. Additional instructions for the grain offering (Lev. 6:14-23).
 - a. The priests were to eat the grain offerings brought by non-priests (Lev. 6:14-18).
 - b. The priests were to give the entire grain offerings to the Lord that were brought by other priests (Lev. 6:19-23).
4. Additional instructions for the sin offering (Lev. 6:24-30).
5. Additional instructions for the guilt offering (Lev. 7:1-10).
6. Additional instructions for the peace offering (Lev. 7:11-36).
7. The summary statement concludes the portion (Lev. 7:37,38).

Leviticus 8

1. The second portion of Leviticus deals with the Aaronic/Levitical Priesthood (Lev. 8-10).
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- a. The priesthood is consecrated (Lev. 8).
 - b. The priesthood begins their ministry (Lev. 9).
 - c. The priesthood is defiled (Lev. 10).
2. The consecration of Aaron and his sons occurred in the full view of the entire congregation of Israel (Lev. 8:2-4).
3. Moses supervised the elaborate ordination ritual for Aaron and his four sons (Lev. 8:5-36).
 - a. Spiritual gifts and ministries are appointed by the Sovereignty of God (Heb. 5:4,5).
 - b. All that we are, and all that we have, are gifts of Divine grace (1st Cor. 15:10).

Leviticus 9

1. Aaron and his sons entered into their priesthood on the 8th day, and began their work of service immediately (Lev. 9:1).
2. They needed to offer sin offerings on their own behalf, before they were able to offer sin offerings on behalf of the people (Lev. 9:7,15).
3. This was an element of inferiority in this priesthood, as the priesthood of Jesus Christ is led by a sinless and perfect High Priest (Heb. 7:26-28).
4. Aaron's first sacrifice was not consumed by a natural fire, but the fire of God was used to make a very lasting impression (Lev. 9:24; 1st Kgs. 18:38,39; 2nd Chr. 7:1).

Leviticus 10

1. For Nadab & Abihu, the very lasting impression was not very lasting (Lev. 10:1-7).
 - a. They offered "strange fire" before the Lord, in violation of what the Lord had commanded (v.1).
 - b. Perhaps they used common fire, instead of the coals from the brazen altar. Perhaps they used the wrong incense on the altar of incense.
 - c. Fire came out of the holy of holies and consumed Nadab and Abihu immediately (v.2).
 - d. The example is set immediately, at the onset of a new age, that the Lord holds His worship to the highest degree of seriousness (cp. Acts 5:1-11 at the beginning of the Church Age).
 - e. Judgment begins at the house of the Lord (1st Pet. 4:17).
 - f. Nearness to God requires holiness—the more near, the more holy (v.3).
 - g. Levites were tasked to bury Nadab & Abihu, while Aaron, Eleazar, and Ithamar continued on in their spiritual service and responsibility (vv.4-7; cf. Matt. 8:22).
 2. The Divine discipline upon Nadab & Abihu provides opportunity for instruction (Lev. 10:8-20).
 - a. Instruction against drunkenness while "on duty" (vv.8-11).
 - b. Instructions on eating the sacred food (vv.12-15).
 - c. Moses was displeased with Aaron's lack of capacity to feast on what the Lord provided (vv.16-18).
 - d. Moses was pleased with Aaron's capacity to voluntarily forsake such privileges in view of difficult circumstances (vv.19,20).
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Leviticus 11

1. A holy nation was taught to eat in a holy manner (Lev. 11:1-47).
 - a. The distinction between clean and unclean animals was known as early as the days of Noah (Gen. 7:2).
 - b. Explicit dietary prohibitions were never given to the gentiles (Gen. 9:3).
 - c. The word unclean, in adjective or verb form, occurs over 100 times in Lev. 11-15.
 ????? tame' ^{#2931}: adj. *unclean, impure*; ^{#2930}: v. *to be unclean, become unclean*.
2. Rule of thumb: if it has a split hoof, and chews the cud, it may be eaten (Lev. 11:2,3).
 Ruminating animals by the peculiar structure of their stomachs digest their food more fully than others. It is found that in the act of chewing the cud, a large portion of the poisonous properties of noxious plants eaten by them, passes off by the salivary glands. This power of secreting the poisonous effects of vegetables, is said to be particularly remarkable in cows and goats, whose mouths are often sore, and sometimes bleed, in consequence. Their flesh is therefore in a better state for food, as it contains more of the nutritious juices, is more easily digested in the human stomach, and is consequently more easily assimilated. Animals which do not chew the cud, convert their food less perfectly; their flesh is therefore unwholesome, from the gross animal juices with which they abound, and is apt to produce scorbutic and scrofulous disorders. But the animals that may be eaten are those which “part the hoof as well as chew the cud,” and this is another means of freeing the flesh of the animal from noxious substances. “In the case of animals with parted hoofs, when feeding in unfavorable situations a prodigious amount of foetid matter is discharged, and passes off between the toes; while animals with undivided hoofs, feeding on the same ground, become severely affected in the legs, from the poisonous plants among the pasture” [WHITLAW, *Code of Health*]. All experience attests this, and accordingly the use of ruminating animals (that is, those which both chew the cud and part the hoof) has always obtained in most countries though it was observed most carefully by the people who were favored with the promulgation of God’s law.*
 - a. No camels, rock badgers (coney, rock hyrax, shaphan), or rabbits, though they chew the cud, they do not have a split hoof (Lev. 11:4,5,6).
 - b. No pigs, though they have a split hoof, they do not chew the cud (Lev. 11:7).
 - c. No pawed animals: cats, dogs, bears, etc. (Lev. 11:27).
 - d. Unclean animals could not be eaten, nor their dead bodies touched (Lev. 11:8,26-28).
3. Rule of thumb for seafood: fins and scales are good (Lev. 11:9-12). This would rule out shellfish, lobsters, crabs, oysters, eels, etc.
4. Rule of thumb for birds: no rule of thumb for good birds, twenty prohibited birds (Lev. 11:13-19). Not named here, but understood elsewhere to be clean: doves, pigeons, quail, and sparrows.
5. Rule of thumb for insects: jumping insects are good, including locusts, crickets, and grasshoppers (Lev. 11:20-23). All other flying or creeping insects are bad (Lev. 11:41-44).
6. Rule of thumb for other “vermin:” all bad, including mice, lizards, snakes, crocodiles (Lev. 11:29,30). These vermin also make clothing and cooking items unclean if they are found in them (Lev. 11:31-40).

* Jamieson, R., Fausset, A. R., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (Le 11:3-4). Oak Harbor, WA: Logos Research Systems, Inc.

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7. Bottom line: a holy people under law has a holy diet under law (Lev. 11:44-47). A holy people under grace as a holy diet under grace (1st Tim. 4:3-5; Acts 11:5-18; Gal. 2:12).
8. The principle of holiness is that we have become partakers of the Divine nature (Lev. 11:45; 1st Pet. 1:16; 2nd Pet. 1:4; Heb. 12:10).

Leviticus 12

1. Childbirth leaves a woman ceremonially unclean (Lev. 12:1-8).
 - a. For the birth of a son, the mother had a seven day period of menstrual uncleanness, followed by a 33 day period of ceremonial uncleanness (Lev. 12:1-4 cf. 15:19-30).
 - b. For the birth of a daughter, the mother had a fourteen day period of menstrual uncleanness, followed by a 66 day period of ceremonial uncleanness (Lev. 12:5).
2. Childbirth is the time for a woman to reflect upon the entrance of sin into the world, and the woman's role in the fall of man (Gen. 3:16). The doubled time of separation for the birth of a daughter then, is a reflection of the woman's "double" curse. (Adam was cursed, and Eve was cursed, but Eve was placed under Adam's rule, hence the "double" curse).
3. At the conclusion of the enforced separation, special offerings were required for the restoration of the woman to ceremonial cleanness (Lev. 12:6-8; Lk. 2:22-24).

Leviticus 13,14

1. The Lord then revealed to Moses and Aaron extensive teachings on "leprosy" (Lev. 13:1-14:57).
 2. **tsara'ath** ^{#6883}: *leprosy*. **tsara'** ^{#6879}: *to be diseased of skin, leprous*.
 - a. In people, a malignant skin disease.
 - b. In clothing or buildings, a mildew or mould.
 3. Tsara'ath was rendered by the ancients:
 - a. [LXX, NT] **lepra** ^{#3014}: *leprosy*. **lepros** ^{#3015}: *leprous*.
 - b. [Vulg., lat.] *leprae*.
 4. Biblical leprosy is now understood to be something different from modern leprosy, or Hansen's Disease.
 - a. Hebrew *tsara'ath* and Greek *lepra* likely refer to such skin diseases as psoriasis, lupus, ringworm, and favus.
 - b. The terms continue to be rendered as "leper" or "leprous" in modern translations, for lack of any better term.
 - c. Only the New English Bible consistently renders tsara'ath as "malignant skin disease."
 5. God's infliction of Divine discipline can take the form of bodily diseases upon pagan nations, such as Egypt (Ex. 15:25b,26).
 6. Personal sin cannot be automatically assumed, however, as the root cause of all physical infirmities (Job 2:7; Jn. 9:2,3).
 7. Just as a holy nation was to have a holy diet (Lev. 11), and holy mothers (Lev. 12), a holy nation is also to have holiness in their physical health (Lev. 13&14).
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8. Skin diseases, and other marks of the physical curse upon the earth (such as in clothing or buildings) rendered the Jewish people ceremonially unclean before the Lord. See below for additional disabilities (Lev. 21:16-24).
9. The Levitical priesthood was tasked with ministering to the leper, not as physicians, but as the spiritual arbiters of clean vs. unclean (Lev. 13:2ff.).
10. The course of action for the leper is to be separated from the fellowship of the congregation, and to be restored only upon the cleansing offerings (Lev. 14).
11. Lepers in the Bible included:
 - a. Moses (momentarily) (Ex. 4:6).
 - b. Miriam (Num. 12:10).
 - c. Four unnamed lepers (2nd Kgs. 7:3).
 - d. King Uzziah (2nd Kgs. 15:5; 2nd Chr. 26:21).
 - e. Gehazi (2nd Kgs. 5:27).
 - f. Naaman, the Syrian (2nd Kgs. 5:1).
 - g. An unnamed leper (Matt. 8:1-4; Mk. 1:40-44; Lk. 5:12-14).
 - h. Ten unnamed lepers (Lk. 17:11-19).
 - i. Simon (Matt. 26:6; Mk. 14:3).

Leviticus 15

1. The concept of ceremonial uncleanness for skin diseases is carried into other bodily discharges (Lev. 15:1-33).
2. The first section centers on male discharges as a consequence of venereal disease (Lev. 15:2-15). A sin offering and a burnt offering were necessary (v.15).
3. The second section centers on the normal male discharge as a consequence of sexual activity (Lev. 15:16-18).
 - a. No sacrifice is necessary.
 - b. Even though the sexual activity may be the sanctified and holy relations between a husband and wife, the physical discharge left the man ceremonially unclean.
4. The third section centers on the normal female discharge of a woman's menstrual cycle (Lev. 15:19-24).
 - a. During the time of her impurity, she is ceremonially unclean.
 - b. At the conclusion of her time, no sacrifice is required.
5. The fourth section centers on female discharges as a consequence of venereal disease (Lev. 15:25-30). A sin offering and a burnt offering were necessary (v.30).

Leviticus 16

1. The Day of Atonement is one of the most important features of the Mosaic Law (Lev. 16:1-34).
 2. The instructions for this special day were revealed to Moses, and relayed to Aaron after the death of Nadab & Abihu, suggesting another cause for their death (Lev. 16:1).
 3. Approaching the holiness of God under any circumstances besides the procedures spelled out here, results in immediate physical death (Lev. 16:2).
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4. The Ritual

- a. Aaron's activity is done by himself, as the remaining priests are dismissed from the tabernacle (Lev. 16:17).
 - b. Aaron is to enter into the holy place with a bull for a sin offering, and a ram for a burnt offering (Lev. 16:3).
 - c. Aaron is to bathe his body, and put on a simple set of linen attire (Lev. 16:4).
 - d. Aaron is to take from the congregation of Israel two male goats for a sin offering, and one ram for a burnt offering (Lev. 16:5).
 - e. Aaron is to provide for the bull for his own sin offering, to make atonement for himself and for his household (Lev. 16:6).
 - f. Aaron is to present both the male goats before the Lord (Lev. 16:7-10).
 - 1) Aaron is to cast lots for the two goats (v.8).
 - 2) One goat is selected for sacrifice (v.9).
 - 3) One goat is selected as the "scapegoat." The living sacrifice. The one who bears away the iniquity of the people (v.10).
 - g. Aaron is to slaughter the bull of the sin offering for himself, and for the atonement of his household (Lev. 16:11-14).
 - 1) The coals and incense on the altar of incense will obscure the glory of the Lord above the mercy seat (vv.12,13).
 - 2) The blood of the sin offering is sprinkled seven times on the mercy seat (v.14).
 - h. Aaron is to slaughter the goat of the sin offering, for the atonement of the people, and the tabernacle itself (Lev. 16:15-19).
 - 1) This is Aaron's second trip into the Holy of Holies.
 - 2) The blood of the sin offering is again sprinkled on the mercy seat (v.15).
 - i. Aaron's next sacrifice is the living sacrifice (Lev. 16:20-22).
 - 1) He identifies with the goat, and confesses the sins of Israel over the scapegoat's head (v.21a).
 - 2) An unidentified Levite stands "ready" and leads the scapegoat into the wilderness (v.21b).
 - 3) The scapegoat carries away the sins of Israel, never to be seen again (v.22).
 - j. Both the sacrificial goat and the scapegoat picture Christ, who did both jobs Himself—dying for our sins, and carrying them away.
 - k. Aaron returns to the Holy Place, and bathes again, dresses in his normal High Priestly garments, and returns to the courtyard for the final offerings (23-25).
 - 1) The fat of the sin offerings goes up to the Lord.
 - 2) The remainder of the sin offerings is taken outside the camp, and burned there.
 - l. The assistant who led away the scapegoat returns, washes, and comes into the camp (Lev. 16:26).
 - m. The assistant who burned the remainder of the sin offerings outside the camp returns, washes, and comes into the camp (Lev. 16:28).
5. The time for this unique day is clearly established (Lev. 16:29-34).
- a. On the 10th day of the 7th month (Tishri).
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- b. It is the day of national atonement for Israel, holy to natives and aliens within Israel's borders (Lev. 16:29).
- c. The statute is a permanent statute (Lev. 16:31,34).
- d. The Lord Jesus Christ did not have a particular ministry concerning the Day of Atonement for Israel during His first advent incarnation. The fulfillment of this feast in the Person and work of Jesus Christ is awaiting the second advent. See below (Lev. 23) for a complete overview of Israel's festal calendar.

Leviticus 17

1. Following the revelation of the day of atonement, additional warnings are given regarding the sacred nature of blood (Lev. 17:1-16).
2. All butchered animals must be brought to the tabernacle, so that the blood can be poured out and sprinkled, and the fat can be given to the Lord (Lev. 17:3-6).
3. This regulation was a preventative measure against idolatrous practices (Lev. 17:5).
4. The Lord declared that He was bringing their goat-demon worship to an end (Lev. 17:7; Josh. 24:14). *sa'iyar*^{#8163}: *satyr, demon* (2nd Chr. 11:15; Isa. 13:21; 34:14).
5. The Lord also emphasized the importance of not eating the blood (Lev. 17:10-14; Gen. 9:4; Lev. 3:17; 7:26,27).

Leviticus 18

1. God's laws for personal holiness include His stipulations concerning sexual activity (Lev. 18:1-30).
2. Just because other nations do something, doesn't make it right. Israel was to be obedient to the absolute standards of the righteousness of God (Lev. 18:1-5).
3. Adherence to God's laws for sexual morality results in continued life (Lev. 18:5), but defiance of God's laws for sexual morality defiles a land, and results in Divine judgment (Lev. 18:24-30).
4. The first section of sexual ordinances develops unlawful heterosexual activity (Lev. 18:6-20).
 - a. Extra-marital sexual activity was previously prohibited in the Decalogue (Ex. 20:14).
 - b. Non-marital sexual activity likewise was previously prohibited, and resulted in marriage (Ex. 22:16,17; Deut. 22:29).
 - c. The heterosexual limitations of Lev. 18, then, are marital limitations. The basic principle is: don't marry and have sex with family members (Lev. 18:6).
 - 1) Don't marry and have sex with your mother (Lev. 18:7).
 - 2) Don't marry and have sex with your step-mother (Lev. 18:8).
 - 3) Don't marry and have sex with your sister, step-sister, or ½ sister (Lev. 18:9,11).
 - 4) Don't marry and have sex with your granddaughter (Lev. 18:10).
 - 5) Don't marry and have sex with your aunt (Lev. 18:12,13,14).
 - 6) Don't marry and have sex with your daughter-in-law or sister-in-law (Lev. 18:15,16).
 - 7) Don't have polygamous marriage and have sex with mothers & their daughters or granddaughters (Lev. 18:17).
 - 8) Don't have polygamous marriage and have sex with sisters (Lev. 18:18).
 - 9) Don't have sex with your wife during her menstrual impurity (Lev. 18:19).

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- 10) Don't ever have sex with your neighbor's wife, a reminder of the 7th Commandment (Lev. 18:20; Ex. 20:14).
5. The follow up to the section on unlawful marital relations is a section on other gross sexual activities.
 - a. Child-sacrifice to Molech was the Ammonite and Canaanite method for continuing in sexual debauchery (Lev. 18:21; 20:2-5; Deut. 12:31; 18:10; 2nd Kgs. 3:27).
 - b. Homosexual activity is an abomination (Lev. 18:22). *to'ebah* ^{#8441}: *disgusting thing, abomination* (Used 117x in the OT). Other Bible passages condemn homosexual activity (Gen. 19, Lev. 20:13; Jdg. 19:22; Rom. 1:26,27; 1st Cor. 6:9).
 - c. Bestiality is a perversion (Lev. 18:23). *tebel* ^{#8397}: *confusion, perversion* (Used 2x2vv.). Other Bible passages (Ex. 22:19; Lev. 20:15,16; Deut. 27:21).

Leviticus 19

1. Chapter Nineteen is a broad chapter, taking the issue of holiness, and applying it to a variety of circumstances in the Old Testament believer's Christian Way of Life.
 2. Holiness begins at home, from the youngest of ages.
 - a. Therefore, the Lord preaches a sermon on three out of the ten commandments: #5, #4, & #2 (Lev. 19:1-4).
 - b. The phrase, "I am the Lord" or "I am the Lord your God" occurs repeatedly throughout the passage, as the basis for why these believers were expected to obey (vv.3,4,10,12,14,16,18,25,28,30,31,32, 34,36,37).
 - c. One of the best times for family worship, and for the instruction of children, is during the feasting of the peace offerings (Lev. 19:5-8).
 3. The Lord established a variety of commandments with respect to a well-functioning society (Lev. 19:9-16).
 - a. The Lord established a principle for the needy and the stranger to work for their food (vv.9,10).
 - b. The Lord established business principles for integrity in the community (vv.11,12).
 - c. The Lord established business principles for the fair payment of employees and contractors (v.13).
 - d. The Lord established regulations for the protection of those with disabilities (v.14).
 - e. The Lord established judicial principles for equal treatment in the courts (vv.15,16).
 4. The Lord taught that the external commandments are dependent upon the internal heart attitude (Lev. 19:17,18).
 5. The Lord then instructed them in the importance of maintaining a separation in what God has created separately (Lev. 19:19).
 6. The Lord instructed Israel in planting their new orchards, and the patience required in providing appropriate offerings to the Lord (Lev. 19:23-25).
 7. The Lord warned Israel about the witchcraft and sorcery which they would encounter in the land of Canaan (Lev. 19:26-31).
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8. The Lord admonished Israel to be respectful of the elderly (Lev. 19:32).
9. The Lord admonished Israel to be hospitable towards the strangers among them (Lev. 19:33-37).

Leviticus 20

1. Chapter twenty focuses on some of the most evil practices that the Lord has already prohibited. In this chapter, however, specific penalties are proscribed.
 - a. Capital punishment is indicated as the human judicial function (i.e. v.2).
 - b. Cutting off from among his people is indicated as the Divine judicial function (i.e. v.3).
 - c. These two concepts should be viewed as two sides of the same coin: the sin unto death from God's perspective, and the death penalty from man's perspective.
2. Active participation in Molech worship (child sacrifice), and passive toleration of Molech worship, are totally condemned, and designated as capital offences (Lev. 20:2-5).
3. All occult practices are punishable by death (Lev. 20:6-8,27).
4. Cursing of parents is punishable by death (Lev. 20:9).
5. The sexual violations of chapter eighteen are punishable by death (Lev. 20:10-21).
6. The passage concludes with the admonition that Israel was not to imitate the Canaanite practices when they take the Canaanite land (Lev. 20:22-26).

Leviticus 21

1. The Lord gives particular instructions to the priesthood, which is held to an even higher standard of holiness (Lev. 21:1-22:16).
2. Priests could not defile themselves to bury any dead person, except for immediate family members (Lev. 21:1-6). The High Priest could not defile himself, even for immediate family members (Lev. 21:10-12).
3. Priests could not marry a non-virgin single woman, or a divorced woman (Lev. 21:7,8).
 - a. The single woman who was not a virgin was regarded as a harlot (Lev. 21:7,14).
 - b. The widow was apparently acceptable to a priest, but not the High Priest—his wife must be a virgin (Lev. 21:13-15).
 - c. The priest's family must likewise maintain personal holiness. If a priest's daughter had pre-marital sex (harlotry), the daughter was to be burned (Lev. 21:9; Gen. 38:24).
4. The priesthood had precise physical qualifications and disqualifications (Lev. 21:16-24).

Leviticus 22

1. Chapter 22 continues the instructions for the priesthood to follow.
 2. The first section centers on the holy gifts (food) that were designated for the priests, and the importance that they not eat them in an unclean condition (Lev. 22:1-16; cp. 1st Sam. 21:4; 1st Cor. 11:27-32).
 3. The next section centers on the offerings, and the importance that they be without defect (Lev. 22:17-25).
 4. The last section addresses additional requirements about the minimum age for an animal to be sacrificed, and the prohibition against sacrificing an animal and its mother on the same day (Lev. 22:26-28).
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Psalm 95

1. This psalm is placed in the Daily Scripture Reading calendar at this location, as its subject matter largely deals with the Exodus and Wilderness generations, and their failure to identify with God's holiness.
2. Although not identified in the text of Psalm 95, the author of Hebrews (Heb. 4:7) credits David as the author of this hymn.
3. This psalm is a beautiful call to worship, and recognition of God's sovereignty and holiness. It is quoted in the New Testament (Hebrews 3:7-4:11) with remarkable Church Age application.

Leviticus 23

1. In chapter 23, the Lord established His appointed times for holy convocations (Lev. 23:1&2). Three of these holy feasts had previously been indicated as mandatory pilgrimages to the Lord (Ex. 23:14-17).
 2. The weekly sabbath day (Lev. 23:3).
 - a. This was taught when manna was provided (Ex. 16:22-30).
 - b. This was Commandment #4 in the Decalogue (Ex. 20:8-11).
 - c. This was restated when the tablets were being engraved (Ex. 31:13-17).
 3. The Passover and the Feast of Unleavened Bread (Lev. 23:4-8).
 - a. This feast was established on the night Israel was redeemed out of Egypt (Ex. 12:14-20,24-27,42-49).
 - b. This was a required pilgrimage feast (Ex. 23:15).
 - c. The shadow of this feast was fulfilled when Christ, our Passover lamb, was sacrificed (1st Cor. 5:7).
 4. The Feast of First Fruits (Lev. 23:9-14).
 - a. This was the principle that the Lord received His portion first, and He received the choicest portion (Ex. 23:19).
 - b. The shadow of this feast was fulfilled when Christ led forth a sample resurrection to present to God the Father (Matt. 27:52,53; 1st Cor. 15:20-23).
 5. The Feast of Pentecost (Lev. 23:15-22).
 - a. This Feast was also called the Feast of the Harvest (first fruits of your labors) (Ex. 23:16), and the Feast of Weeks (first fruits of the wheat harvest) (Ex. 34:22; Num. 28:26; Deut. 16:10).
 - b. This was the second required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - c. The shadow of this feast was fulfilled when the Church was formed on the first Pentecost after the crucifixion (Acts 2:1).
 - 1) Shadows are not clearly understood until their fulfillment is unfolded.
 - 2) Shadow typology does not violate the mystery doctrine of the Church.
 - 3) The unfolding of this shadow occurs contemporaneously with the revelation of the mystery doctrine of the Church.
 6. The Feast of Trumpets (Lev. 23:23-25).
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- a. This is the first reference to the Feast of Trumpets in Scripture, and instructions for the required sacrifices will come later (Num. 29:1-6).
 - b. The 7th month is marked by an extraordinary Sabbath day, proclaimed by the blowing of trumpets. This is particularly significant, and separate from the silver trumpets noted below.
 - c. Silver trumpets will mark the beginning of each month, and the sacrifices of the holy convocations (Num. 1:1-10).
 - d. This day is the modern “Rosh Hashanah” or New Years Day, and has been celebrated as such since the Babylonian Exile (and possibly earlier). It marks the beginning of the civil & fiscal year, but is the 7th month of the religious calendar.
 - e. The shadow fulfillment of the Feast of Trumpets will be discussed below, together with the Day of Atonement, and the Feast of Booths.
7. The Day of Atonement (Lev. 23:26-32).
- a. The extensive ritual of this day, the 10th of Tishri, has already been described (Lev. 16).
 - b. Instructions are given here, to show where this day fits within the festal calendar, and to issue another solemn warning concerning the Sabbath principle of this day.
 - c. Shadow fulfillment will be discussed below.
8. The Feast of Tabernacles (Booths) (Lev. 23:33-44).
- a. This feast had previously been revealed as the Feast of the Ingathering, and was the third and final required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - b. This final ingathering of crops in the fall was called “the end of the (agricultural) year” (Ex. 23:16).
 - c. This was the time when debts were remitted, and the counting of sabbath years and jubilees were reckoned (Deut. 31:9; 15:1ff.).
 - d. Whereas Passover commemorated the deliverance from Egypt, Booths commemorated the wilderness wanderings, and the preparation for the promised land (Lev. 23:40-43).
9. The shadow typology of the 7th Month feasts.
- a. The 1st Month (Nisan) feasts (Passover, First-Fruits, and Pentecost) all had a shadow fulfillment related to the 1st Advent of Jesus Christ (crucifixion, resurrection, establishment of the church).
 - b. The 7th Month (Tishri) feasts (Trumpets, Day of Atonement, and Booths) all have a shadow fulfillment related to the 2nd Advent of Jesus Christ.
 - 1) Trumpets has its shadow fulfillment in the rapture of the Church (1st Cor. 15:52; 1st Thess. 4:16).
 - 2) Day of Atonement has its shadow fulfillment in the national restoration of Israel (Rom. 11:26,27; Isa. 59:20,21; Jer. 31:33,34; Ezek. 20:33-44).
 - 3) Booths has its shadow fulfillment in the Millennial Kingdom sovereignty of the Lord Jesus Christ (Zech. 14:16-19). This is why He wouldn’t go to Jerusalem with great fanfare, as His brothers urged Him to do (John 7:2-8).
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Leviticus 24

1. The Lord follows His explanations of great and important days with the reminder that each and every day has individual responsibilities (Lev. 24:1-9).
 - a. The priests were responsible for the daily trimming of the lamp (vv.1-4).
 - b. The priests were responsible for the weekly provision of bread (vv.5-9).
2. At this time, Moses' study was interrupted with report of a blasphemer in the camp (Lev. 24:10-23).
 - a. Shelomith: *peaceful*, a single mother in the tribe of Dan has an uncontrollable son (Lev. 24:10,11).
 - b. The son blasphemed the Lord and cursed His holy name.
 - c. The Jews placed him under guard until Moses could rule on the matter (Lev. 24:12).
 - d. The Lord sentenced the man to death (Lev. 24:13,14), and Israel executed the sentence (Lev. 24:23).
 - e. The incident becomes an opportunity for Bible class (Lev. 24:15-22).

Leviticus 25

1. The Lord resumes His instruction regarding special days to describe special years (Lev. 25:1-55).
 2. The Sabbath Year (Lev. 25:1-7).
 - a. The land was to be worked for six years, but the seventh year was to give the land a Sabbath (Lev. 25:3,4).
 - b. Any food grown on its own was free for anyone to partake of (Lev. 25:5-7).
 - c. In this year, all debts were cancelled (Deut. 15:1-11), and all Hebrew slaves were freed (Ex. 21:2-6; Deut. 15:12-18).
 - d. This year was a special time for special instruction (Deut. 31:10-13).
 3. The Year of Jubilee (Lev. 25:8-55).
 - a. Every 50 years was a year of Jubilee, making for two consecutive Sabbath years (year #49 & year #50) (Lev. 25:11,12).
 - b. Jubilee. *????* yowbel ^{#3104}: *ram, ram's horn, trumpet, jubilee year*.
 - c. This year was a year of liberty (Lev. 25:10). *????* d^erowr ^{#1865}: *freedom, liberty*. All Hebrew slaves were to be set free in the year of Jubilee.
 - 1) In the next generation, there will be a question by the daughters of Zelophehad, in how to apply this principle (Num. 27:1-11; 36:1-12).
 - 2) There is only one recorded incident of this actually happening in Israel (Jer. 34:8).
 - 3) Shortly after this happened, the Jews changed their mind, and took back their slaves (Jer. 34:11).
 - 4) Jeremiah's consequent message (Jer. 34:15-17).
 - 5) Isaiah uses *????* derowr one time (Isa. 61:1), in a beautiful prophesy fulfilled by Christ (John 8:32).
 - d. The year of Jubilee marked a return to God the Father's designated inheritance for each tribe and each family (Lev. 25:10b,13-17).
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- e. God the Father graciously provided for them ahead of time, in anticipation of three years provision (Lev. 25:18-22).
- 4. The Law of Redemption
 - a. Property may be redeemed (Lev. 25:23-34), and people may be redeemed (Lev. 25:35-55).
 - b. God promised to give the land of Canaan to Abraham, and to his descendants (Gen. 13:14,15), but the division of the land under Joshua was not the fulfillment of that covenant promise (Lev. 25:23a).
 - c. Israel was to consider themselves as aliens and sojourners, even as Abraham, Isaac, & Jacob did (Lev. 25:23b; Heb. 11:13-16).
 - d. If a Hebrew was forced to sell part of his inheritance, then it was the will of God for that land to be redeemed by a kinsman, or by himself (Lev. 25:25-27).
 - e. If redemption was not possible through human methods, redemption would be provided by God in the year of Jubilee (Lev. 25:28).
 - f. Walled cities did not enjoy the redemption rights of unwalled villages and open fields (Lev. 25:29-31).
 - g. The Levitical cities, however, did have redemption rights (Lev. 25:32-34).
 - h. God reminded Israel that no interest was to be charged to any fellow Hebrew that needed a loan (Lev. 25:35-38; Ex. 22:25-27; Deut. 23:19,20).
 - i. People, like the land, were to be redeemed, if a kinsman was able to do so. When human ability cannot provide the redemption, God Himself provides for the redemption in the year of Jubilee (Lev. 25:39-55).
 - j. The Book of Ruth is entirely centered on this beautiful doctrine.

Leviticus 26

1. Chapter 19 dealt with daily personal life, and began with three Commandments (Lev. 19:3,4). Chapter 26 deals with daily national life, and begins with two Commandments (Lev. 26:1,2).
 2. The rule of thumb for blessings in daily national life: Commandments #2 & #4. Keep clear of idolatry, and keep the Sabbath devotion to the Lord.
 3. Israel was chosen as God's holy nation in the midst of all gentile nations.
 - a. Lev. 26 presents *principles* for national blessing and national cursing.
 - b. The promises to Israel apply only to Israel, in accordance with their covenant relationship to the Lord.
 - c. The principles, though, can be applied by any gentile nation for Divine national blessing, or Divine national cursing.
 4. Divine national blessings are contingent upon national obedience to the revealed Word of God (Lev. 26:3-13).
 5. Divine national discipline is administered through increasingly intensive cycles of national declination (Lev. 26:14-33).
 - a. Declination #1: Dread, disease, deficits, defeat (on foreign soil) (Lev. 26:16,17).
 - 1) Opportunity for repentance (Lev. 26:18a).
 - 2) 7 fold repetition of Declination #1 (Lev. 26:18b).
 - b. Declination #2: Drought & depression (Lev. 26:19,20).
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- 1) Opportunity for repentance (Lev. 26:21a).
- 2) 7 fold repetition of Declination #2 (Lev. 26:21b).
- c. Declination #3: Delinquency (juvenile, crime waves & gang activity) (Lev. 26:22).
 - 1) Opportunity for repentance (Lev. 26:23).
 - 2) 7 fold repetition of Declination #3 (Lev. 26:24).
- d. Declination #4: Defeat (on domestic soil), disease (epidemics), destitution (Lev. 26:25,26).
 - 1) Opportunity for repentance (Lev. 26:27).
 - 2) 7 fold repetition of Declination #4 (Lev. 26:28).
- e. Declination #5: Destruction & dispersion (Lev. 26:29-33).
6. Israel enjoys an unconditional covenant relationship with the Lord, and has a promise of national restoration following national destruction & dispersion (Lev. 26:34-46).
7. No gentile nation enjoys such an unconditional covenant relationship with the Lord, and no gentile nation has a promise of national restoration following national destruction & dispersion.

Leviticus 27

1. The Book of Leviticus concludes with a passage concerning vows and service over and above all the legal requirements of chapters 1-26.
2. A difficult vow.
 - a. *????* nadar ^{#5087}: *to vow, make a vow*; *????* neder ^{#5088}: *vow, votive offering* (Gen. 28:20; 31:13; Lev. 7:16; 22:18,21,23; 23:38; 27:2; Num. 6:2,5; Deut. 23:21-23).
 - b. Difficult. *????* pala' ^{#6381}: *beyond one's power, difficult* (Lev. 27:2; Num. 6:2). When used of God, it refers to an activity that is marvelous, or wonderful. Such God-things are of course beyond human ability, and are thus *difficult*, or practically impossible.
3. Believers may become entirely appreciative for the Lord's service, and may desire to sacrifice and serve Him with a greater capacity than typically observed (Lk. 7:40-50).
4. Such vows are not to be taken lightly, and the believer is better off not making any such vows at all (Deut. 23:21-23).
5. Such vows for the Lord's service may be of people (Lev. 27:3-8), animals (Lev. 27:9-13), houses (Lev. 27:14,15), or fields (Lev. 27:16-25).
6. Certain people & things could not be devoted to the Lord's service (Lev. 27:26-29).
 - a. Items under the ban, or condemned men to be cut off (Lev. 27:28b,29).
 - b. Items that belong to the Lord in the first place (Lev. 27:28a).
7. The tithe is something that belongs to the Lord in the first place (Lev. 27:30-33).
 - a. 1/10th of the increase was given to the Lord.
 - b. An agricultural economy includes crops (Lev. 27:30), and livestock (Lev. 27:32).

Abraham (Gen. 14:20) and Jacob (Gen. 28:22) understood the principle of the tithe, but the Mosaic Law requirements will be developed later (Num. 18:21-32; Deut. 12:6-19; 14:22-29).