The Book of Leviticus

Introduction

Recently, I shared with a friend that I was writing the inVerse lessons on the book of Leviticus. I told him I was really enjoying the study. He smiled and said, “That’s good, but why not just skip it and read the New Testament? Doesn’t it all point to Jesus anyway?” As I thought about his comments, I was quite impressed. My friend, who may have never read the book of Leviticus, understood correctly that the book points unapologetically to Jesus. In fact, every book in the Bible does! Leviticus is like a gospel puzzle book—the more you read it, the better you get at seeing Jesus and understanding the depth of the plan of salvation. If that isn’t motivation enough to study Leviticus, here are six other important aspects of this Pentateuchal book.First, when we read the book of Leviticus, we gain greater insight into why Jesus and others said and did certain things in the New Testament. For example, what did Jesus mean when He warned that “no one comes to the Father except through Me” (John 14:6)? And what did John the Baptist mean when He said, “Behold! The Lamb of God who takes away the sin of the world” (John 1:29)? This book will deepen your understanding of Scripture—especially of the New Testament. It will cause Jesus’ words and actions to come alive in a new way as you understand them in the context found in Leviticus.Second, the book of Leviticus helps us identify Jesus as the promised Messiah and Savior of the world (Lev. 1–7). Had the Jews who lived in the New Testament times really understood this book, they might have received Jesus instead of rejecting Him. They might have understood His mission as a suffering Savior, not a conquering king. They might have grasped that His claims to be sinless (John 8:46) and to “always do those things that please Him [the Father]” (John 8:29) qualified Him to be their Messiah and Savior rather than precluded Him from it. Incredibly, it was the rituals taught in the book of Leviticus that awakened Jesus to His role as Savior of the world when as a child He visited the temple (Ellen G. White, The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940], p. 78).Third, the book of Leviticus teaches us what God expects from His people by way of obedience. In the book of Exodus, God gave His people the Ten Commandments, but in Leviticus, He expanded on the law in practical ways. Leviticus speaks to our modern culture and helps us better understand the Christian’s role in promoting health, purity, and justice; protecting the weak; helping the poor; and loving the immigrant (Lev. 11–27). In more succinct words, the book teaches practical Christianity, which is based on love and deep respect for God.Fourth, the book of Leviticus is prophetic in that it points not only to Jesus’ coming and death on the cross but also to His ministry as our high priest in the heavenly sanctuary, the end of sin, and Satan’s final demise. This amazing book predicts the investigative judgment, the first and second comings of Jesus, and the restoration of all things—when the earth will be made brand-new (Lev. 16; 23). Fifth, the book of Leviticus is like an autostereogram; it’s a two-dimensional picture that, when you stare at it intensely, reveals a three-dimensional picture hidden within. The more you study Leviticus, the more Jesus and the good news of the gospel will jump out at you in every chapter. From my own study I’ve found that Jesus is everywhere in this book. It has stories, as Genesis and Exodus do (e.g., Lev. 10, 24), but it mostly communicates the gospel through rituals, symbols, laws, and regulations.Finally, the sixth reason we must study the book of Leviticus is that it affirms the unique calling God has given us as Seventh-day Adventists. This book affirms our teachings regarding the Sabbath, the Second Coming, spiritual gifts, the “holy priesthood” of believers (1 Peter 2:5), Christ’s work of atonement and investigation in the heavenly sanctuary, our commitment to a healthy lifestyle, and ultimately our confidence in salvation through the blood of Christ. Leviticus encourages Adventists to keep moving forward, to never give up, and to boldly tell the world what an amazing friend we’ve found in Jesus. Most likely Leviticus may not be in your list of top 10 books of the Bible to read. In fact, some of you may be experts in Genesis and Exodus simply because you can’t seem to get through Leviticus and on to the other books. However, I hope and pray that this lesson study changes that for you. Leviticus is a wonderful book that contains many deep concepts, especially regarding what God values. These are things we can understand only when we compare scripture to scripture, guided by the Holy Spirit (John 16:13; 14:26; 1 Cor. 2:13; 14).This book is divided into 14 lessons, each of which reveals a variety of God’s values that He wants His people to embrace as well. Each value reveals something beautiful about God’s heart and encourages action on behalf of His people. I challenge you to read this book humbly and prayerfully over the next 14 weeks and let the Holy Spirit lead and challenge you.Gary Blanchard

JESUS

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Jesus Everywhere  
Read This Week’s Passage: Leviticus 1–7

**And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying,Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, of the herd and of the flock.If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah.And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.And he shall kill the bullock before Jehovah: and Aaron’s sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.And he shall flay the burnt-offering, and cut it into its pieces.And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire;and Aaron’s sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:but its inwards and its legs shall he wash with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish.And he shall kill it on the side of the altar northward before Jehovah: and Aaron’s sons, the priests, shall sprinkle its blood upon the altar round about.And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar:but the inwards and the legs shall he wash with water. And the priest shall offer the whole, and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons.And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar;and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes:and he shall rend it by the wings thereof, shall not divide it asunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.And when any one offereth an oblation of a meal-offering unto Jehovah, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:and he shall bring it to Aaron’s sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jehovah:and that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire.And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.And if thy oblation be a meal-offering of the baking-pan, it shall be of fine flour unleavened, mingled with oil.Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering.And if thy oblation be a meal-offering of the frying-pan, it shall be made of fine flour with oil.And thou shalt bring the meal-offering that is made of these things unto Jehovah: and it shall be presented unto the priest, and he shall bring it unto the altar.And the priest shall take up from the meal-offering the memorial thereof, and shall burn it upon the altar, an offering made by fire, of a sweet savor unto Jehovah.And that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire.No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah.As an oblation of first- ye shall offer them unto Jehovah: but they shall not come up for a sweet savor on the altar.And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt.And if thou offer a meal-offering of first-fruits unto Jehovah, thou shalt offer for the meal-offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear.And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering.And the priest shall burn the memorial of it, part of the bruised grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah.And if his oblation be a sacrifice of peace-offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah.And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about.And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And Aaron’s sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah.And if his oblation for a sacrifice of peace-offerings unto Jehovah be of the flock; male or female, he shall offer it without blemish.If he offer a lamb for his oblation, then shall he offer it before Jehovah;and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron’s sons shall sprinkle the blood thereof upon the altar round about.And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And the priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah.And if his oblation be a goat, then he shall offer it before Jehovah:and he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.And he shall offer thereof his oblation, an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah’s.It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.And Jehovah spake unto Moses, saying,Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which Jehovah hath commanded not to be done, and shall do any one of them:if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering.And he shall bring the bullock unto the door of the tent of meeting before Jehovah; and he shall lay his hand upon the head of the bullock, and kill the bullock before Jehovah.And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting:and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah, before the veil of the sanctuary.And the priest shall put of the blood upon the horns of the altar of sweet incense before Jehovah, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.And all the fat of the bullock of the sin-offering he shall take off from it; the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away,as it is taken off from the ox of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of burnt-offering.And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung,even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and are guilty;when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin-offering, and bring it before the tent of meeting.And the elders of the congregation shall lay their hands upon the head of the bullock before Jehovah; and the bullock shall be killed before Jehovah.And the anointed priest shall bring of the blood of the bullock to the tent of meeting:and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before the veil.And he shall put of the blood upon the horns of the altar which is before Jehovah, that is in the tent of meeting; and all the blood shall he pour out at the base of the altar of burnt-offering, which is at the door of the tent of meeting.And all the fat thereof shall he take off from it, and burn it upon the altar.Thus shall he do with the bullock; as he did with the bullock of the sin-offering, so shall he do with this; and the priest shall make atonement for them, and they shall be forgiven.And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin-offering for the assembly.When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty;if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish.And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before Jehovah: it is a sin-offering.And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and the blood thereof shall he pour out at the base of the altar of burnt-offering.And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace-offerings; and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty;if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned.And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering.And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar.And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto Jehovah; and the priest shall make atonement for him, and he shall be forgiven.And if he bring a lamb as his oblation for a sin-offering, he shall bring it a female without blemish.And he shall lay his hand upon the head of the sin-offering, and kill it for a sin-offering in the place where they kill the burnt-offering.And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar.And all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace-offerings; and the priest shall burn them on the altar, upon the offerings of Jehovah made by fire; and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter, then he shall bear his iniquity.Or if any one touch any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty.Or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty.Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.And it shall be, when he shall be guilty in one of these, that he shall confess that wherein he hath sinned:and he shall bring his trespass-offering unto Jehovah for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin-offering; and the priest shall make atonement for him as concerning his sin.And if his means suffice not for a lamb, then he shall bring his trespass-offering for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Jehovah; one for a sin-offering, and the other for a burnt-offering.And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder:and he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin-offering.And he shall offer the second for a burnt-offering, according to the ordinance; and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.But if his means suffice not for two turtle-doves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering.And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of Jehovah made by fire: it is a sin-offering.And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven: and shall be the priest’s, as the meal-offering.And Jehovah spake unto Moses, saying,If any one commit a trespass, and sin unwittingly, in the holy things of Jehovah; then he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a trespass-offering:and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make atonement for him with the ram of the trespass-offering, and he shall be forgiven.And if any one sin, and do any of the things which Jehovah hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity.And he shall bring a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest; and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven.It is a trespass-offering: he is certainly guilty before Jehovah.And Jehovah spake unto Moses, saying,If any one sin, and commit a trespass against Jehovah, and deal falsely with his neighbor in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbor,or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these things that a man doeth, sinning therein;then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found,or any thing about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty.And he shall bring his trespass-offering unto Jehovah, a ram without blemish out of the flock, according to thy estimation, for a trespass-offering, unto the priest:and the priest shall make atonement for him before Jehovah; and he shall be forgiven concerning whatsoever he doeth so as to be guilty thereby.And Jehovah spake unto Moses, saying,Command Aaron and his sons, saying, This is the law of the burnt-offering: the burnt-offering shall be on the hearth upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereon.And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the peace-offerings.Fire shall be kept burning upon the altar continually; it shall not go out.And this is the law of the meal-offering: the sons of Aaron shall offer it before Jehovah, before the altar.And he shall take up therefrom his handful, of the fine flour of the meal-offering, and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall burn it upon the altar for a sweet savor, as the memorial thereof, unto Jehovah.And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.It shall not be baken with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin-offering, and as the trespass-offering.Every male among the children of Aaron shall eat of it, as portion for ever throughout your generations, from the offerings of Jehovah made by fire: whosoever toucheth them shall be holy.And Jehovah spake unto Moses, saying,This is the oblation of Aaron and of his sons, which they shall offer unto Jehovah in the day when he is anointed: the tenth part of an ephah of fine flour for a meal-offering perpetually, half of it in the morning, and half thereof in the evening.On a baking-pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal-offering for a sweet savor unto Jehovah.And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto Jehovah.And every meal-offering of the priest shall be wholly burnt: it shall not be eaten.And Jehovah spake unto Moses, saying,Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed before Jehovah: it is most holy.The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting.Whatsoever shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place.But the earthen vessel wherein it is boiled shall be broken; and if it be boiled in a brazen vessel, it shall be scoured, and rinsed in water.Every male among the priests shall eat thereof: it is most holy.And no sin-offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.And this is the law of the trespass-offering: it is most holy.In the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall he sprinkle upon the altar round about.And he shall offer of it all the fat thereof: the fat tail, and the fat that covereth the inwards,and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away;and the priest shall burn them upon the altar for an offering made by fire unto Jehovah: it is a trespass-offering.Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy.As is the sin-offering, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, he shall have it.And the priest that offereth any man’s burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.And every meal-offering that is baken in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest’s that offereth it.And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah.If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked.With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving.And of it he shall offer one out of each oblation for a heave-offering unto Jehovah; it shall be the priest’s that sprinkleth the blood of the peace-offerings.And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten on the day of his oblation; he shall not leave any of it until the morning.But if the sacrifice of his oblation be a vow, or a freewill-offering, it shall be eaten on the day that he offereth his sacrifice; and on the morrow that which remaineth of it shall be eaten:but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire.And if any of the flesh of the sacrifice of his peace-offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof:but the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto Jehovah, having his uncleanness upon him, that soul shall be cut off from his people.And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offerings, which pertain unto Jehovah, that soul shall be cut off from his people.And Jehovah spake unto Moses, saying,Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat.And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service; but ye shall in no wise eat of it.For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto Jehovah, even the soul that eateth it shall be cut off from his people.And ye shall eat no manner of blood, whether it be of bird or of beast, in any of your dwellings.Whosoever it be that eateth any blood, that soul shall be cut off from his people.And Jehovah spake unto Moses, saying,Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto Jehovah shall bring his oblation unto Jehovah out of the sacrifice of his peace-offerings:his own hands shall bring the offerings of Jehovah made by fire; the fat with the breast shall he bring, that the breast may be waved for a wave-offering before Jehovah.And the priest shall burn the fat upon the altar; but the breast shall be Aaron’s and his sons’.And the right thigh shall ye give unto the priest for a heave-offering out of the sacrifices of your peace-offerings.He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right thigh for a portion.For the wave-breast and the heave-thigh have I taken of the children of Israel out of the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons as portion for ever from the children of Israel.This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of Jehovah made by fire, in the day when he presented them to minister unto Jehovah in the priest’s office;which Jehovah commanded to be given them of the children of Israel, in the day that he anointed them. It is portion for ever throughout their generations.This is the law of the burnt-offering, of the meal-offering, and of the sin-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of peace-offerings;which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto Jehovah, in the wilderness of Sinai.**

Jesus EverywhereJesus is the first, last, and best thing about the Bible. Ellen White puts it like this: “In giving up His Son, He has poured out to us all heaven in one gift” (Steps to Christ [Mountain View, CA: Pacific Press Pub. Assn., 1956], p. 21). From Genesis to Revelation, Jesus is revealed through people, stories, symbols, and sacrifices. Jesus said, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” (John 5:39

**39 You carefully study the Scriptures because you think they give you eternal life. They do in fact tell about me,**

), and when He was giving a Bible study as He walked with two followers toward the town of Emmaus, the Bible says, “He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:27

**27 Then starting with what Moses and all the prophets had said about him, Jesus began to explain everything that had been written about himself in the Scriptures.**

). The apostle Paul understood this is as well, showing “from the Scriptures that Jesus is the Christ” (Acts 18:28

**28 He argued very strongly with the Jews before all the people, clearly proving with the Scriptures that Jesus is the Christ.**

). Why is Jesus everywhere in Scripture? When the devil deceived humanity in the Garden of Eden, Jesus immediately took charge of our fate. It was Jesus who gave the first promise of redemption, took the first life of the sacrificial lamb, gave Noah the blueprints for the ark, walked and talked with the patriarchs, led Israel in a pillar of fire, gave the Ten Commandments on Mount Sinai, gave Moses the architectural drawings for the tabernacle, filled the tabernacle with His glory in Exodus and Leviticus, and was represented by the sacrificial offerings (1 Cor. 5:7

**7 Take out all the old yeast so that you will be a new batch of dough without yeast, which you really are. For Christ, our Passover lamb, has been sacrificed.**

), the holy priests (Heb. 4:14

**Jesus Is Our High Priest 14 Since we have a great high priest, Jesus the Son of God, who has gone into heaven, let us hold on to the faith we have.**

), the table of showbread (John 6:35

**35 Then Jesus said, “I am the bread that gives life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.**

), the candlesticks (John 8:12

**Jesus Is the Light of the World 12 Later, Jesus talked to the people again, saying, “I am the light of the world. The person who follows me will never live in darkness but will have the light that gives life.”**

), the door (John 10:9

**9 I am the door, and the person who enters through me will be saved and will be able to come in and go out and find pasture.**

), and the curtain (Heb. 10:20

**20 We can enter through a new and living way that Jesus opened for us. It leads through the curtain—Christ’s body.**

). In fact, the more you pay attention to the details pointing to Jesus in Leviticus, the deeper your understanding of what Jesus was saying and doing in the Gospels will be.

inGest

Levitical Illuminations  
One powerful example of how Leviticus illuminates Jesus’ words in the New Testament is found in John 6. Speaking to a crowd of people, Jesus said, “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world” (John 6:51

**51 I am the living bread that came down from heaven. Anyone who eats this bread will live forever. This bread is my flesh, which I will give up so that the world may have life.”**

). The student of Leviticus will know right away that Jesus was not promoting cannibalism but was instead proclaiming that He is the one represented in the Levitical sacrifices. Interestingly, the peace offering was called “food, an offering made by fire to the Lord” (Lev. 3:11

**11 Then the priest will burn these parts on the altar as food; it will be an offering made by fire to the Lord.**

) and the grain or meal offering was actually made of unleavened bread (Lev. 2:4

**4 “ ‘If you bring a grain offering that was baked in the oven, it must be made from fine flour. It may be loaves made without yeast and mixed with oil, or it may be wafers made without yeast that have oil poured over them.**

). Jesus was effectively saying, “I am the grain and peace offering! I am the one who makes it possible for you to be at peace with God, and I am the one who gives you both physical and spiritual life.” A second powerful example is found in John 10:7

**Jesus Is the Good Shepherd 7 So Jesus said again, “I tell you the truth, I am the door for the sheep.**

, where Jesus referred to Himself as “the door.” Those who have studied Leviticus will realize that He was claiming to be the gorgeously designed curtain that divided the Holy Place from the Most Holy Place. Through Jesus, who is “the door,” we can have direct access to God and His throne of grace, mercy, and power (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

; John 10:9

**9 I am the door, and the person who enters through me will be saved and will be able to come in and go out and find pasture.**

; Heb. 4:16

**16 Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.**

; Rev. 4:5

**5 Lightning flashes and noises and thunder came from the throne. Before the throne seven lamps were burning, which are the seven spirits of God.**

). A third example is in John 14:6

**6 Jesus answered, “I am the way, and the truth, and the life. The only way to the Father is through me.**

. When Jesus said, “No one comes to the Father except through Me,” He was not only claiming to be the only door that leads into the throne room of God (the Holy and Most Holy places) but was also warning that it is dangerous and even deadly to approach God without Him. God wants us to come boldly into His presence, but this is possible only through faith in Jesus and His atoning (covering) blood (Lev. 10:1

**God Destroys Nadab and Abihu 10 Aaron’s sons Nadab and Abihu took their pans for burning incense, put fire in them, and added incense; but they did not use the special fire Moses had commanded them to use in the presence of the Lord.**

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**2 So fire came down from the Lord and destroyed Nadab and Abihu, and they died in front of the Lord.**

; John 14:6

**6 Jesus answered, “I am the way, and the truth, and the life. The only way to the Father is through me.**

; Heb. 4:16

**16 Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.**

). Hopefully, you can see from these few examples how understanding Leviticus can help us understand the New Testament and the deeper meanings behind the words of Jesus. To neglect Leviticus is to miss out on the spiritual richness of Christ’s words and may even cause us to misunderstand or misinterpret them. Studying Leviticus is therefore essential if we wish to understand the Gospels more fully. Let’s put this even more emphatically: there are portions of the New Testament that you cannot understand fully without first understanding the book of Leviticus.The book of Leviticus may be one of the most neglected books in all Scripture, but it is also one of the most Christ-centered books you will ever read. It was written by Moses and is part of the Pentateuch, the first five books of the Bible. In the book of Exodus, God gave Moses the architectural drawings for the sanctuary, but in Leviticus, He gave Moses the guidelines for worshipping in the sanctuary. Sanctuary worship reveals the way to God. Psalm 77 says, “Your way, O God, is in the sanctuary” (v. 13). Sanctuary worship reveals Jesus who is “the way” (John 14:6

**6 Jesus answered, “I am the way, and the truth, and the life. The only way to the Father is through me.**

) You are being invited in the book of Leviticus to know Jesus better!

inTerpret

Unlearning Demonology  
Because Satan lives and breathes to slander the name and character of God, he taught the pagan nations that God was easily angered and that He was pleased by pain and blood. Millions thought they were learning theology when in fact they were learning demonology from their false prophets and teachers. The truth is that God was never pleased with the blood of animals (Isa. 1:11

**11  The Lord says, “I do not want all these sacrifices. I have had enough of your burnt sacrifices of male sheep and fat from fine animals. I am not pleased by the blood of bulls, lambs, and goats.**

), and He abhors human sacrifice (Lev. 18:21

**21 “ ‘You must not give any of your children to be sacrificed to Molech, because this would show that you do not respect your God. I am the Lord.**

) and the consuming of blood, which was common among the pagan religions of the time (Lev. 19:26

**26 “ ‘You must not eat anything with the blood in it. “ ‘You must not try to tell the future by signs or black magic.**

). The God of heaven brings life and joy (John 10:10

**10 A thief comes to steal and kill and destroy, but I came to give life—life in all its fullness.**

). Death and sorrow come from sin and Satan (John 8:44

**44 You belong to your father the devil, and you want to do what he wants. He was a murderer from the beginning and was against the truth, because there is no truth in him. When he tells a lie, he shows what he is really like, because he is a liar and the father of lies.**

). That still leaves the question of why the sacrificial system was necessary. Here are three reasons: First, to teach humanity the real and horrible consequences of sin, which hurts not only the one participating but also many others. It is like a grenade; it hurts everyone around it. The truth is that all of us have been victims and victimizers of sins. Our sins hurt God, our fellow human beings, and even the nature around us (Rom. 8:19–23

**19 Everything God made is waiting with excitement for God to show his children’s glory completely. 20 Everything God made was changed to become useless, not by its own wish but because God wanted it and because all along there was this hope: 21 that everything God made would be set free from ruin to have the freedom and glory that belong to God’s children. 22 We know that everything God made has been waiting until now in pain, like a woman ready to give birth. 23 Not only the world, but we also have been waiting with pain inside us. We have the Spirit as the first part of God’s promise. So we are waiting for God to finish making us his own children, which means our bodies will be made free.**

). When sinners appeared at the temple with their sacrifices, the priest would hand them the knife, and they themselves were required to quickly take the life of the animal by cutting its throat. This must have been extremely difficult, since these animals were often part of the offeror’s own livestock and were probably loved (Lev. 1:2

**2 “Tell the people of Israel: ‘When you bring an offering to the Lord, bring as your offering an animal from the herd or flock.**

). Second, the sacrificial system was necessary to stir the heart toward repentance, which simply means “a changed mind.” In other words, as the sinner better understood the horrible results of their sin, they would begin to change their mind about it. They saw it for what it is: a real predator of innocence, purity, peace, love, joy, unity, and life. For this reason, when we teach the cross of Christ, people are moved to “change their mind” about sin. They are moved by the Holy Spirit! In fact, repentance is a gift from Jesus to those who behold the cross (Acts 5:31

**31 Jesus is the One whom God raised to be on his right side, as Leader and Savior. Through him, all people could change their hearts and lives and have their sins forgiven.**

). Third, God had made a promise to the human family that He would send His Son to die in their place (Gen. 3:15

**15  I will make you and the woman enemies to each other. Your descendants and her descendants will be enemies. One of her descendants will crush your head, and you will bite his heel.”**

). Every sacrifice pointed to this great event; they were a daily reminder that Jesus would come to die and that their sins would be forgiven through His blood. Therefore, when Jesus died on Calvary, the sacrificial system no longer had any meaning and was abandoned forever. In other words, it was allowed to continue only until the Messiah had completely fulfilled the purpose of it (1 John 2:1–3

**Jesus Is Our Helper 2 My dear children, I write this letter to you so you will not sin. But if anyone does sin, we have a helper in the presence of the Father—Jesus Christ, the One who does what is right. 2 He died in our place to take away our sins, and not only our sins but the sins of all people. 3 We can be sure that we know God if we obey his commands.**

). Unlike the pagan religions, the Israelite sacrifices were not to appease a bloodthirsty and angry god; they instead pointed forward to a God who “so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16

**16 “God loved the world so much that he gave his one and only Son so that whoever believes in him may not be lost, but have eternal life.**

). Paganism teaches that a sacrifice had to be made for God to love us. Christianity teaches that God Himself became the sacrifice because He loves you! Unlike the pagan religions, the Israelites were taught to identify God’s love in the sacrificial services and, as a result, to live in a way that honored the One who died for them. In other words, the sacrificial system moved them to repentance, not sinful revelry.

inSpect

What relationship do the following verses have with the primary passage?John 5:39

**39 You carefully study the Scriptures because you think they give you eternal life. They do in fact tell about me,**

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**40 but you refuse to come to me to have that life.**

Luke 24:27

**27 Then starting with what Moses and all the prophets had said about him, Jesus began to explain everything that had been written about himself in the Scriptures.**

Isaiah 1:11

**11  The Lord says, “I do not want all these sacrifices. I have had enough of your burnt sacrifices of male sheep and fat from fine animals. I am not pleased by the blood of bulls, lambs, and goats.**

Hebrews 10:5–10

**5 So when Christ came into the world, he said: “You do not want sacrifices and offerings, but you have prepared a body for me. 6  You do not ask for burnt offerings and offerings to take away sins. 7  Then I said, ‘Look, I have come. It is written about me in the book. God, I have come to do what you want.’ ” Psalm 40:6–8 8 In this Scripture he first said, “You do not want sacrifices and offerings. You do not ask for burnt offerings and offerings to take away sins.” (These are all sacrifices that the law commands.) 9 Then he said, “Look, I have come to do what you want.” God ends the first system of sacrifices so he can set up the new system. 10 And because of this, we are made holy through the sacrifice Christ made in his body once and for all time.**

Matthew 27:51

**51 Then the curtain in the Temple n was torn into two pieces, from the top to the bottom. Also, the earth shook and rocks broke apart.**

1 John 2:1–3

**Jesus Is Our Helper 2 My dear children, I write this letter to you so you will not sin. But if anyone does sin, we have a helper in the presence of the Father—Jesus Christ, the One who does what is right. 2 He died in our place to take away our sins, and not only our sins but the sins of all people. 3 We can be sure that we know God if we obey his commands.**

What other verses/promises come to mind in connection with Leviticus 1–7?

inVite

The Offerings  
Each kind of sacrifice points to the eternal love offered to the world on Calvary. Like the four Gospels in the New Testament, each sacrifice in Leviticus reveals another aspect or allows an in-depth look at our Savior, His mercy, and His justice, all revealed on the cross. Each type of sacrifice points to the Messiah. 1. He would be sinless. In the first seven chapters of Leviticus, we learn that the Messiah would be blameless, perfect, spotless, and sinless. We know this because the animals designated by God for sacrifices (e.g., ox, goat, ram, lamb, dove, pigeon) had to be without any “blemish” (Lev. 1:3

**3 “ ‘If the offering is a whole burnt offering from the herd, it must be a male that has nothing wrong with it. The person must take the animal to the entrance of the Meeting Tent so that the Lord will accept the offering.**

). This is no doubt why Jesus claimed that He was without sin (John 8:46

**46 Can any of you prove that I am guilty of sin? If I am telling the truth, why don’t you believe me?**

) and that He always did what pleased His Father (John 8:29

**29 The One who sent me is with me. I always do what is pleasing to him, so he has not left me alone.”**

). 2. He would be a sacrifice. We also discover that the coming Messiah would lay down His life, as the sacrificial animals did (Lev. 4:27–29

**27 “ ‘If any person in the community sins by accident and does something which the Lord has commanded must not be done, he is guilty. 28 When the person learns about his sin, he must bring a female goat that has nothing wrong with it as an offering for his sin. 29 He must put his hand on the animal’s head and kill it at the place of the whole burnt offering.**

). Imagine how it could have gone had the people and His own disciples understood this identifier. Instead, they wrongfully believed that the Messiah would be a conquering king instead of the suffering servant foretold by Isaiah (chap. 53). They were looking for a temporal hero, not a spiritual one. But hundreds of years before, Leviticus predicted that the Messiah would lay down His life to save the world! 3. He would be a sin bearer. Interestingly, when the animal was slain by the sinner at the door of the tabernacle (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

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**5 He must kill the young bull before the Lord, and Aaron’s sons, the priests, must bring its blood and sprinkle it on all sides of the altar at the entrance to the Meeting Tent.**

), the blood was caught in a bowl by the officiating priest and either sprinkled on the altar of burnt offering or taken inside the tabernacle and sprinkled before the curtain dividing the Holy Place from the Most Holy Place. Either way, the blood of the animal carried away the sins of the sinner. No wonder John the Baptist shouted, “Behold! The Lamb of God who takes away the sin of the world!” when he saw Jesus (John 1:29

**29 The next day John saw Jesus coming toward him. John said, “Look, the Lamb of God, n who takes away the sin of the world!**

). It’s also interesting to note that the sinner would lay one hand on the head of the sacrifice and confess his sins upon it before taking the animal’s life (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

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**5 He must kill the young bull before the Lord, and Aaron’s sons, the priests, must bring its blood and sprinkle it on all sides of the altar at the entrance to the Meeting Tent.**

; 5:5

**5 “ ‘When anyone is guilty of any of these things, he must tell how he sinned.**

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**6 He must bring an offering to the Lord as a penalty for sin; it must be a female lamb or goat from the flock. The priest will perform the acts to remove that person’s sin so he will belong to the Lord.**

). This is essentially what we do when we confess our sins to God. We are placing them upon the head of Jesus, who died for us 2,000 years ago, and accepting our responsibility for His death. In other words, Jesus becomes our substitute and takes our sins upon Himself (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

; 1 Pet. 2:24

**24 Christ carried our sins in his body on the cross so we would stop living for sin and start living for what is right. And you are healed because of his wounds.**

). 4. He would be a “sweet aroma.” The smoke coming from the burnt sacrifices were considered a “sweet aroma to the Lord” (Lev. 1:9

**9 The animal’s inner organs and legs must be washed with water. Then the priest must burn all the animal’s parts on the altar. It is a whole burnt offering, an offering made by fire, and its smell is pleasing to the Lord.**

). Everywhere Jesus went, the atmosphere came alive with His presence. In both Ephesians 5:2

**2 Live a life of love just as Christ loved us and gave himself for us as a sweet-smelling offering and sacrifice to God.**

and Philippians 4:18

**18 And now I have everything, and more. I have all I need, because Epaphroditus brought your gift to me. It is like a sweet-smelling sacrifice offered to God, who accepts that sacrifice and is pleased with it.**

our Savior is described as a “sweet-smelling aroma.” If the Jews had not lost Jesus in their understanding of the temple services, they would have been much quicker to identify Him. This applies to us as well—the more we see Jesus in Leviticus, the more we are assured that the Jesus in the New Testament matches up perfectly with the criteria of our promised Savior and Messiah.

inSight

The One  
“But this great sacrifice was not made in order to create in the Father’s heart a love for man, not to make Him willing to save. No, no! ‘God so loved the world, that He gave His only-begotten Son.’ John 3:16, KJV

**16 For zGod so loved the world, that he agave his bonly begotten Son, that xwhosoever believeth in him should not perish, but have everlasting life.**

. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us” (Ellen G. White, Steps to Christ, p. 13). “When Adam and his sons began to offer the ceremonial sacrifices ordained by God as a type of the coming Redeemer, Satan discerned in these a symbol of communion between earth and heaven. During the long centuries that have followed, it has been his constant effort to intercept this communion. Untiringly has he sought to misrepresent God and to misinterpret the rites pointing to the Saviour, and with a great majority of the members of the human family he has been successful. “While God has desired to teach men that from His own love comes the Gift which reconciles them to Himself, the archenemy of mankind has endeavored to represent God as one who delights in their destruction. Thus the sacrifices and the ordinances designed of Heaven to reveal divine love have been perverted to serve as means whereby sinners have vainly hoped to propitiate, with gifts and good works, the wrath of an offended God” (Ellen G. White, Prophets and Kings [Mountain View, Calif.: Pacific Press Pub. Assn., 1917], pp. 685, 686). “Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently, there would have been no need of sacrifices” (Patriarchs and Prophets, p. 363). “There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ ‘took . . . out of the way, nailing it to His cross.’ Colossians 2:14, KJV

**14 opBlotting out the handwriting of qordinances that was against us, which was contrary to us, and rtook it out of the way, nailing it to his cross;**

” (Patriarchs and Prophets, p. 365).

inQuire

Why do you think it’s difficult for many to read through the book of Leviticus? What can be done to change that? How and where is Jesus revealed in the sacrificial services? If you were asked to share the gospel according to Leviticus, what would you say? How were Israel’s sacrificial services different from the pagan ones? What would you say to help someone who was struggling with why God would create such a system of sacrifices? What step do you need to take today in your relationship with God? If you were an Israelite living in the days of Leviticus, what would be the hardest part about approaching God with your sins? What would you say is the hardest part of approaching God today?What do the sacrificial services teach us about sin? What aspect of God’s character do they reveal?

DEVOTION

inTro

Keeping it 100  
Read This Week’s Passage: Leviticus 1

**And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying,Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, of the herd and of the flock.If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah.And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.And he shall kill the bullock before Jehovah: and Aaron’s sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.And he shall flay the burnt-offering, and cut it into its pieces.And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire;and Aaron’s sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:but its inwards and its legs shall he wash with water. And the priest shall burn the whole on the altar, for a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.And if his oblation be of the flock, of the sheep, or of the goats, for a burnt-offering; he shall offer it a male without blemish.And he shall kill it on the side of the altar northward before Jehovah: and Aaron’s sons, the priests, shall sprinkle its blood upon the altar round about.And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar:but the inwards and the legs shall he wash with water. And the priest shall offer the whole, and burn it upon the altar: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.And if his oblation to Jehovah be a burnt-offering of birds, then he shall offer his oblation of turtle-doves, or of young pigeons.And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar;and he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes:and he shall rend it by the wings thereof, shall not divide it asunder. And the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-offering, an offering made by fire, of a sweet savor unto Jehovah.**

Keeping it 100Leviticus 1 is about being 100% devoted to God because He is 100% devoted to you. Studying the burnt offering offers an impressive look at how God values wholehearted devotion from His people. This freewill offering required the sinner to bring a male animal from their livestock to the temple and give it entirely to the Lord (Lev. 1:3

**3 “ ‘If the offering is a whole burnt offering from the herd, it must be a male that has nothing wrong with it. The person must take the animal to the entrance of the Meeting Tent so that the Lord will accept the offering.**

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**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

). The accepted animals were the bull, sheep, goat, turtledove, and young pigeon (Lev. 1:5

**5 He must kill the young bull before the Lord, and Aaron’s sons, the priests, must bring its blood and sprinkle it on all sides of the altar at the entrance to the Meeting Tent.**

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**10 “ ‘If the burnt offering is a sheep or a goat from the flock, it must be a male that has nothing wrong with it.**

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**14 “ ‘If the whole burnt offering for the Lord is a bird, it must be a dove or a young pigeon.**

). This was quite a demonstration of devotion since the offeror’s family was dependent on these animals for food, clothing, tools, and weapons. Interestingly, the animal was to be slain on the “north side of the altar,” which represents the side of the altar closest to God’s throne (Lev. 1:11

**11 The person must kill the animal on the north side of the altar before the Lord, and Aaron’s sons, the priests, must sprinkle its blood on all sides of the altar.**

; Isa. 14:13

**13  You told yourself, “I will go up to heaven. I will put my throne above God’s stars. I will sit on the mountain of the gods, on the slopes of the sacred mountain.**

). This meant the offeror put their wholehearted and sincere devotion on display before the King of kings Himself! Although many believe in God, some want Him to only have limited control of their lives; they prefer that He have a more compartmentalized involvement. To describe it using a metaphor, they want Him to have access to a file on their desktop but not complete access to what they eat, what they watch, what they listen to, whom they date, whom they marry, how they spend their money, and on and on. Their devotion to God is limited to attending church and does not impact their day-to-day lifestyle. But God does not value “lukewarm” Christianity. In fact, it grosses him out! (Rev. 3:16

**16 But because you are lukewarm—neither hot, nor cold—I am ready to spit you out of my mouth.**

). His character isn’t lukewarm, and He will not accept it from His people. He wants us either cold or hot; 100% devoted or not at all. Perhaps nowhere in the entire Old Testament is this more emphatically communicated than in Leviticus 1 and the burnt offering. All is to be placed on the altar as an offering to God (Lev. 1:13

**13 The person must wash the animal’s inner organs and legs with water, and then the priest must burn all its parts on the altar. It is a whole burnt offering, an offering made by fire, and its smell is pleasing to the Lord.**

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An All-out Heart  
On Mount Sinai, God gave Moses five types of sacrificial offerings: the burnt, grain, sin, guilt, and peace offerings. We will eventually learn about all of these, but the burnt offering sacrifice was the oldest and most prominent of the offerings. Some wonder why there needed to be so many different types of sacrifices, and the answer is found in wondering why there are four Gospels in the New Testament. Each Gospel, like each sacrifice, reveals a different aspect of Jesus and what He values, and each compels us to give our lives fully to Him in a different way. Great Bible heroes like Adam, Abel, Noah, Job, and Abraham offered burnt offerings to the Lord. By doing this, they pointed in faith to the coming substitutional death of Jesus and His desire for wholehearted commitment from His people. The burnt offering represented a wholehearted commitment to God motivated by His wholehearted commitment to us. The Hebrew word for the burnt offering was olah, which means “that which goes up or ascends.” Unlike the other sacrifices, the burnt offerings were completely consumed on the altar of burnt sacrifice. The only thing that remained was the animal’s skin, but this was given to the officiating priest, not to the offeror, again demonstrating one’s complete and wholehearted commitment to God (Lev. 7:8

**8 The priest who offers the burnt offering may also have the skin from it.**

). By offering this particular sacrifice, offerors were in essence laying themselves upon the altar and dedicating themselves to God completely, without holding anything back. No doubt Paul was referring to the burnt sacrifice when he said, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12:1

**Give Your Lives to God 12 So brothers and sisters, since God has shown us great mercy, I beg you to offer your lives as a living sacrifice to him. Your offering must be only for God and pleasing to him, which is the spiritual way for you to worship.**

). God highly esteemed the burnt offering, a fact that can be seen in how it is described as being “a sweet aroma to the Lord” three times in Leviticus 1 (vv. 9, 13, 17). There are at least three reasons for this joyful acceptance of the offering. First and most important, God was pleased with this offering because it was an act of faith in His Son, who would come and die for the sins of the offeror. The book of Hebrews tells us that God got no sadistic pleasure from the animal sacrifices in Leviticus (Heb. 10:5–8

**5 So when Christ came into the world, he said: “You do not want sacrifices and offerings, but you have prepared a body for me. 6  You do not ask for burnt offerings and offerings to take away sins. 7  Then I said, ‘Look, I have come. It is written about me in the book. God, I have come to do what you want.’ ” Psalm 40:6–8 8 In this Scripture he first said, “You do not want sacrifices and offerings. You do not ask for burnt offerings and offerings to take away sins.” (These are all sacrifices that the law commands.)**

). The only reason He was pleased with the burnt sacrifice is that it showed that His people believed in His Son (Heb. 11:6

**6 Without faith no one can please God. Anyone who comes to God must believe that he is real and that he rewards those who truly want to find him.**

). Second, the burnt offering was special because it was a volunteer offering. It was not mandatory, but came entirely from the heart of the offeror (Lev. 1:2

**2 “Tell the people of Israel: ‘When you bring an offering to the Lord, bring as your offering an animal from the herd or flock.**

). In response to Jesus, who willingly laid down His life, God is calling us to willingly lay down our lives as well. Interestingly, the first three offerings in Leviticus are freewill offerings. God delights in those who give from the heart (2 Cor. 9:7

**7 Each of you should give as you have decided in your heart to give. You should not be sad when you give, and you should not give because you feel forced to give. God loves the person who gives happily.**

). Third, this sacrifice was highly valued because it showed the kind of response He wants from His people when they understand all He has done for them. God wants His people to be 100 percent devoted to Him in response to His 100 percent devotion to them! God wants us to love Him because “He first loved us” (1 John 4:19

**19 We love because God first loved us.**

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inTerpret

Wholly Burnt  
Tabloids are notorious for reporting false stories. They have been known to manipulate pictures, even going so far as to insert one person’s face onto another person’s body. They create controversy, stimulate gossip, and ultimately get the gullible to purchase their magazine. The devil does the same thing when it comes to God. Satan accuses God of the evil he is doing, then photoshops God into the situation, trying to make Him take the blame. Thankfully, when we know and trust God’s Word, we can discover God’s incredible mercy, compassion, goodness, and innocence. The Canaanites practiced animal sacrifice, believing the act of slaughtering an animal brought their gods great pleasure and provided a meal for them. It was also hoped that this would win them favor or grace with the gods. There was no sense of atonement for sins in the Canaanites’ understanding of animal sacrifice. Sadly, this was a satanic perversion of the original sacrificial system that portrayed God as volatile, cruel, greedy, lustful, and even bloodthirsty, for that was not the intent of the sacrificial services that God started in the Garden of Eden and made law in Leviticus. God had warned Adam and Even that if they ate from the tree of the knowledge of good and evil, they would die (Gen. 2:17

**17 but you must not eat the fruit from the tree which gives the knowledge of good and evil. If you ever eat fruit from that tree, you will die!”**

). But when they fell, God had a plan in place to save them from instant death and to infuse them with hope for life beyond the grave. From the very beginning God the Father, God the Son, and God the Holy Spirit foresaw the horror of sin and put together a plan to save humanity. Jesus Himself, because of our sins, would make a wholehearted commitment to humanity by laying down His life and dying on a Roman cross. Jesus was to be the whole burnt offering, “the Lamb slain from the foundation of the world” (Rev. 13:8

**8 And all who live on earth will worship the beast—all the people since the beginning of the world whose names are not written in the Lamb’s book of life. The Lamb is the One who was killed.**

). He was the one to whom all the sacrifices pointed. Leviticus is a prophetic book that we now know is precise in its identification of Jesus as the Messiah (1 John 2:2

**2 He died in our place to take away our sins, and not only our sins but the sins of all people.**

). Immediately after Adam and Eve sinned, God Himself conducted the first sacrificial service (Gen. 3:21

**21 The Lord God made clothes from animal skins for the man and his wife and dressed them.**

). He offered a burnt sacrifice, which taught our first parents three important truths: First, that sin is evil and ultimately leads to pain, shame, and death. Second, that the Son of God would one day come, take upon Himself the guilt of our sins, and die a horrific death in our place. So rather than the burnt offering pointing to a cruel God, it symbolized the very opposite: God Himself in the person of His precious Son dying for humanity. Third, the burnt offering was a call to every believer to dedicate themselves fully to the One who had given them all He had to give (Rom. 12:1

**Give Your Lives to God 12 So brothers and sisters, since God has shown us great mercy, I beg you to offer your lives as a living sacrifice to him. Your offering must be only for God and pleasing to him, which is the spiritual way for you to worship.**

, 2

**2 Do not be shaped by this world; instead be changed within by a new way of thinking. Then you will be able to decide what God wants for you; you will know what is good and pleasing to him and what is perfect.**

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inSpect

What relationship do the following verses have with the primary passage? Genesis 22:1–19

**God Tests Abraham 22 After these things God tested Abraham’s faith. God said to him, “Abraham!” And he answered, “Here I am.” 2 Then God said, “Take your only son, Isaac, the son you love, and go to the land of Moriah. Kill him there and offer him as a whole burnt offering on one of the mountains I will tell you about.” 3 Abraham got up early in the morning and saddled his donkey. He took Isaac and two servants with him. After he cut the wood for the sacrifice, they went to the place God had told them to go. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, “Stay here with the donkey. My son and I will go over there and worship, and then we will come back to you.” 6 Abraham took the wood for the sacrifice and gave it to his son to carry, but he himself took the knife and the fire. So he and his son went on together. 7 Isaac said to his father Abraham, “Father!” Abraham answered, “Yes, my son.” Isaac said, “We have the fire and the wood, but where is the lamb we will burn as a sacrifice?” 8 Abraham answered, “God will give us the lamb for the sacrifice, my son.” So Abraham and his son went on together 9 and came to the place God had told him about. Abraham built an altar there. He laid the wood on it and then tied up his son Isaac and laid him on the wood on the altar. 10 Then Abraham took his knife and was about to kill his son. 11 But the angel of the Lord called to him from heaven and said, “Abraham! Abraham!” Abraham answered, “Yes.” 12 The angel said, “Don’t kill your son or hurt him in any way. Now I can see that you trust God and that you have not kept your son, your only son, from me.” 13 Then Abraham looked up and saw a male sheep caught in a bush by its horns. So Abraham went and took the sheep and killed it. He offered it as a whole burnt offering to God, and his son was saved. 14 So Abraham named that place The Lord Provides. Even today people say, “On the mountain of the Lord it will be provided.” 15 The angel of the Lord called to Abraham from heaven a second time 16 and said, “The Lord says, ‘Because you did not keep back your son, your only son, from me, I make you this promise by my own name: 17 I will surely bless you and give you many descendants. They will be as many as the stars in the sky and the sand on the seashore, and they will capture the cities of their enemies. 18 Through your descendants all the nations on the earth will be blessed, because you obeyed me.’ ” 19 Then Abraham returned to his servants. They all traveled back to Beersheba, and Abraham stayed there.**

1 Peter 1:19

**19 but with the precious blood of Christ, who was like a pure and perfect lamb.**

; 2:24

**24 Christ carried our sins in his body on the cross so we would stop living for sin and start living for what is right. And you are healed because of his wounds.**

Hebrews 13:15

**15 So through Jesus let us always offer to God our sacrifice of praise, coming from lips that speak his name.**

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**16 Do not forget to do good to others, and share with them, because such sacrifices please God.**

Ephesians 5:2

**2 Live a life of love just as Christ loved us and gave himself for us as a sweet-smelling offering and sacrifice to God.**

Luke 7:37–50

**37 A sinful woman in the town learned that Jesus was eating at the Pharisee’s house. So she brought an alabaster jar of perfume 38 and stood behind Jesus at his feet, crying. She began to wash his feet with her tears, and she dried them with her hair, kissing them many times and rubbing them with the perfume. 39 When the Pharisee who asked Jesus to come to his house saw this, he thought to himself, “If Jesus were a prophet, he would know that the woman touching him is a sinner!” 40 Jesus said to the Pharisee, “Simon, I have something to say to you.” Simon said, “Teacher, tell me.” 41 Jesus said, “Two people owed money to the same banker. One owed five hundred coins n and the other owed fifty. 42 They had no money to pay what they owed, but the banker told both of them they did not have to pay him. Which person will love the banker more?” 43 Simon, the Pharisee, answered, “I think it would be the one who owed him the most money.” Jesus said to Simon, “You are right.” 44 Then Jesus turned toward the woman and said to Simon, “Do you see this woman? When I came into your house, you gave me no water for my feet, but she washed my feet with her tears and dried them with her hair. 45 You gave me no kiss of greeting, but she has been kissing my feet since I came in. 46 You did not put oil on my head, but she poured perfume on my feet. 47 I tell you that her many sins are forgiven, so she showed great love. But the person who is forgiven only a little will love only a little.” 48 Then Jesus said to her, “Your sins are forgiven.” 49 The people sitting at the table began to say among themselves, “Who is this who even forgives sins?” 50 Jesus said to the woman, “Because you believed, you are saved from your sins. Go in peace.”**

Romans 12:1

**Give Your Lives to God 12 So brothers and sisters, since God has shown us great mercy, I beg you to offer your lives as a living sacrifice to him. Your offering must be only for God and pleasing to him, which is the spiritual way for you to worship.**

, 2

**2 Do not be shaped by this world; instead be changed within by a new way of thinking. Then you will be able to decide what God wants for you; you will know what is good and pleasing to him and what is perfect.**

What other verses/promises come to mind in connection with Leviticus 1?

inVite

Our Burnt Sacrifice  
When John the Baptist shouted, “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29

**29 The next day John saw Jesus coming toward him. John said, “Look, the Lamb of God, n who takes away the sin of the world!**

), he was clearly identifying Jesus as the burnt sacrifice. Notice that John did not say behold the bull of God, the goat of God, or God’s turtledove. This points to the burnt offerings that the priest offered every morning and evening, to begin and end the daily sacrifices (Exod. 29:39

**39 Offer one lamb in the morning and the other in the evening before dark.**

). For these foundational, bookend burnt offerings, a lamb was slain. For anyone who understood the temple services, this was an exceptional title to bestow upon Jesus. In calling Jesus the Lamb, John was not only identifying Him as the fulfillment of 4,000 years of burnt sacrifices—he was also highlighting the fact that Jesus was the foundation of the entire temple service. He was the Alpha and Omega of the sacrifices! Every burnt sacrifice pointed to Jesus, who “takes away the sins of the world” (John 1:29

**29 The next day John saw Jesus coming toward him. John said, “Look, the Lamb of God, n who takes away the sin of the world!**

). Everywhere in Leviticus 1 we see Jesus represented by the burnt sacrifice. He laid down His life willingly, He was sinless and without spiritual or physical blemish (Lev. 1:3

**3 “ ‘If the offering is a whole burnt offering from the herd, it must be a male that has nothing wrong with it. The person must take the animal to the entrance of the Meeting Tent so that the Lord will accept the offering.**

), He was washed and clean both inside and out (v. 9), and He was completely dedicated to God, wholehearted in His commitment to His heavenly Father. He took our sins upon Himself, identified with us, and died the death we should have died (vv. 4, 5). He atoned for our sin, paying with His blood to give us forgiveness and right standing with God (v. 4). While the burnt offering was indeed a demonstration of one’s wholehearted commitment to God, it was first and foremost a demonstration of God’s commitment to us through His Son. He gave everything so we could be made right with Him (at-one-ment). It is this commitment to us that motivates our commitment to Him! We first recognize that Jesus is our burnt sacrifice, and we respond by laying ourselves upon the altar of complete and wholehearted commitment to the Lover of our souls. Here are all the aspects of this one sacrifice that reflect Jesus. Like Christ: The burnt offering was physically unblemished (1 Pet. 1:18

**18 You know that in the past you were living in a worthless way, a way passed down from the people who lived before you. But you were saved from that useless life. You were bought, not with something that ruins like gold or silver,**

, 19

**19 but with the precious blood of Christ, who was like a pure and perfect lamb.**

)The whole sacrifice was given to God (John 19:30

**30 When Jesus tasted the vinegar, he said, “It is finished.” Then he bowed his head and died.**

; Heb. 7:27

**27 He is not like the other priests who had to offer sacrifices every day, first for their own sins, and then for the sins of the people. Christ offered his sacrifice only once and for all time when he offered himself.**

)The burnt offering provided atonement for and cleansing from sin (Rom. 3:24

**24 and all need to be made right with God by his grace, which is a free gift. They need to be made free from sin through Jesus Christ.**

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**25 God sent him to die in our place to take away our sins. We receive forgiveness through faith in the blood of Jesus’ death. This showed that God always does what is right and fair, as in the past when he was patient and did not punish people for their sins.**

; 1 John 1:7

**7 But if we live in the light, as God is in the light, we can share fellowship with each other. Then the blood of Jesus, God’s Son, cleanses us from every sin.**

)The sacrificial animal was put to death (Matt. 26:42

**42 Then Jesus went away a second time and prayed, “My Father, if it is not possible for this painful thing to be taken from me, and if I must do it, I pray that what you want will be done.”**

)The offering was a “pleasing aroma to God” (Eph. 5:2, NLT

**2 Live a life of love just as Christ loved us and gave himself for us as a sweet-smelling offering and sacrifice to God.**

)The blood of the burnt offering was poured out (Heb. 9:11

**The New Agreement 11 But when Christ came as the high priest of the good things we now have, n he entered the greater and more perfect tent. It is not made by humans and does not belong to this world.**

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**12 Christ entered the Most Holy Place only once—and for all time. He did not take with him the blood of goats and calves. His sacrifice was his own blood, and by it he set us free from sin forever.**

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inSight

Entire Consecration  
“Christ shows that there can be no such thing as neutrality in His service. The soul must not be satisfied with anything short of entire consecration—consecration of thought, voice, spirit, and every organ of mind and body” (Ellen G. White, manuscript 78, 1899, in EGW SDA Bible Commentary [Washington, D.C.: Review and Herald Publishing Association, 1956], vol. 5, p. 1093). “For the building of the sanctuary great and expensive preparations were necessary; a large amount of precious and costly materials was required; yet the Lord accepted onlyfreewill offerings. . . . Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High. All the people responded with one accord” (Ellen G. White, Patriarchs and Prophets [Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908], pp. 343, 344). “While the building of the sanctuary was in progress the people, old and young—men and women, and children—continued to bring their offerings, until those in charge of the work found that they had enough, and even more than could be used” (Patriarchs and Prophets, p. 344). “The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed. Through long intercourse with idolaters the people of Israel had mingled many heathen customs with their worship; therefore the Lord gave them at Sinai definite instruction concerning the sacrificial service” (Patriarchs and Prophets, p. 364).

inQuire

Where are areas in society that devotion is seen as inspiring? How about in the church?In what ways does your life resemble a sacrifice that brings God much joy and pleasure?How did the burnt offerings point to Jesus? Although the burnt sacrifices ended with Jesus, what lessons can we learn from them today? How complete is your commitment to God? What are the areas in your life that need to be surrendered to Him?How does Jesus’ sacrifice motivate your dedication to Him?Does modern Christianity reflect God’s value of wholehearted commitment? How can your life personally answer this with a resounding yes?In what ways can you make a whole offering to the Lord today?

CARE

inTro

Caring for Others  
Read This Week’s Passage: Leviticus 2, 7:9–14

**And when any one offereth an oblation of a meal-offering unto Jehovah, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:and he shall bring it to Aaron’s sons the priests; and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof. And the priest shall burn the memorial thereof upon the altar, an offering made by fire, of a sweet savor unto Jehovah:and that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire.And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.And if thy oblation be a meal-offering of the baking-pan, it shall be of fine flour unleavened, mingled with oil.Thou shalt part it in pieces, and pour oil thereon: it is a meal-offering.And if thy oblation be a meal-offering of the frying-pan, it shall be made of fine flour with oil.And thou shalt bring the meal-offering that is made of these things unto Jehovah: and it shall be presented unto the priest, and he shall bring it unto the altar.And the priest shall take up from the meal-offering the memorial thereof, and shall burn it upon the altar, an offering made by fire, of a sweet savor unto Jehovah.And that which is left of the meal-offering shall be Aaron’s and his sons’: it is a thing most holy of the offerings of Jehovah made by fire.No meal-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah.As an oblation of first- ye shall offer them unto Jehovah: but they shall not come up for a sweet savor on the altar.And every oblation of thy meal-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal-offering: with all thine oblations thou shalt offer salt.And if thou offer a meal-offering of first-fruits unto Jehovah, thou shalt offer for the meal-offering of thy first-fruits grain in the ear parched with fire, bruised grain of the fresh ear.And thou shalt put oil upon it, and lay frankincense thereon: it is a meal-offering.And the priest shall burn the memorial of it, part of the bruised grain thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto Jehovah.And every meal-offering that is baken in the oven, and all that is dressed in the frying-pan, and on the baking-pan, shall be the priest’s that offereth it.And every meal-offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.And this is the law of the sacrifice of peace-offerings, which one shall offer unto Jehovah.If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked.With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace-offerings for thanksgiving.And of it he shall offer one out of each oblation for a heave-offering unto Jehovah; it shall be the priest’s that sprinkleth the blood of the peace-offerings.**

Caring for OthersLeviticus 2 reveals another value God holds dear: caring for others. To paraphrase M. L. Andreasen, a well-known theologian, the burnt offering declares all we are to be the Lord’s while the grain offering (also called the meat or meal offering) declares all we have to be His (The Sanctuary Service [Washington, D.C.: Review and Herald Pub. Assn., 1937], p. 108). Interestingly, the two sacrifices were offered together. Both were to be used for His glory and for the good of others. Although the grain offering did not require any blood, it represented another kind of sacrifice: giving up something of value for others’ benefit. A small portion of the grain offering was burned on the altar, but the remainder went to the priests for food (Lev. 2:1–3

**The Grain Offering 2 “ ‘When anyone offers a grain offering to the Lord, it must be made from fine flour. The person must pour oil on it, put incense on it, 2 and then take it to Aaron’s sons, the priests. The priest must take a handful of the fine flour and oil and all the incense, and burn it on the altar as a memorial portion. It is an offering made by fire, and its smell is pleasing to the Lord. 3 The rest of the grain offering will belong to Aaron and the priests; it is a most holy part of the offerings made by fire to the Lord.**

). Interestingly, it could be given to them in different forms: baked into loaves, cooked, or grilled. Notice that in verses 2 and 9 God considered this sacrificial care offering to be “a sweet aroma to the Lord.” Caring for others is a major theme in Leviticus. Another example is found in Leviticus 23, where landowners were commanded not to overharvest their grain and to instead leave some for the “poor” and “foreigner” to harvest (v. 22). God wants us to give because He gave to us first (see also John 4:19

**19 The woman said, “Sir, I can see that you are a prophet.**

). All the care we pour into others’ lives should flow from a heart of gratitude for all the care and love we have received from our heavenly Father. Leviticus 19:33

**33 “ ‘Do not mistreat foreigners living in your country,**

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**34 but treat them just as you treat your own citizens. Love foreigners as you love yourselves, because you were foreigners one time in Egypt. I am the Lord your God.**

makes this very clear: “And if a stranger dwells with you in your land, you shall not mistreat him. The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt.” Our experience of God’s care should be reciprocated and passed on to others.

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Salt and Grain  
Leviticus 2:13

**13 You must also put salt on all your grain offerings. Salt stands for your agreement with God that will last forever; do not leave it out of your grain offering. You must add salt to all your offerings.**

adds a fascinating practice to the grain offering: the priest was to always include salt with the offerings (see also Ezek. 43:24

**24 You must offer them in the presence of the Lord, and the priests are to throw salt on them and offer them as a burnt offering to the Lord.**

). In Matthew 5:13

**You Are Like Salt and Light 13 “You are the salt of the earth. But if the salt loses its salty taste, it cannot be made salty again. It is good for nothing, except to be thrown out and walked on.**

God’s people are described as salt, and the apostle Paul wrote, “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one” (Col. 4:6

**6 When you talk, you should always be kind and pleasant so you will be able to answer everyone in the way you should.**

). As Adventists around the world embrace the Great Commission, they must see themselves as conduits of God’s care for others. As salt, they must spread out into all the world, turning people from sin and helping them discover the joy of walking with Jesus. Caring for others is a wonderful form of praise. It’s an expression of gratitude for all that God has done and is doing in our lives (Heb. 13:15

**15 So through Jesus let us always offer to God our sacrifice of praise, coming from lips that speak his name.**

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**16 Do not forget to do good to others, and share with them, because such sacrifices please God.**

). Praise is angelic! Though praying is a human act, praising is an act of the angels. When we care for others, we are embodying what it means to express gratitude to God. Matthew 25 reminds us that when we give care to the “least of these,” we are in fact giving care directly to God Himself (v. 40). There’s no better offering to bring to God than to care for the “least of these.” Now notice that the grain offerings were given entirely to God, but they benefited the priests (Lev. 2

**The Grain Offering 2 “ ‘When anyone offers a grain offering to the Lord, it must be made from fine flour. The person must pour oil on it, put incense on it, 2 and then take it to Aaron’s sons, the priests. The priest must take a handful of the fine flour and oil and all the incense, and burn it on the altar as a memorial portion. It is an offering made by fire, and its smell is pleasing to the Lord. 3 The rest of the grain offering will belong to Aaron and the priests; it is a most holy part of the offerings made by fire to the Lord. 4 “ ‘If you bring a grain offering that was baked in the oven, it must be made from fine flour. It may be loaves made without yeast and mixed with oil, or it may be wafers made without yeast that have oil poured over them. 5 If your grain offering is cooked on a griddle, it must be made, without yeast, of fine flour mixed with oil. 6 Crumble it and pour oil over it; it is a grain offering. 7 If your grain offering is cooked in a pan, it must be made from fine flour and oil. 8 Bring the grain offering made of these things to the Lord. Give it to the priest, and he will take it to the altar. 9 He will take out the memorial portion from the grain offering and burn it on the altar, as an offering made by fire. Its smell is pleasing to the Lord. 10 The rest of the grain offering belongs to Aaron and the priests. It is a most holy part of the offerings made to the Lord by fire. 11 “ ‘Every grain offering you bring to the Lord must be made without yeast, because you must not burn any yeast or honey in an offering made by fire to the Lord. 12 You may bring yeast and honey to the Lord as an offering from the first harvest, but they must not be burned on the altar as a pleasing smell. 13 You must also put salt on all your grain offerings. Salt stands for your agreement with God that will last forever; do not leave it out of your grain offering. You must add salt to all your offerings. 14 “ ‘If you bring a grain offering from the first harvest to the Lord, bring crushed heads of new grain roasted in the fire. 15 Put oil and incense on it; it is a grain offering. 16 The priest will burn the memorial portion of the crushed grain and oil, with the incense on it. It is an offering by fire to the Lord.**

). Throughout the book of Leviticus, the reader is reminded that it is his or her responsibility to care for the spiritual leaders in the church. This sentiment is repeated in the New Testament (1 Cor. 9:13

**13 Surely you know that those who work at the Temple get their food from the Temple, and those who serve at the altar get part of what is offered at the altar.**

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**14 In the same way, the Lord has commanded that those who tell the Good News should get their living from this work.**

; 1 Tim. 5:18

**18 because the Scripture says: “When an ox is working in the grain, do not cover its mouth to keep it from eating,” n and “A worker should be given his pay.” n**

). By giving to pastors what they and their families need, we are giving to God. The priest received food not only from the grain offering but also from the fellowship, sin, and guilt offerings (Lev. 6:26

**26 The priest who offers the sin offering must eat it in a holy place, in the courtyard of the Meeting Tent.**

; 7:6

**6 Any male in a priest’s family may eat it. It is most holy, so it must be eaten in a holy place.**

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**14 One of each kind of offering will be for the Lord; it will be given to the priest who sprinkles the blood of the fellowship offering.**

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**31 Then the priest must burn the fat on the altar, but the breast of the animal will belong to Aaron and the priests.**

). They even received the hide from the burnt offering, which could be sold or used for clothing (Lev. 1:6

**6 After that he will skin the animal and cut it into pieces.**

; 7:8

**8 The priest who offers the burnt offering may also have the skin from it.**

). In fact, the more the people loved and appreciated God, the more they brought offerings that provided for the practical needs of their spiritual leaders. In the Seventh-day Adventist Church, tithe supports pastors, teachers, and church leaders around the world. Offerings, on the other hand, go directly to local church expenses. Through these two systems of giving, Adventists care for others in an ancient and biblical way.

inTerpret

The Bread of Life  
Imagine for a moment that you are with the 5,000 on the hillside where Jesus is preaching in John 6. Your stomach is growling, and you wonder if you will have the energy necessary to make it home. Then Jesus miraculously takes a little boy’s gift of five loaves and two fish and starts handing out lunch. After you have eaten the food—which, by the way, tastes better than anything you have eaten before or since—Jesus says these powerful words: “I am the bread of life.” Whoever eats Me will live forever (John 6:35

**35 Then Jesus said, “I am the bread that gives life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.**

). This sounds like cannibalism to the modern mind, but to a Jewish mind educated in Leviticus, Jesus was identifying Himself as the long-anticipated and promised Messiah—the one represented in the grain offering. Although this offering did not require a blood sacrifice and was therefore not designed to provide atonement for sin, Jesus is still beautifully portrayed in the sacrificial practice. In John 6:33

**33 God’s bread is the One who comes down from heaven and gives life to the world.”**

Jesus describes Himself as “the bread of God.” The grain offering points clearly to Jesus, who sustains us with both physical and spiritual food. When Jesus referred to Himself as “the bread of God,” He was again identifying Himself in the grain offering of Leviticus 2. In Isaiah 53:5

**5  But he was wounded for the wrong we did; he was crushed for the evil we did. The punishment, which made us well, was given to him, and we are healed because of his wounds.**

, Jesus is described as having been bruised and beaten for us. To produce the “finest flour” needed for the grain offering, the heads of grain had to be “crushed” and refined through beating and thrashing (Lev. 2:1

**The Grain Offering 2 “ ‘When anyone offers a grain offering to the Lord, it must be made from fine flour. The person must pour oil on it, put incense on it,**

, 14

**14 “ ‘If you bring a grain offering from the first harvest to the Lord, bring crushed heads of new grain roasted in the fire.**

, NIV). Again, we see that the grain offering pointed clearly to Jesus and His suffering for humanity. In 1 Corinthians 5:8

**8 So let us celebrate this feast, but not with the bread that has the old yeast—the yeast of sin and wickedness. Let us celebrate this feast with the bread that has no yeast—the bread of goodness and truth.**

we learn that yeast is a symbol of sin. Since Jesus was sinless and perfect in every way, we can understand why the grain offering was to be “without any yeast” (Lev. 2:4, NLT

**4 “ ‘If you bring a grain offering that was baked in the oven, it must be made from fine flour. It may be loaves made without yeast and mixed with oil, or it may be wafers made without yeast that have oil poured over them.**

). Interestingly, wine was often included in the grain offerings (Num. 15:10

**10 Also bring two quarts of wine as a drink offering. This offering is made by fire, and its smell will be pleasing to the Lord.**

, 24

**24 If the people forget to obey one of these commands, all the people must offer a young bull as a burnt offering, a smell pleasing to the Lord. By law you must also give the grain offering and the drink offering with it, and you must bring a male goat as a sin offering.**

), pointing to how Jesus served His disciples both bread and wine and compared His body and blood to bread and wine at the Last Supper (1 Cor. 11:24

**24 and gave thanks for it. Then he broke the bread and said, “This is my body; it is n for you. Do this to remember me.”**

, 25

**25 In the same way, after they ate, Jesus took the cup. He said, “This cup is the new agreement that is sealed with the blood of my death. When you drink this, do it to remember me.”**

). Now, as mentioned earlier, the grain offering did not require any blood. However, accompanied offerings such as the burnt offering did require blood, and the burnt, sin, and fellowship offerings were accompanied by the grain offering (Lev. 9:4

**4 Also take a bull and a male sheep for fellowship offerings, along with a grain offering mixed with oil. Offer all these things to the Lord, because the Lord will appear to you today.’ ”**

; Num. 15:4

**4 The one who brings the offering shall also give the Lord a grain offering. It should be two quarts of fine flour mixed with one quart of olive oil.**

; 28:3–6

**3 Say to them, ‘These are the offerings you must bring to the Lord: two male lambs, a year old, as a burnt offering each day. They must have nothing wrong with them. 4 Offer one lamb in the morning and the other lamb at twilight. 5 Also bring a grain offering of two quarts of fine flour, mixed with one quart of oil from pressed olives. 6 This is the daily burnt offering which began at Mount Sinai; its smell is pleasing to the Lord.**

; 6:14

**14 and give their offerings to the Lord. They must offer a year-old male lamb that has nothing wrong with it, as a burnt offering, a year-old female lamb that has nothing wrong with it, as a sin offering, and a male sheep that has nothing wrong with it, for a fellowship offering.**

, 15

**15 They must also bring the grain offerings and drink offerings that go with them. And they must bring a basket of bread made without yeast, loaves made with fine flour mixed with oil, and wafers made without yeast spread with oil.**

, 17

**17 Then he will kill the male sheep as a fellowship offering to the Lord; along with it, he will present the basket of bread made without yeast, the grain offering, and the drink offering.**

). Combine this knowledge with the fact that wine, a symbol of Christ’s blood, was included in this offering, and we again see Jesus and His sacrifice on the cross represented by the grain offering in addition to the accompanied offerings. There are still other components of the grain offering that point to Christ, such as the oil, which represents the Holy Spirit, that was poured out on this offering (Zech. 4:6

**6 Then he told me, “This is the word of the Lord to Zerubbabel: ‘You will not succeed by your own strength or by your own power, but by my Spirit,’ says the Lord All-Powerful.**

). Furthermore, the Holy Spirit is called the “Spirit of Christ” (Rom. 8:9

**9 But you are not ruled by your sinful selves. You are ruled by the Spirit, if that Spirit of God really lives in you. But the person who does not have the Spirit of Christ does not belong to Christ.**

) and Matthew 1:20

**20 While Joseph thought about these things, an angel of the Lord came to him in a dream. The angel said, “Joseph, descendant of David, don’t be afraid to take Mary as your wife, because the baby in her is from the Holy Spirit.**

declares that Christ was “of the Holy Spirit” even before He was born. The phrase “a sweet aroma to the Lord” is yet another messianic pointer, found 17 times in the book of Leviticus. This same phrase is used to describe Jesus in Ephesians 5:2

**2 Live a life of love just as Christ loved us and gave himself for us as a sweet-smelling offering and sacrifice to God.**

and Philippians 4:18

**18 And now I have everything, and more. I have all I need, because Epaphroditus brought your gift to me. It is like a sweet-smelling sacrifice offered to God, who accepts that sacrifice and is pleased with it.**

. The only thing that pleased God about the sacrificial death of the innocent animals was the fact that they pointed to His innocent Son Jesus, who would come as a “sweet aroma” to save guilty and lost humanity.

inSpect

What relationship do the following verses have with the primary passage? 1 Corinthians 9:13

**13 Surely you know that those who work at the Temple get their food from the Temple, and those who serve at the altar get part of what is offered at the altar.**

, 14

**14 In the same way, the Lord has commanded that those who tell the Good News should get their living from this work.**

Colossians 4:6

**6 When you talk, you should always be kind and pleasant so you will be able to answer everyone in the way you should.**

Hebrews 13:15

**15 So through Jesus let us always offer to God our sacrifice of praise, coming from lips that speak his name.**

, 16

**16 Do not forget to do good to others, and share with them, because such sacrifices please God.**

James 2:15–17

**15 A brother or sister in Christ might need clothes or food. 16 If you say to that person, “God be with you! I hope you stay warm and get plenty to eat,” but you do not give what that person needs, your words are worth nothing. 17 In the same way, faith by itself—that does nothing—is dead.**

1 John 3:16–18

**16 This is how we know what real love is: Jesus gave his life for us. So we should give our lives for our brothers and sisters. 17 Suppose someone has enough to live and sees a brother or sister in need, but does not help. Then God’s love is not living in that person. 18 My children, we should love people not only with words and talk, but by our actions and true caring.**

What other verses/promises come to mind in connection with Leviticus 2?

inVite

No Bible, No Breakfast  
Some argue that the grain offering proves that a person does not need to be saved by the shed blood of Jesus. In their minds, acts of kindness are enough to save the soul. This concept is more popular than one might think and is the core philosophy of the false religions of the world. Perhaps you have heard of various famous people who led morally corrupt lives only to dramatically change when they got older and perhaps more aware of their mortality—celebrities who began to give liberally to others and even establish organizations of philanthropy. Although at first glance the grain offering seems to imply that shedding blood is not necessary for salvation and the forgiveness of sins, the truth is that the grain offering was always offered with the other sacrifices that did require the death of a substitute. Also, as previously mentioned, wine, which Jesus said was representative of His blood, was offered along with the grain offering. Without Jesus’ blood, there can be no salvation. The grain offering is therefore another offering that points to Jesus and is motivated by His grace and amazing sacrifice on Calvary. It is not an exaltation of humanity’s attempt to please God, nor is it a means of earning one’s salvation. There are many today who choose to skip church and therefore miss hearing the Word of God preached in the sermon or shared during the Sabbath School lesson. However, church is where our faith is strengthened and our spiritual stomach is filled. The Bible specifically warns against getting in the habit of skipping church, especially as we get closer to the end of time (Heb. 10:25

**25 You should not stay away from the church meetings, as some are doing, but you should meet together and encourage each other. Do this even more as you see the day n coming.**

). When preachers and teachers exalt Jesus, our grain offering and bread, we experience spiritual fullness. Interestingly, when David was being threatened by King Saul, he chose to go to church (1 Sam. 21:1

**David Goes to See Ahimelech 21 David went to Nob to see Ahimelech the priest. Ahimelech shook with fear when he saw David, and he asked, “Why are you alone? Why is no one with you?”**

). In the city of Nob, just northeast of Jerusalem, there was a place where 85 priests lived and served. It was there that David and his men ate the 12 loaves of showbread that were placed in the Holy Place of the sanctuary every Sabbath (v. 6). This bread gave David and his men the strength they needed to endure their journey and escape their enemy. Jesus is our strength as well. He is our showbread, our spiritual grain offering! Perhaps you’ve heard someone say, “I don’t go to church because I don’t get spiritually fed there.” This is usually because they don’t fill up on Jesus every day of the week. Imagine if you ate physical food only once a week. It wouldn’t matter how much food you ate or how good the food was; you would still be hungry. Jesus is our grain offering not only on the Sabbath but every day of the week. Try enacting this little motto each morning: “No Bible, no breakfast!” Make it your custom to rise early every morning and feed on the Word of God before doing anything else. Take in as much of Christ’s Word as you can handle! You may have to eat quickly sometimes, but other times you should savor and enjoy His presence and power in your life, especially on the Sabbath! There are some who listen to the Bread of Life in the cars during their commute. If you do this, you will experience tremendous growth in your faith.

inSight

The Best Gift  
“In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God. Referring to this practice, Jesus said, ‘Every sacrifice shall be salted with salt.’ ‘Have salt in yourselves, and have peace one with another.’ All who would present themselves ‘a living sacrifice, holy, acceptable unto God’ (Rom. 12:1, KJV

**I abeseech you therefore, brethren, by the mercies of God, that ye bpresent your bodies a living sacrifice, holy, cacceptable unto God, which is your dreasonable eservice.**

), must receive the saving salt, the righteousness of our Saviour. Then they become ‘the salt of the earth,’ restraining evil among men, as salt preserves from corruption. Matt. 5:13, KJV

**13 Ye are the salt of the earth: pbut if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.**

. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world. Your energy and efficiency in the upbuilding of My kingdom, Jesus says, depend upon your receiving of My Spirit. You must be partakers of My grace, in order to be a savor of life unto life. Then there will be no rivalry, no self-seeking, no desire for the highest place. You will have that love which seeks not her own, but another's wealth” (Ellen G. White, The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940], p. 439). “Divine love makes its most touching appeals to the heart when it calls upon us to manifest the same tender compassion that Christ manifested. That man only who has unselfish love for his brother has true love for God. The true Christian will not willingly permit the soul in peril and need to go unwarned, uncared for. He will not hold himself aloof from the erring, leaving them to plunge farther into unhappiness and discouragement or to fall on Satan's battleground. “Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked. “ ‘Let us not love in word,’ the apostle writes, ‘but in deed and in truth.’ The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life and enables God to bless his work. “Supreme love for God and unselfish love for one another—this is the best gift that our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power. The unconsecrated heart cannot originate or produce it. Only in the heart where Jesus reigns is it found. ‘We love him, because he first loved us.’ In the heart renewed by divine grace, love is the ruling principle of action. It modifies the character, governs the impulses, controls the passions, and ennobles the affections. This love, cherished in the soul, sweetens the life and sheds a refining influence on all around” (Ellen G. White, The Acts of the Apostles [Mountain View, Calif.: Pacific Press Pub. Assn., 1911], pp. 550, 551).

inQuire

In what ways does the grain offering represent Jesus? What makes the grain offering unique from all the other offerings?Whom did the grain offering provide for? Why do Christians give? Read 1 John 4:19

**19 We love because God first loved us.**

.How does faithfulness in tithes and offerings express care for others? If giving to others is equivalent to giving to God, in what ways are you giving to God today?What can you do every day to make sure you get spiritually fed on Sabbath? How can you and your local church give in Jesus’ name to your church and community?

FELLOWSHIP

inTro

Transcending Potluck  
Read This Week’s Passage: Leviticus 3

**And if his oblation be a sacrifice of peace-offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before Jehovah.And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about.And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And Aaron’s sons shall burn it on the altar upon the burnt-offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto Jehovah.And if his oblation for a sacrifice of peace-offerings unto Jehovah be of the flock; male or female, he shall offer it without blemish.If he offer a lamb for his oblation, then shall he offer it before Jehovah;and he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron’s sons shall sprinkle the blood thereof upon the altar round about.And he shall offer of the sacrifice of peace-offerings an offering made by fire unto Jehovah; the fat thereof, the fat tail entire, he shall take away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And the priest shall burn it upon the altar: it is the food of the offering made by fire unto Jehovah.And if his oblation be a goat, then he shall offer it before Jehovah:and he shall lay his hand upon the head of it, and kill it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.And he shall offer thereof his oblation, an offering made by fire unto Jehovah; the fat that covereth the inwards, and all the fat that is upon the inwards,and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savor; all the fat is Jehovah’s.It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.**

Transcending Potluck People around the world today are divided according to things like race, politics, and vaccination status. This proclivity for divisiveness stretches all the way back to the Garden of Eden, for the first thing Adam and Eve did after they fell was attack each other: Adam blamed Eve, and Eve blamed the snake (Gen. 3:12

**12 The man said, “You gave this woman to me and she gave me fruit from the tree, so I ate it.”**

, 13

**13 Then the Lord God said to the woman, “How could you have done such a thing?” She answered, “The snake tricked me, so I ate the fruit.”**

). Sadly, we hear of such divisions in the home and church too, for fallen humans can almost always find a reason to be divided. Who hasn’t heard of arguments regarding music styles, ordination, and the color of the church carpet?The name of the peace or fellowship offering is related to the Hebrew word shalom, which means “peace” or “well-being.” This offering, found in Leviticus 3 and 7, is a strong reminder to live in peace and fellowship with one another. The sweet peace we have with God through Jesus should inspire us to seek peace with each other. God wants us to press together in these last days, not pull apart (Heb. 10:25

**25 You should not stay away from the church meetings, as some are doing, but you should meet together and encourage each other. Do this even more as you see the day n coming.**

). The fellowship offering was the only offering that allowed the offeror to eat part of the sacrifice. The offeror, out of thanksgiving or because of a vow, brought a sacrifice to the temple, where it would be divided three ways: God received the fat of the offering burned on the altar, the priest received the breast and shoulder, and the offeror received whatever was left (Lev. 3:16

**16 The priest will burn these parts on the altar as food. It is an offering made by fire, and its smell is pleasing to the Lord. All the fat belongs to the Lord.**

; 7:14

**14 One of each kind of offering will be for the Lord; it will be given to the priest who sprinkles the blood of the fellowship offering.**

, 15

**15 When the fellowship offering is given to thank the Lord, the meat from it must be eaten the same day it is offered; none of it must be left until morning.**

, 31

**31 Then the priest must burn the fat on the altar, but the breast of the animal will belong to Aaron and the priests.**

, 34

**34 I have taken the breast and the thigh from the fellowship offerings of the Israelites, and I have given these parts to Aaron and the priests as their share for all time from the Israelites.’ ”**

). The offeror shared this meal with his family and with others connected to his household. The Israelites were required to eat this ritual meal at God’s appointed place near the tabernacle (Deut. 12:6

**6 and bring to that place your burnt offerings and sacrifices; bring a tenth of what you gain and your special gifts; bring what you have promised and the special gifts you want to give the Lord, and bring the first animals born to your herds and flocks.**

, 7

**7 There you will be together with the Lord your God. There you and your families will eat, and you will enjoy all the good things for which you have worked, because the Lord your God has blessed you.**

, 17

**17 Do not eat in your own towns what belongs to the Lord: one-tenth of your grain, new wine, or oil; the first animals born to your herds or flocks; whatever you have promised to give; the special gifts you want to give to the Lord, or any other gifts.**

, 18

**18 Eat these things when you are together with the Lord your God, in the place the Lord your God chooses to be worshiped. Everyone must do this: you, your sons and daughters, your male and female servants, and the Levites from your towns. Rejoice in the Lord your God’s presence about the things you have worked for.**

). This shared meal was a time of rejoicing. The meal celebrated a close connection with God and a tight fellowship with one another. God deeply values fellowship and peace among His people.

inGest

Full Fellowship  
Of all the offerings in Leviticus, the peace offering is the only one for which the instructions contain no promise of forgiveness or atonement. They mention nothing about sin, illustrating the dynamics of God’s love that go beyond dealing with the sin problem. This offering is a testimony of God’s desire for a personal connection with us. The whole ceremony is a divine invitation to be in close communion with God. The peace offering was also the only one in which the person making the sacrifice partook of the meal. This meal was divided into three parts: God received the fat of the offering, burned on the altar “as food” (Lev. 3:11

**11 Then the priest will burn these parts on the altar as food; it will be an offering made by fire to the Lord.**

, 16

**16 The priest will burn these parts on the altar as food. It is an offering made by fire, and its smell is pleasing to the Lord. All the fat belongs to the Lord.**

), the priest received the breast and right thigh (Lev. 7:31–34

**31 Then the priest must burn the fat on the altar, but the breast of the animal will belong to Aaron and the priests. 32 You must also give the right thigh from the fellowship offering to the priest as a gift; 33 it will belong to the priest who offers the blood and fat of the fellowship offering. 34 I have taken the breast and the thigh from the fellowship offerings of the Israelites, and I have given these parts to Aaron and the priests as their share for all time from the Israelites.’ ”**

), and the offeror received whatever was left (Lev. 7:15

**15 When the fellowship offering is given to thank the Lord, the meat from it must be eaten the same day it is offered; none of it must be left until morning.**

, 16

**16 “ ‘If a person brings a fellowship offering just to give a gift to God or because of a special promise to him, the sacrifice should be eaten the same day he offers it. If there is any left, it may be eaten the next day.**

). This was no casual meal, but a sacred ceremony, holy to the Lord. It was so serious and important that anybody who disregarded the ceremonial guidelines was to be cut off from God’s people (Lev. 7:20

**20 But if anyone is unclean and eats the meat from the fellowship offering that belongs to the Lord, he must be cut off from his people.**

, 21

**21 “ ‘If anyone touches something unclean—uncleanness that comes from people, from an animal, or from some hated thing—touching it will make him unclean. If he then eats meat from the fellowship offering that belongs to the Lord, he must be cut off from his people.’ ”**

). A person could have various motivations for bringing a peace offering, and specific instructions were given to those who brought a peace offering because of a vow or as a voluntary gift (Lev. 7:16

**16 “ ‘If a person brings a fellowship offering just to give a gift to God or because of a special promise to him, the sacrifice should be eaten the same day he offers it. If there is any left, it may be eaten the next day.**

). However, the peace offering was designed to be an expression of thanksgiving to God (Lev. 7:11–15

**The Fellowship Offering 11 “ ‘These are the teachings about the fellowship offering a person may offer to the Lord: 12 If he brings the fellowship offering to show his thanks, he should also bring loaves of bread made without yeast that are mixed with oil, wafers made without yeast that have oil poured over them, and loaves of fine flour that are mixed with oil. 13 He must also offer loaves of bread made with yeast along with his fellowship offering, which he gives to show thanks. 14 One of each kind of offering will be for the Lord; it will be given to the priest who sprinkles the blood of the fellowship offering. 15 When the fellowship offering is given to thank the Lord, the meat from it must be eaten the same day it is offered; none of it must be left until morning.**

), a fact supported by how Leviticus sometimes refers to this offering as the “sacrifice of thanksgiving” (Lev. 7:12

**12 If he brings the fellowship offering to show his thanks, he should also bring loaves of bread made without yeast that are mixed with oil, wafers made without yeast that have oil poured over them, and loaves of fine flour that are mixed with oil.**

, 13

**13 He must also offer loaves of bread made with yeast along with his fellowship offering, which he gives to show thanks.**

; 22:29

**29 “If you want to offer some special offering of thanks to the Lord, you must do it in a way that pleases him.**

). Perhaps the kind of worship dynamic exemplified by the peace offering is the experience missing for many believers and churches today. Perhaps a lack of thanksgiving and praise has too often robbed us of real companionship with God. What if God is just waiting, longing for willing participants who will embrace the kind of fellowship with God that the ceremony of the peace offering promises? The New Testament writer John could think of nothing more desirable than the people in his churches enjoying the rich fellowship with God that is possible only through Jesus (1 John 1:3

**3 We announce to you what we have seen and heard, because we want you also to have fellowship with us. Our fellowship is with God the Father and with his Son, Jesus Christ.**

, 4

**4 We write this to you so we may be full of joy. n**

). Today God is looking for people who will prioritize fellowship with Him above every other connection in the world. Communion with God requires a certain withdrawal from communion with the world, for the allegiance to God that is symbolized by the peace offering does not mix with any allegiance to the world (1 Cor. 10:21

**21 You cannot drink the cup of the Lord and the cup of demons also. You cannot share in the Lord’s table and the table of demons.**

). This offering showed that a person was committed to their relationship with the Lord and to excluding every false god. There are endless connections in the world that beg to supplant a deep connection with God. The ancient Israelites could have done nothing more incongruent, more scandalous, and more hurtful than when they bowed to a golden calf very shortly after offering burnt offerings and peace offerings to God (Exod. 32:5–8

**5 When Aaron saw all this, he built an altar before the calf and announced, “Tomorrow there will be a special feast to honor the Lord.” 6 The people got up early the next morning and offered whole burnt offerings and fellowship offerings. They sat down to eat and drink, and then they got up and sinned sexually. 7 Then the Lord said to Moses, “Go down from this mountain, because your people, the people you brought out of the land of Egypt, have ruined themselves. 8 They have quickly turned away from the things I commanded them to do. They have made for themselves a calf covered with gold, and they have worshiped it and offered sacrifices to it. They have said, ‘Israel, these are your gods who brought you out of Egypt.’ ”**

). The peace offering is a pledge of wholehearted devotion to the Lord.

inTerpret

The Bridge Over Social Distance  
Interestingly, the fellowship or peace offering meal was time-sensitive; the offeror and his or her family (as well as the priest) had to eat the food on the same day if it was a thanksgiving offering and within two days if it was a vow or freewill offering (Lev. 7:15

**15 When the fellowship offering is given to thank the Lord, the meat from it must be eaten the same day it is offered; none of it must be left until morning.**

, 16

**16 “ ‘If a person brings a fellowship offering just to give a gift to God or because of a special promise to him, the sacrifice should be eaten the same day he offers it. If there is any left, it may be eaten the next day.**

). This was, of course, for health reasons, but it was also to encourage the offeror to gather the family together quickly to consume all the allotted meat from the goat, lamb, or cow that was sacrificed. There is a subtle but crucial lesson in this: Discord should never be allowed to fester. Hard feelings and misunderstandings should be quickly confronted and cleared up (see also Eph. 4:26

**26 When you are angry, do not sin, and be sure to stop being angry before the end of the day.**

). Make things right quickly, unite over a meal if necessary, but don’t ignore the issues and hope they go away. They most certainly will not! If parents want to get connected or stay connected with their children, they should share at least one fellowship meal with them every day. This means no television, no cell phones; just sitting around the table hearing about each other’s day—the challenges, joys, and heartaches. This may be the most important activity a family does together. Although it is not easy to do this consistently, it can be done, and the rewards are fellowship and peace with the ones you love. People need fellowship with one another; it’s a psychological need. For many months, people around the world were told to “social distance” from each other. Of course, this was for their good so that they did not catch the COVID virus, but in retrospect, we should have called it something else. Perhaps “physical distancing” would’ve been a better name—anything but social distancing. In the vacuum created by socially distancing ourselves from each other, we saw massive increases in violence, racial discord, political hatred, depression, and suicide. When we think about God, we often imagine Him as a white-haired old man living “upstairs,” separate from us in every way, but God is actually very youthful and has at least one characteristic in common with the younger generation living today: He is a social being! He loves fellowship and wants us to have fulfilling relationships with not only each other but with Him as well. This is why the fellowship offering was both vertical and horizontal: those who participated shared a meal with not only each other (horizontal) but with God, too (vertical). One last thing about this offering: the offeror was the one who initiated the fellowship. In other words, the individual who brought the sacrifice was the one who brought others together in peace and fellowship. We live in a world in which everyone wants everyone else to be the one to initiate reconciliation, forgiveness, peace, and fellowship, but as recipients of Jesus’ grace, we must be the first to initiate fellowship—not the other person. God has called us to be initiators who represent Christ Himself.

inSpect

What relationship do the following verses have with the primary passage?Deuteronomy 12:6–19

**6 and bring to that place your burnt offerings and sacrifices; bring a tenth of what you gain and your special gifts; bring what you have promised and the special gifts you want to give the Lord, and bring the first animals born to your herds and flocks. 7 There you will be together with the Lord your God. There you and your families will eat, and you will enjoy all the good things for which you have worked, because the Lord your God has blessed you. 8 Do not worship the way we have been doing today, each person doing what he thinks is right. 9 You have not yet come to a resting place, to the land the Lord your God will give you as your own. 10 But soon you will cross the Jordan River to live in the land the Lord your God is giving you as your own, where he will give you rest from all your enemies and you will live in safety. 11 Then the Lord your God will choose a place where he is to be worshiped. To that place you must bring everything I tell you: your burnt offerings and sacrifices, your offerings of a tenth of what you gain, your special gifts, and all your best things you promised to the Lord. 12 There rejoice before the Lord your God. Everyone should rejoice: you, your sons and daughters, your male and female servants, and the Levites from your towns who have no land of their own. 13 Be careful that you don’t sacrifice your burnt offerings just anywhere you please. 14 Offer them only in the place the Lord will choose. He will choose a place in one of your tribes, and there you must do everything I am commanding you. 15 But you may kill your animals in any of your towns and eat as much of the meat as you want, as if it were a deer or a gazelle; this is the blessing the Lord your God is giving you. Anyone, clean or unclean, may eat this meat, 16 but do not eat the blood. Pour it out on the ground like water. 17 Do not eat in your own towns what belongs to the Lord: one-tenth of your grain, new wine, or oil; the first animals born to your herds or flocks; whatever you have promised to give; the special gifts you want to give to the Lord, or any other gifts. 18 Eat these things when you are together with the Lord your God, in the place the Lord your God chooses to be worshiped. Everyone must do this: you, your sons and daughters, your male and female servants, and the Levites from your towns. Rejoice in the Lord your God’s presence about the things you have worked for. 19 Be careful not to forget the Levites as long as you live in the land.**

Isaiah 9:6

**6  A child has been born to us; God has given a son to us. He will be responsible for leading the people. His name will be Wonderful Counselor, Powerful God, Father Who Lives Forever, Prince of Peace.**

Matthew 18:15–20

**When a Person Sins Against You 15 “If your fellow believer sins against you, n go and tell him in private what he did wrong. If he listens to you, you have helped that person to be your brother or sister again. 16 But if he refuses to listen, go to him again and take one or two other people with you. ‘Every case may be proved by two or three witnesses.’ n 17 If he refuses to listen to them, tell the church. If he refuses to listen to the church, then treat him like a person who does not believe in God or like a tax collector. 18 “I tell you the truth, the things you don’t allow on earth will be the things God does not allow. And the things you allow on earth will be the things that God allows. 19 “Also, I tell you that if two of you on earth agree about something and pray for it, it will be done for you by my Father in heaven. 20 This is true because if two or three people come together in my name, I am there with them.”**

Romans 5:1

**Right with God 5 Since we have been made right with God by our faith, we have n peace with God. This happened through our Lord Jesus Christ,**

Romans 12:18–21

**18 Do your best to live in peace with everyone. 19 My friends, do not try to punish others when they wrong you, but wait for God to punish them with his anger. It is written: “I will punish those who do wrong; I will repay them,” n says the Lord. 20 But you should do this: “If your enemy is hungry, feed him; if he is thirsty, give him a drink. Doing this will be like pouring burning coals on his head.” Proverbs 25:21–22 21 Do not let evil defeat you, but defeat evil by doing good.**

What other verses/promises come to mind in connection with Leviticus 3?

inVite

The Kingdom of Peacemakers  
As with all the offerings in Leviticus, the fellowship offering pointed to the coming Messiah, Jesus. It was through His shed blood at Calvary that we experience peace not only with each other but with God as well. No wonder the fellowship offering in Leviticus 3 required a sacrifice. God wanted His people to know that all well-being, peace, unity, and warmhearted fellowship are results of the cross. God will have a people who will not allow themselves to be divided by color, culture, community, or country. These people will press together in Christian love and allow the cross of Christ to do its work of tearing down “the middle wall of separation” between all believers (Eph. 2:14

**14 Christ himself is our peace. He made both Jewish people and those who are not Jews one people. They were separated as if there were a wall between them, but Christ broke down that wall of hate by giving his own body.**

). We can understand why Paul called the message of the cross a “mystery,” especially when we consider how divided the world is today! Interestingly, the fellowship offerings find its way into modern churches through the communion service. The thirteenth Sabbath is often reserved for communion in Adventist churches. This is a special time for the church to gather in solidarity and fellowship around the symbols of the body and blood of Christ. Communion is a time when the church, local and global alike, shares a small meal in peace and fellowship. As we stare at the cross and observe all Jesus has done for us—how He crossed over into our cultures and communities and was victimized by us and yet returned our mistreatment with boundless grace and love, we are convicted and moved to change the way we relate to others, even to those deemed “our enemies.” As offerors laid their hand upon the fellowship offering and killed it, they were given an opportunity to look into the future and see the amazing sacrifice Jesus made to bring us all together in fellowship (see Eph. 2:13

**13 But now in Christ Jesus, you who were far away from God are brought near through the blood of Christ’s death.**

). We pursue peace and fellowship with each other because of the cross and the example our Savior gave us. Notice that the Bible does not say, “Blessed are the peacekeepers”; it says, “Blessed are the peacemakers” (Matt. 5:9

**9  They are blessed who work for peace, for they will be called God’s children.**

)! In other words, peace and fellowship with others, especially with those within the body of Christ, requires effort. In fact, Matthew 5:23

**23 “So when you offer your gift to God at the altar, and you remember that your brother or sister has something against you,**

, 24

**24 leave your gift there at the altar. Go and make peace with that person, and then come and offer your gift.**

says to leave your offering at the altar (probably a reference to the fellowship offering) if you have an issue with someone and be reconciled to them. Like Jesus, who laid down everything in order to bring us atonement (forgiveness, peace, and right standing with God through His blood), Christians are to do everything they can to be at peace with each other (Rom. 12:18

**18 Do your best to live in peace with everyone.**

). This, of course, does not mean everyone will appreciate our efforts or respond in kind, but this is to be our objective whether it is reciprocated or not. Jesus is the burnt offering, the grain offering, and the fellowship offering! He is the One who gave everything for us and was crushed and beaten like fine flour for our sins, and He is the reason we have been restored to fellowship with each other and with God. Why should we be reconciled to others? Because Jesus reconciled us to Himself! Why should we forgive and love others? Because Jesus first loved and forgave us! Jesus is our motivation to sit at a fellowship meal with each other. The emulsifying power of the cross can make our unity with one another permanent—not superficial, but eternal; not temporal, but authentic! Jesus put it beautifully when He said, “They will know you are My disciples by your love” (John 13:35

**35 All people will know that you are my followers if you love each other.”**

, paraphrased).

inSight

The Prince of Peace  
“It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the cry for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed upon the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of a Father’s heart that ever grieves over sin, of a Father’s hand stretched out still, of a Father’s voice saying, ‘Let him take hold of my strength, that he may make peace with me; and he shall make peace.’ Isaiah 27:5, KJV

**5  Or let him take hold of nmy strength, oThat he may make peace with me; And he shall make peace with me.**

. “As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by all who do God’s service in ministering to their fellow men. And you have the cooperation of Christ Himself. He is the Restorer, and as you work under His supervision, you will see great results. “Upon your faithfulness in this work not only the well-being of others but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with Himself, that we may be one with Him as He is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in His school, to be fitted for the courts of God. By rejecting it, we reject His instruction, and choose eternal separation from His presence. “‘If thou wilt keep my charge,’ the Lord declares, ‘I will give thee places to walk among these that stand by’—even among the angels that surround His throne. Zechariah 3:7, KJV

**7  Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt pkeep my ||charge, Then thou shalt also qjudge my house, and shalt also keep my courts, And rI will give thee †places to walk among jthese that stand by.**

. By cooperating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. (Ellen G. White, Christ’s Object Lessons [Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941], pp. 388, 389). “Christ is ‘the Prince of Peace’ (Isaiah 9:6

**6  A child has been born to us; God has given a son to us. He will be responsible for leading the people. His name will be Wonderful Counselor, Powerful God, Father Who Lives Forever, Prince of Peace.**

), and it is His mission to restore to earth and heaven the peace that sin has broken. ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ Romans 5:1, KJV

**Therefore abeing justified by faith, we have bpeace with God through our Lord Jesus Christ:**

. Whoever consents to renounce sin and open his heart to the love of Christ, becomes a partaker of this heavenly peace. “There is no other ground of peace than this. The grace of Christ received into the heart, subdues enmity; it allays strife and fills the soul with love. He who is at peace with God and his fellow men cannot be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred cannot exist. The heart that is in harmony with God is a partaker of the peace of heaven and will diffuse its blessed influence on all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. “Christ's followers are sent to the world with the message of peace. Whoever, by the quiet, unconscious influence of a holy life, shall reveal the love of Christ; whoever, by word or deed, shall lead another to renounce sin and yield his heart to God, is a peacemaker. . . . “The spirit of peace is evidence of their connection with heaven. The sweet savor of Christ surrounds them. The fragrance of the life, the loveliness of the character, reveal to the world the fact that they are children of God. Men take knowledge of them that they have been with Jesus” (Ellen G. White, Thoughts From the Mount of Blessing [Mountain View, Calif.: Pacific Press Pub. Assn., 1956], pp. 27, 28).

inQuire

In what ways does the fellowship offering point to Jesus? How does your home and church family fellowship together that has stood out to you?What could you proactively do to encourage more fellowship? What actions or steps could you take to start regular family meals in your home? If you already have them, share how they are beneficial to you and the family. Why does having a meal together have the potential of turning an enemy into a friend? How can we minister to people who are discouraged, depressed, or even suicidal? How is God using you to bring peace to people who are divided by various things? How do you think the foot washing portion of the communion service helps to heal hurt and discord within the church?

FORGIVENESS

inTro

Ending Slavery  
Read This Week’s Passage: Leviticus 4:27–31

**And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty;if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned.And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of burnt-offering.And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the blood thereof shall he pour out at the base of the altar.And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savor unto Jehovah; and the priest shall make atonement for him, and he shall be forgiven.**

Ending Slavery When the book Uncle Tom’s Cabin came out in 1852, it sold more copies than any other book on the planet except the Bible. The book’s primary purpose was to highlight the evils of slavery and inspire an end to its atrocities, but it was also about forgiveness. The protagonist is a Christian slave named Uncle Tom who lived under several different slave masters. In secret, Tom helped his fellow slaves escape through the Underground Railroad. He was also a prayer warrior who, inspired by Jesus’ teachings, prayed for his enemies, the worst of whom was Simon Legree, his final and cruelest slave master. Legree hated Black folk and Christianity, putting Uncle Tom in the crosshairs of horrific abuse. Tragically, Legree and several other slaves beat Uncle Tom to death, but shortly before he died he said his own version of Jesus’ plea when He hung dying on the cross: “Father, forgive them, for they do not know what they do” (Luke 23:34

**34 Jesus said, “Father, forgive them, because they don’t know what they are doing.” n The soldiers threw lots to decide who would get his clothes.**

). At the end of the day, Uncle Tom’s Cabin was a call to forgive even your worst enemies.Forgiveness is not always easy. It’s one thing if someone wrongs you in a minor way, but it’s entirely different when someone causes you harm in a major, destructive, and painful way. No, forgiveness is not always easy! But when we forgive, we display one of the beautiful attributes of God Himself (Luke 23:34

**34 Jesus said, “Father, forgive them, because they don’t know what they are doing.” n The soldiers threw lots to decide who would get his clothes.**

). Unsurprisingly, forgiveness is the next great value in Leviticus. God’s promise of forgiveness is as strong in Leviticus as in any book of the Bible. If we miss God’s desire to forgive in Leviticus, the book is completely misunderstood. While Exodus gives us ten commandments, Leviticus gives us ten promises of forgiveness (Lev. 4:20

**20 he will do the same thing with this bull that he did with the first bull of the sin offering. In this way the priest removes the sins of the people so they will belong to the Lord and be forgiven.**

, 26

**26 He must burn all the goat’s fat on the altar in the same way he burns the fat of the fellowship offerings. In this way the priest removes the ruler’s sin so he belongs to the Lord, and the Lord will forgive him.**

, 31

**31 Then the priest must remove all the goat’s fat in the same way the fat is removed from the fellowship offerings. He must burn it on the altar as a smell pleasing to the Lord. In this way the priest will remove that person’s sin so he will belong to the Lord, and the Lord will forgive him.**

, 35

**35 Then the priest must remove all the lamb’s fat in the same way that the lamb’s fat is removed from the fellowship offerings. He must burn the pieces on the altar on top of the offerings made by fire for the Lord. In this way the priest will remove that person’s sins so he will belong to the Lord, and the Lord will forgive him.**

; 5:10

**10 Then the priest must offer the second bird as a whole burnt offering, as the law says. In this way the priest will remove the person’s sin so he will belong to the Lord, and the Lord will forgive him.**

, 13

**13 In this way the priest will remove the person’s sins so he will belong to the Lord, and the Lord will forgive him. What is left of the sin offering belongs to the priest, like the grain offering.’ ”**

, 16

**16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person.**

, 18

**18 He must bring the priest a male sheep from the flock, one that has nothing wrong with it and that is worth the correct amount. It will be a penalty offering. Though the person sinned without knowing it, with this offering the priest will remove the sin so the person will belong to the Lord, and the Lord will forgive him.**

; 6:7

**7 Then the priest will perform the acts to remove that person’s sin so he will belong to the Lord, and the Lord will forgive him for the sins that made him guilty.”**

; 19:22

**22 The priest will offer the sheep as a penalty offering before the Lord for the man’s sin, to remove the sins of the man so he will belong to the Lord. Then he will be forgiven for his sin.**

). The Ten Commandments convict the sinner, but the blood of the lamb in Leviticus frees the sinner.

inGest

A Path to Forgiveness  
Unlike the three offerings we have already discussed (the burnt, grain, and fellowship offerings), the sin offering found in Leviticus 4 was not optional; it was mandatory. Interestingly, before the sin offering was introduced to Israel, the burnt offering had served in its place for hundreds of years. God in His wisdom created this distinct sacrifice to help us better understand the high value He places on forgiveness. It became the most important of all the sacrifices, and it most beautifully described Jesus’ future work! If an Israelite wanted their sins forgiven and covered (atonement), and if they wanted to be restored to a right relationship with God, they needed to bring a sin offering and present it “before the Lord” (Lev. 4:4

**4 He will bring the bull to the entrance of the Meeting Tent in front of the Lord, put his hand on its head, and kill it before the Lord.**

, 7

**7 The priest must also put some of the blood on the corners of the altar of incense that stands before the Lord in the Meeting Tent. The rest of the blood he must pour out at the bottom of the altar of burnt offering, which is at the entrance of the Meeting Tent.**

, 15

**15 The elders of the group of people must put their hands on the bull’s head before the Lord, and it must be killed before the Lord.**

, 18

**18 Then he must put some of the blood on the corners of the altar that is before the Lord in the Meeting Tent. The priest must pour out the rest of the blood at the bottom of the altar of burnt offering, which is at the entrance to the Meeting Tent.**

, 24

**24 The ruler must put his hand on the goat’s head and kill it in the place where they kill the whole burnt offering before the Lord; it is a sin offering.**

). It had to be offered before the Lord because sin is in essence an act of disobedience and rebellion against God and His law. Yes, sin hurts our fellow human beings, but it is first and foremost an atrocity against God. Leviticus 4 shows again and again that God defines sin as breaking the Ten Commandments (vv. 2, 13, 22, 27). This definition is found in both the Old and New Testaments, for in 1 John 3:4

**4 The person who sins breaks God’s law. Yes, sin is living against God’s law.**

we learn that “sin is contrary to the law of God” (NLT). It is in complete opposition to God’s beautiful, loving character (Matt. 22:37–40

**37 Jesus answered, “ ‘Love the Lord your God with all your heart, all your soul, and all your mind.’ n 38 This is the first and most important command. 39 And the second command is like the first: ‘Love your neighbor as you love yourself.’ n 40 All the law and the writings of the prophets depend on these two commands.”**

; 1 John 4:8

**8 Whoever does not love does not know God, because God is love.**

). In His great mercy God offered complete forgiveness to all who came to Him with a repentant heart, confessed their sins, and made a sacrifice (Lev. 4:20

**20 he will do the same thing with this bull that he did with the first bull of the sin offering. In this way the priest removes the sins of the people so they will belong to the Lord and be forgiven.**

, 26

**26 He must burn all the goat’s fat on the altar in the same way he burns the fat of the fellowship offerings. In this way the priest removes the ruler’s sin so he belongs to the Lord, and the Lord will forgive him.**

, 31

**31 Then the priest must remove all the goat’s fat in the same way the fat is removed from the fellowship offerings. He must burn it on the altar as a smell pleasing to the Lord. In this way the priest will remove that person’s sin so he will belong to the Lord, and the Lord will forgive him.**

, 35

**35 Then the priest must remove all the lamb’s fat in the same way that the lamb’s fat is removed from the fellowship offerings. He must burn the pieces on the altar on top of the offerings made by fire for the Lord. In this way the priest will remove that person’s sins so he will belong to the Lord, and the Lord will forgive him.**

). Whether it was a member of the Israelite community, a leader, or a priest, a person could offer a sacrifice at any time and receive complete forgiveness and peace in the presence of the Lord. The process was simple but intense. The person would bring a goat, lamb, or bull to the Lord, lay their hand upon the animal, confess their specific sin (Lev. 5:5

**5 “ ‘When anyone is guilty of any of these things, he must tell how he sinned.**

) and thereby transfer it to the sacrifice, which became their substitute. They would then take the life of the innocent animal, which, as we have discovered in our study of the previous sacrifices, represented our wonderful Savior (John 3:16

**16 “God loved the world so much that he gave his one and only Son so that whoever believes in him may not be lost, but have eternal life.**

). Throughout this incredible chapter we see glimpses of Jesus everywhere: Just as the sacrifices were to be without defect, Jesus is our perfect and spotless Savior (Lev. 4:3

**3 “ ‘If the appointed priest sins so that he brings guilt on the people, then he must offer a young bull to the Lord, one that has nothing wrong with it, as a sin offering for the sin he has done.**

, 23

**23 When he learns about his sin, he must bring a male goat that has nothing wrong with it as his offering.**

, 28

**28 When the person learns about his sin, he must bring a female goat that has nothing wrong with it as an offering for his sin.**

). Just as the sin offering—minus its fat—was taken outside the camp of Israel and burned, so Jesus was taken outside the city of Jerusalem and experienced the burning wrath of God (against sin) in our place at Calvary (vv. 12, 21). Just as Christ’s sacrifice was a pleasing aroma to God, the sin offering was too (v. 31). And just as Jesus suffered the penalty of our sins, which is death (Rom. 6:23

**23 The payment for sin is death. But God gives us the free gift of life forever in Christ Jesus our Lord.**

), and freely gave us forgiveness, the sacrifices did the same (Lev. 4:20

**20 he will do the same thing with this bull that he did with the first bull of the sin offering. In this way the priest removes the sins of the people so they will belong to the Lord and be forgiven.**

, 26

**26 He must burn all the goat’s fat on the altar in the same way he burns the fat of the fellowship offerings. In this way the priest removes the ruler’s sin so he belongs to the Lord, and the Lord will forgive him.**

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**31 Then the priest must remove all the goat’s fat in the same way the fat is removed from the fellowship offerings. He must burn it on the altar as a smell pleasing to the Lord. In this way the priest will remove that person’s sin so he will belong to the Lord, and the Lord will forgive him.**

, 35

**35 Then the priest must remove all the lamb’s fat in the same way that the lamb’s fat is removed from the fellowship offerings. He must burn the pieces on the altar on top of the offerings made by fire for the Lord. In this way the priest will remove that person’s sins so he will belong to the Lord, and the Lord will forgive him.**

). Like the sin offerings, Jesus is “the propitiation for our sins, and not for ours only but also for the whole world” (1 John 2:2

**2 He died in our place to take away our sins, and not only our sins but the sins of all people.**

; see also Heb. 2:17

**17 For this reason Jesus had to be made like his brothers and sisters in every way so he could be their merciful and faithful high priest in service to God. Then Jesus could die in their place to take away their sins.**

).

inTerpret

Gone Forever  
Despite all these similarities between Jesus and the sacrifices, the sacrifices in the Old Testament always fell short of Christ’s work. Notice that the sin offerings covered only unintentional sins, not intentional ones (Lev. 4:2–4

**2 “Tell the people of Israel this: ‘When a person sins by accident and does some things the Lord has commanded not to be done, that person must do these things: 3 “ ‘If the appointed priest sins so that he brings guilt on the people, then he must offer a young bull to the Lord, one that has nothing wrong with it, as a sin offering for the sin he has done. 4 He will bring the bull to the entrance of the Meeting Tent in front of the Lord, put his hand on its head, and kill it before the Lord.**

, 22

**22 “ ‘If a ruler sins by accident and does something the Lord his God has commanded must not be done, he is guilty.**

). This kind of forgiveness was possible only through the shed blood of Christ Himself, which was in the distant future. The Israelites had access to this depth of forgiveness only by faith in the coming Savior. It could never be supplied by the sacrificial animals, even symbolically. Notice that both confession and repentance were necessary, but were not enough to warrant God’s forgiveness. They were essential, but not until the blood was shed did the offeror have assurance of forgiveness. The Bible is clear that “without the shedding of blood there is no remission” (Heb. 9:22

**22 The law says that almost everything must be made clean by blood, and sins cannot be forgiven without blood to show death.**

). This is because “the wages of sin is death” (Rom. 6:23

**23 The payment for sin is death. But God gives us the free gift of life forever in Christ Jesus our Lord.**

), and the sacrifices that symbolized Jesus had to die the death the offeror should have died. Perhaps you are wondering how you might receive forgiveness and right standing with God today. Leviticus 4 makes it crystal clear: First, you must be aware of your guilt (vv. 14, 23, 28). In other words, when you come before the Lord, you need to confess the specific sin you are wanting forgiveness for. By faith, you are in essence placing your hand upon Jesus’ head and transferring your guilt to Him. On the cross 2,000 years ago Jesus took your guilt and with His own blood paid your debt in full. Both your unintentional and intentional sins have been forgiven! Shout “Amen!” with me! Sadly, there are many people in the world today who do not know this simple fact. Many suffer psychological disorders as a result of the effects of guilt, real or perceived. So often they attempt to find freedom from that guilt on a professional’s couch without realizing that freedom from deep spiritual guilt as a result of sin is found only at the foot of the cross. The Bible teaches that Jesus’ blood can cleanse the guilt from our consciences (Heb. 9:14

**14 How much more is done by the blood of Christ. He offered himself through the eternal Spirit n as a perfect sacrifice to God. His blood will make our consciences pure from useless acts so we may serve the living God.**

). Of course, this does not mean there is no place for counselors, psychologists, or psychiatrists, but as wonderful as these individuals are, they are unable to do what only the blood of Christ can do. Just like the offeror in Leviticus 4, after laying our sins by faith upon Jesus, we can walk away knowing our sins have been forgiven and we are free from their guilt and shame. There are sadly many who have trouble believing this because their feelings of regret and shame hold them in continual bondage to their sins, but when sinners realize and understand that forgiveness is a promise and is therefore based on faith, not feelings, they then begin to experience the joy of having their sins truly taken away. Micah 7:19

**19  You will have mercy on us again; you will conquer our sins. You will throw away all our sins into the deepest part of the sea.**

says God throws our sins “into the depths of the sea” (see also Ps. 103:12

**12  He has taken our sins away from us as far as the east is from west.**

) when we repent. Corrie ten Boom put it like this: “When we confess our sins, God casts them into the deepest ocean, gone forever. And even though I cannot find a scripture for it, I believe God then places a sign out there that says, ‘No fishing allowed’ ” (Tramp for the Lord [1971], p. 53). Again, shout “Amen!” with me!

inSpect

What relationship do the following verses have with the primary passage? 1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

Matthew 6:14

**14 Yes, if you forgive others for their sins, your Father in heaven will also forgive you for your sins.**

, 15

**15 But if you don’t forgive others, your Father in heaven will not forgive your sins.**

Luke 11:4

**4  Forgive us for our sins, because we forgive everyone who has done wrong to us. And do not cause us to be tempted.’ ” n**

Luke 7:36–50

**A Woman Washes Jesus’ Feet 36 One of the Pharisees asked Jesus to eat with him, so Jesus went into the Pharisee’s house and sat at the table. 37 A sinful woman in the town learned that Jesus was eating at the Pharisee’s house. So she brought an alabaster jar of perfume 38 and stood behind Jesus at his feet, crying. She began to wash his feet with her tears, and she dried them with her hair, kissing them many times and rubbing them with the perfume. 39 When the Pharisee who asked Jesus to come to his house saw this, he thought to himself, “If Jesus were a prophet, he would know that the woman touching him is a sinner!” 40 Jesus said to the Pharisee, “Simon, I have something to say to you.” Simon said, “Teacher, tell me.” 41 Jesus said, “Two people owed money to the same banker. One owed five hundred coins n and the other owed fifty. 42 They had no money to pay what they owed, but the banker told both of them they did not have to pay him. Which person will love the banker more?” 43 Simon, the Pharisee, answered, “I think it would be the one who owed him the most money.” Jesus said to Simon, “You are right.” 44 Then Jesus turned toward the woman and said to Simon, “Do you see this woman? When I came into your house, you gave me no water for my feet, but she washed my feet with her tears and dried them with her hair. 45 You gave me no kiss of greeting, but she has been kissing my feet since I came in. 46 You did not put oil on my head, but she poured perfume on my feet. 47 I tell you that her many sins are forgiven, so she showed great love. But the person who is forgiven only a little will love only a little.” 48 Then Jesus said to her, “Your sins are forgiven.” 49 The people sitting at the table began to say among themselves, “Who is this who even forgives sins?” 50 Jesus said to the woman, “Because you believed, you are saved from your sins. Go in peace.”**

Luke 23:34

**34 Jesus said, “Father, forgive them, because they don’t know what they are doing.” n The soldiers threw lots to decide who would get his clothes.**

Psalm 103:12

**12  He has taken our sins away from us as far as the east is from west.**

What other verses/promises come to mind in connection with Leviticus 4:27–31

**27 “ ‘If any person in the community sins by accident and does something which the Lord has commanded must not be done, he is guilty. 28 When the person learns about his sin, he must bring a female goat that has nothing wrong with it as an offering for his sin. 29 He must put his hand on the animal’s head and kill it at the place of the whole burnt offering. 30 Then the priest must take some of the goat’s blood on his finger and put it on the corners of the altar of burnt offering. He must pour out the rest of the goat’s blood at the bottom of the altar. 31 Then the priest must remove all the goat’s fat in the same way the fat is removed from the fellowship offerings. He must burn it on the altar as a smell pleasing to the Lord. In this way the priest will remove that person’s sin so he will belong to the Lord, and the Lord will forgive him.**

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inVite

Forgiven to Forgive  
God has given us helpful tools to alert us when we have committed or are about to commit a sin and unleash shame, pain, and death into both our own lives and the lives of others: First, God has given us a conscience; when not continually ignored, it tells us when our actions “fall short of the glory of God” (Rom. 3:23

**23 Everyone has sinned and fallen short of God’s glorious standard,**

). The Holy Spirit speaks to our conscience and convicts us “of sin, and of righteousness, and of judgment” (John 16:8

**8 When the Helper comes, he will prove to the people of the world the truth about sin, about being right with God, and about judgment.**

). In other words, the Spirit alerts us to sin and warns us of the coming judgment, but also empowers us to live righteously for God. Second, God has given us His Word, including the Ten Commandments in Exodus 20, and the Sermon on the Mount in Matthew 5–7, in which Jesus expands and deepens our understanding of God’s law so that we can identify sin more clearly. If you really want to know how a disciple of Jesus should live, carefully read these three chapters of Matthew. Have you ever wondered what happened to the sins when the Israelites confessed them and laid them upon their sacrifices? According to Leviticus 4, a person’s sins were transferred into the sanctuary by the shed blood of the sacrifice (vv. 5–7). Put simply, the blood both cleansed and contaminated—it cleansed the sinner but contaminated the sanctuary! The priest went into the sanctuary with the blood and sprinkled it before the curtain that divided the Holy place from the Most Holy Place seven times before anointing the horns of the altar of incense. Because of this practice, while the people were being cleansed and forgiven by the blood of the sacrifices, the sanctuary was becoming more and more contaminated by the people’s sins as the year went on. That’s why a special Day of Atonement was necessary in order to cleanse the sanctuary (Lev. 16

**The Day of Cleansing 16 Now two of Aaron’s sons had died while offering incense to the Lord, and after that time the Lord spoke to Moses. 2 The Lord said to him, “Tell your brother Aaron that there are times when he cannot go behind the curtain into the Most Holy Place where the Ark is. If he goes in when I appear in a cloud over the lid on the Ark, he will die. 3 “This is how Aaron may enter the Most Holy Place: Before he enters, he must offer a bull for a sin offering and a male sheep for a whole burnt offering. 4 He must put on the holy linen inner robe, with the linen underclothes next to his body. His belt will be the cloth belt, and he will wear the linen turban. These are holy clothes, so he must bathe his body in water before he puts them on. 5 “Aaron must take from the people of Israel two male goats for a sin offering and one male sheep for a burnt offering. 6 Then he will offer the bull for the sin offering for himself to remove sins from him and his family so they will belong to the Lord. 7 “Next Aaron will take the two goats and bring them before the Lord at the entrance to the Meeting Tent. 8 He will throw lots for the two goats—one will be for the Lord and the other for the goat that removes sin. 9 Then Aaron will take the goat that was chosen for the Lord by throwing the lot, and he will offer it as a sin offering. 10 The other goat, which was chosen by lot to remove the sin, must be brought alive before the Lord. The priest will use it to perform the acts that remove Israel’s sin so they will belong to the Lord. Then this goat will be sent out into the desert as a goat that removes sin. 11 “Then Aaron will offer the bull as a sin offering for himself, to remove the sins from him and his family so they will belong to the Lord; he will kill the bull for the sin offering for himself. 12 Then he must take a pan full of burning coals from the altar before the Lord and two handfuls of sweet incense that has been ground into powder. He must bring it into the room behind the curtain. 13 He must put the incense on the fire before the Lord so that the cloud of incense will cover the lid on the Ark. Then when Aaron comes in, he will not die. 14 Also, he must take some of the blood from the bull and sprinkle it with his finger on the front of the lid; with his finger he will sprinkle the blood seven times in front of the lid. 15 “Then Aaron must kill the goat of the sin offering for the people and bring its blood into the room behind the curtain. He must do with the goat’s blood as he did with the bull’s blood, sprinkling it on the lid and in front of the lid. 16 Because the people of Israel have been unclean, Aaron will perform the acts to make the Most Holy Place ready for service to the Lord. Then it will be clean from the sins and crimes of the Israelites. He must also do this for the Meeting Tent, because it stays in the middle of unclean people. 17 When Aaron makes the Most Holy Place ready for service to the Lord, no one is allowed in the Meeting Tent until he comes out. So Aaron will perform the acts to remove sins from himself, his family, and all the people of Israel, so they will belong to the Lord. 18 Afterward he will go out to the altar that is before the Lord and will make it ready for service to the Lord. Aaron will take some of the bull’s blood and some of the goat’s blood and put it on the corners of the altar on all sides. 19 Then, with his finger, he will sprinkle some of the blood on the altar seven times to make the altar holy for the Lord and clean from all the sins of the Israelites. 20 “When Aaron has finished making the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord, he will offer the living goat. 21 He will put both his hands on the head of the living goat, and he will confess over it all the sins and crimes of Israel. In this way Aaron will put the people’s sins on the goat’s head. Then he will send the goat away into the desert, and a man who has been appointed will lead the goat away. 22 So the goat will carry on itself all the people’s sins to a lonely place in the desert. The man who leads the goat will let it loose there. 23 “Then Aaron will enter the Meeting Tent and take off the linen clothes he had put on before he went into the Most Holy Place; he must leave these clothes there. 24 He will bathe his body in water in a holy place and put on his regular clothes. Then he will come out and offer the whole burnt offering for himself and for the people, to remove sins from himself and the people so they will belong to the Lord. 25 Then he will burn the fat of the sin offering on the altar. 26 “The person who led the goat, the goat to remove sins, into the desert must wash his clothes and bathe his body in water. After that, he may come back into the camp. 27 “The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make it ready for service to the Lord, must be taken outside the camp; the animals’ skins, bodies, and intestines will be burned in the fire. 28 Then the one who burns them must wash his clothes and bathe his body in water. After that, he may come back into the camp. 29 “This law will always continue for you: On the tenth day of the seventh month, you must deny yourself and you must not do any work. The travelers or foreigners living with you must not work either. 30 It is on this day that the priests will make you clean so you will belong to the Lord again. All your sins will be removed. 31 This is a very important day of rest for you, and you must deny yourselves. This law will continue forever. 32 “The priest appointed to take his father’s place, on whom the oil was poured, will perform the acts for making things ready for service to the Lord. He must put on the holy linen clothes 33 and make the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord. He must also remove the sins of the priests and all the people of Israel so they will belong to the Lord. 34 That law for removing the sins of the Israelites so they will belong to the Lord will continue forever. You will do these things once a year.” So they did the things the Lord had commanded Moses.**

). God models forgiveness and values it in His people. Although forgiveness is not easy and often requires incredible sacrifice, God expects His people to pay it forward—to forgive others because He forgives us (Matt. 6:14

**14 Yes, if you forgive others for their sins, your Father in heaven will also forgive you for your sins.**

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**15 But if you don’t forgive others, your Father in heaven will not forgive your sins.**

; Luke 11:4

**4  Forgive us for our sins, because we forgive everyone who has done wrong to us. And do not cause us to be tempted.’ ” n**

). In fact, in Luke 17:3

**3 So be careful! “If another follower sins, warn him, and if he is sorry and stops sinning, forgive him.**

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**4 If he sins against you seven times in one day and says that he is sorry each time, forgive him.”**

, He commands it! Before we think God harsh in making this a requirement, let’s remember that we are not just victims—we are also victimizers. If you are a sinner (and we all are), then we have not only wronged God but hurt others as well. This does not mean your pain is not real and forgiveness is easy, but it does mean that in light of Calvary, the way in which we must live has been clearly mapped out. Remember His heartbroken words on the cross: “Father, forgive them, for they do not know what they do” (Luke 23:34

**34 Jesus said, “Father, forgive them, because they don’t know what they are doing.” n The soldiers threw lots to decide who would get his clothes.**

). This prayer was not just for the Romans or the Jews, but for you and me as well. To take up the cross and follow Jesus most certainly includes forgiving those who have wronged us. When we discover the good news of forgiveness found in the gospel, we have an obligation to return the same to the people around us. It is nearly impossible to find an unforgiving person who has experienced the depth of God’s grace and forgiveness in their lives.

inSight

Balance Transfers  
“The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim’s head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases, the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, ‘God hath given it you to bear the iniquity of the congregation.’ Leviticus 10:17, KJV

**17 zWherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?**

. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary. “Such was the work that went on day by day throughout the year. The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins. God commanded that an atonement be made for each of the sacred apartments, as for the altar, to ‘cleanse it, and hallow it from the uncleanness of the children of Israel.’ Leviticus 16:19, KJV

**19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.**

” (Ellen G. White, Patriarchs and Prophets [Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908], pp. 354, 355). “As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner’s behalf. The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement” (Patriarchs and Prophets, p. 357). “Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner’s stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary” (Patriarchs and Prophets, pp. 355, 356).

inQuire

What are some examples of intentional versus unintentional sins?According to Leviticus 4, what is sin? What is needed to have it forgiven?How does the sin offering in Leviticus 4 point to Jesus? Describe the kind of forgiveness you’ve given others or received from others.The saying goes, “Forgive and forget,” but is forgetting always required?Why is it so important to forgive others, not just from the standpoint of wanting God’s forgiveness for our own sins?How do Jesus and the cross motivate us to forgive? How might a spirit of forgiveness positively affect our modern culture? Do you have deep regrets or guilt for past sins? What can Christ’s blood do for you? How can you accept His forgiveness and move on, leaving the guilt and regret behind? How does forgiveness bring freedom?

RESTITUTION

inTro

More Than an Apology  
Read This Week’s Passage: Leviticus 5:14—6:7

**And Jehovah spake unto Moses, saying,**

More Than an ApologyI’ll never forget the day my Siberian husky got loose from her kennel and slaughtered all of our neighbor’s sheep. I learned what she had done when a police officer took me to the farmer’s house, where I looked in horror at eight dead sheep scattered around the field. I expected the farmer to order the officer to shoot my dog or to at least charge me a fortune for my dog’s actions, but he did neither of those things. He just asked what happened. I explained that she had broken free from where we kept her and that I was deeply sorry. The man looked at me and said, “I understand. Please make sure she’s tied up in the future.” And that was it! Even the police officer was shocked by the farmer’s response. I will never forget that day. I was so moved that I volunteered to clean his stalls and mow his lawn for as long as it took to make up for what he had lost from the attack. He agreed, and I worked for him all summer, doing my best to make up for something he had already forgiven me for. This, my friends, is restitution, and it is something God values. God wants more than just apologies for our sins. He wants us to make things right with those we have wronged. This is an almost forgotten virtue in Christianity today, but in Leviticus 5 and 6, we discover that it’s required of God’s people. Jesus affirmed this, too(Matt. 5:23

**23 “So when you offer your gift to God at the altar, and you remember that your brother or sister has something against you,**

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**24 leave your gift there at the altar. Go and make peace with that person, and then come and offer your gift.**

). These wrongs are outlined in Leviticus 5:14—6:7

**The Penalty Offering 14 The Lord said to Moses, 15 “If a person accidentally sins and does something against the holy things of the Lord, he must bring from the flock a male sheep that has nothing wrong with it. This will be his penalty offering to the Lord. Its value in silver must be correct as set by the Holy Place measure. It is a penalty offering. 16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person. 17 “If a person sins and does something the Lord has commanded not to be done, even if he does not know it, he is still guilty. He is responsible for his sin. 18 He must bring the priest a male sheep from the flock, one that has nothing wrong with it and that is worth the correct amount. It will be a penalty offering. Though the person sinned without knowing it, with this offering the priest will remove the sin so the person will belong to the Lord, and the Lord will forgive him. 19 The person is guilty of doing wrong, so he must give the penalty offering to the Lord.” 6 The Lord said to Moses, 2 “A person might sin against the Lord by doing one of these sins: He might lie about what happened to something he was taking care of for someone else, or he might lie about a promise he made. He might steal something or cheat someone. 3 He might find something that had been lost and then lie about it. He might make a promise before the Lord about something and not mean it, or he might do some other sin. 4 If he does any of these things, he is guilty of sin. He must bring back whatever he stole or whatever he took by cheating. He must bring back the thing he took care of for someone else. He must bring back what he found and lied about 5 or what he made a false promise about. He must pay the full price plus an extra one-fifth of the value of what he took. He must give the money to the true owner on the day he brings his penalty offering. 6 He must bring his penalty to the priest—a male sheep from the flock, one that does not have anything wrong with it and that is worth the correct amount. It will be a penalty offering to the Lord. 7 Then the priest will perform the acts to remove that person’s sin so he will belong to the Lord, and the Lord will forgive him for the sins that made him guilty.”**

and include unfaithfulness in tithes and offerings (“holy things” of Lev. 5:16

**16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person.**

), lying and deceiving, extortion, stealing, cheating, bearing false witness in a court of law, and silence regarding a sin you witnessed. This week we will look at the guilt offering, which has both vertical and horizontal elements. The vertical deals with the sin one has committed against God. The horizontal deals with the sins we have committed against those around us.

inGest

Jesus, Our Guilt Offering  
The guilt offering was also called the trespass offering because the individual had trespassed into either the rights of God or the rights of those around them. This particular sacrifice was for sins committed either against God by violating His holy things, such as tithe and offerings, or against the people around them through theft, lying, deception, and violence. This sacrifice was unique because it not only provided atonement for intentional sins but also required that the sinner make restitution. In fact, the restitution was to take place before the transgression offering was sacrificed and the sinner was given divine forgiveness. Sadly, this Old and New Testament condition for forgiveness of sins and right standing with God is all but ignored today. The guilt offering shows us that sins not only hurt God and require the blood of Jesus to be atoned for and forgiven, but also hurt the people around us (Lev. 5:6

**6 He must bring an offering to the Lord as a penalty for sin; it must be a female lamb or goat from the flock. The priest will perform the acts to remove that person’s sin so he will belong to the Lord.**

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**7 “ ‘But if the person cannot afford a lamb, he must bring two doves or two young pigeons to the Lord as the penalty for his sin. One bird must be for a sin offering, and the other must be for a whole burnt offering.**

). The truth is that there is no hope for any of us if God does not forgive us for our intentional sins since many of our sins are committed intentionally. We either know that what we’re doing is in violation of God’s Word or we should have known, choosing instead to neglect His Word and deny our moral conscience. Thankfully, the guilt or trespass offering points to the forgiveness Jesus provided on Calvary for willfully committed sin as well as unintentional sin. Jesus can be seen everywhere in the guilt offering. He is the ram “without blemish” and the one exchanged for silver coins (Lev. 5:15

**15 “If a person accidentally sins and does something against the holy things of the Lord, he must bring from the flock a male sheep that has nothing wrong with it. This will be his penalty offering to the Lord. Its value in silver must be correct as set by the Holy Place measure. It is a penalty offering.**

). He is the priest who covers our sins with His blood and gives us forgiveness (Lev. 5:16

**16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person.**

; 7:7

**7 “ ‘The penalty offering is like the sin offering in that the teachings are the same for both. The priest who offers the sacrifice to remove sins will get the meat for food.**

). Jesus is the “most holy” one (Lev. 7:1

**The Penalty Offering 7 “ ‘These are the teachings about the penalty offering, which is most holy:**

)—the one who was slaughtered for us all (Lev. 7:2

**2 The penalty offering must be killed where the whole burnt offering is killed. Then the priest must sprinkle its blood on all sides of the altar.**

). He is spiritual food for our souls (Lev. 7:6

**6 Any male in a priest’s family may eat it. It is most holy, so it must be eaten in a holy place.**

). These are just a few of the many details used to describe the guilt offering that clearly point to Jesus, who became our burnt offering, peace offering, fellowship offering, grain offering, and guilt offering. What a wonderful Savior!

inTerpret

Making Things Right  
When we embrace God’s value of restitution for wrongs done to either Him or others, we are required by our Creator to follow these steps: 1. Confess (Lev. 5:5

**5 “ ‘When anyone is guilty of any of these things, he must tell how he sinned.**

; Num. 5:6

**6 “Tell the Israelites: ‘When a man or woman does something wrong to another person, that is really sinning against the Lord. That person is guilty**

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**7 and must admit the wrong that has been done. The person must fully pay for the wrong that has been done, adding one-fifth to it, and giving it to the person who was wronged.**

). It is necessary for us to fess up to what we have done. This is not the time to generalize, but to be specific about how we have hurt God and hurt others. This confession is not meant to be corporate, but personal. In other words, this is not the time to confess what your church, country, or collogues have done, but what you personally have done to hurt someone else, intentionally or unintentionally. This confession is made to God and God alone. Notice that this sacrifice is brought “to the Lord” (Lev. 5:6

**6 He must bring an offering to the Lord as a penalty for sin; it must be a female lamb or goat from the flock. The priest will perform the acts to remove that person’s sin so he will belong to the Lord.**

). 2. Make restitution (Lev. 5:16

**16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person.**

; 6:4

**4 If he does any of these things, he is guilty of sin. He must bring back whatever he stole or whatever he took by cheating. He must bring back the thing he took care of for someone else. He must bring back what he found and lied about**

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**5 or what he made a false promise about. He must pay the full price plus an extra one-fifth of the value of what he took. He must give the money to the true owner on the day he brings his penalty offering.**

; Num. 5:7

**7 and must admit the wrong that has been done. The person must fully pay for the wrong that has been done, adding one-fifth to it, and giving it to the person who was wronged.**

). The next step in the process is to give back what you have taken and add 20 percent to it. Other passages in the Old Testament had the percentage much higher (see Ex. 22:1

**Property Laws 22 “If a man steals a bull or a sheep and kills or sells it, he must pay back five bulls for the one bull he stole and four sheep for the one sheep he stole.**

; 2 Sam. 12:6

**6 He must pay for the lamb four times for doing such a thing. He had no mercy!”**

; Prov. 6:31

**31  But if he is caught, he must pay back seven times what he stole, and it may cost him everything he owns.**

), but here in Leviticus 5 it is only 20 percent because the sinner was confessing their sin rather than being caught in it and consequently forced to make restitution. Here we see the mercy of God displayed toward those who are quick to confess their guilt and make amends with God and those they have wronged. There are some who demand that the descendants of those who have wronged others should be responsible for paying restitution, but this is not supported in Leviticus. God never punishes the children for the sins of their parents unless the children participate (2 Kings 14:6

**6 But he did not put to death the children of the murderers because of the rule written in the Book of the Teachings of Moses. The Lord had commanded: “Parents must not be put to death when their children do wrong, and children must not be put to death when their parents do wrong. Each must die for his own sins.” n**

; Ezek. 18:6

**6 He does not eat at the mountain places of worship. He does not look to the idols of Israel for help. He does not have sexual relations with his neighbor’s wife or with a woman during her time of monthly bleeding.**

). But as Christians we are to alleviate any suffering that may have resulted from these wrongs. It’s also important to know that the sinner comes to the altar of their own free will, not by force. God alone reads the heart, and God alone is responsible for vengeance. We can trust Him to sort generational traumas and transgressions out, but in the meantime we must not delay to right our personal wrongs with God and the people in our lives. What happens if we can’t make restitution for what we’ve done? What if circumstances such as restraining orders or death make it impossible? In the guilt offering, the sinner in those circumstances was required to make monetary restoration to the priests. In other words, they gave the church the money they were no longer able to give those they had wronged (Num. 5:8

**8 But if that person is dead and does not have any close relatives to receive the payment, the one who did wrong owes the Lord and must pay the priest. In addition, the priest must sacrifice a male sheep to remove the wrong so that the person will belong to the Lord.**

). 3. Offer a sacrifice (Lev. 6:6

**6 He must bring his penalty to the priest—a male sheep from the flock, one that does not have anything wrong with it and that is worth the correct amount. It will be a penalty offering to the Lord.**

). Once the sinner has confessed and restitution has been made, they need depend on the atoning blood of Jesus to cover them. As usual, God offers this with great generosity, especially because the sinner has shown deep and true repentance. They have shown by confession and restitution that they are truly sorry for what they have done. Interestingly, for the other offerings we have discussed, birds or even flour could be used as a substitute for the bull, goat, or lamb used in the sacrifice. This was so the poor could participate and enjoy the benefits of forgiveness and salvation through faith in Christ. However, for the transgression offering, the only acceptable sacrifice was a ram. This was one of the mostly costly sacrifices, second only to the bull. This no doubt communicated the high cost that sin demands even when one is forgiven. Sin has consequences and, although forgiven through Jesus’ death, often leaves scars in us and others that may be erased only when Christ returns.

inSpect

What relationship do the following verses have with the primary passage? Luke 19:1–10

**Zacchaeus Meets Jesus 19 Jesus was going through the city of Jericho. 2 A man was there named Zacchaeus, who was a very important tax collector, and he was wealthy. 3 He wanted to see who Jesus was, but he was not able because he was too short to see above the crowd. 4 He ran ahead to a place where Jesus would come, and he climbed a sycamore tree so he could see him. 5 When Jesus came to that place, he looked up and said to him, “Zacchaeus, hurry and come down! I must stay at your house today.” 6 Zacchaeus came down quickly and welcomed him gladly. 7 All the people saw this and began to complain, “Jesus is staying with a sinner!” 8 But Zacchaeus stood and said to the Lord, “I will give half of my possessions to the poor. And if I have cheated anyone, I will pay back four times more.” 9 Jesus said to him, “Salvation has come to this house today, because this man also belongs to the family of Abraham. 10 The Son of Man came to find lost people and save them.”**

Matthew 5:23–25

**23 “So when you offer your gift to God at the altar, and you remember that your brother or sister has something against you, 24 leave your gift there at the altar. Go and make peace with that person, and then come and offer your gift. 25 “If your enemy is taking you to court, become friends quickly, before you go to court. Otherwise, your enemy might turn you over to the judge, and the judge might give you to a guard to put you in jail.**

Numbers 5:6–8

**6 “Tell the Israelites: ‘When a man or woman does something wrong to another person, that is really sinning against the Lord. That person is guilty 7 and must admit the wrong that has been done. The person must fully pay for the wrong that has been done, adding one-fifth to it, and giving it to the person who was wronged. 8 But if that person is dead and does not have any close relatives to receive the payment, the one who did wrong owes the Lord and must pay the priest. In addition, the priest must sacrifice a male sheep to remove the wrong so that the person will belong to the Lord.**

Romans 12:17–21

**17 If someone does wrong to you, do not pay him back by doing wrong to him. Try to do what everyone thinks is right. 18 Do your best to live in peace with everyone. 19 My friends, do not try to punish others when they wrong you, but wait for God to punish them with his anger. It is written: “I will punish those who do wrong; I will repay them,” n says the Lord. 20 But you should do this: “If your enemy is hungry, feed him; if he is thirsty, give him a drink. Doing this will be like pouring burning coals on his head.” Proverbs 25:21–22 21 Do not let evil defeat you, but defeat evil by doing good.**

What other verses/promises come to mind in connection with Leviticus 5:14—6:7

**The Penalty Offering 14 The Lord said to Moses, 15 “If a person accidentally sins and does something against the holy things of the Lord, he must bring from the flock a male sheep that has nothing wrong with it. This will be his penalty offering to the Lord. Its value in silver must be correct as set by the Holy Place measure. It is a penalty offering. 16 That person must pay for the sin he did against the holy thing, adding one-fifth to its value. Then he must give it all to the priest. In this way the priest will remove the person’s sin so he will belong to the Lord, by using the male sheep as the penalty offering. And the Lord will forgive the person. 17 “If a person sins and does something the Lord has commanded not to be done, even if he does not know it, he is still guilty. He is responsible for his sin. 18 He must bring the priest a male sheep from the flock, one that has nothing wrong with it and that is worth the correct amount. It will be a penalty offering. Though the person sinned without knowing it, with this offering the priest will remove the sin so the person will belong to the Lord, and the Lord will forgive him. 19 The person is guilty of doing wrong, so he must give the penalty offering to the Lord.” 6 The Lord said to Moses, 2 “A person might sin against the Lord by doing one of these sins: He might lie about what happened to something he was taking care of for someone else, or he might lie about a promise he made. He might steal something or cheat someone. 3 He might find something that had been lost and then lie about it. He might make a promise before the Lord about something and not mean it, or he might do some other sin. 4 If he does any of these things, he is guilty of sin. He must bring back whatever he stole or whatever he took by cheating. He must bring back the thing he took care of for someone else. He must bring back what he found and lied about 5 or what he made a false promise about. He must pay the full price plus an extra one-fifth of the value of what he took. He must give the money to the true owner on the day he brings his penalty offering. 6 He must bring his penalty to the priest—a male sheep from the flock, one that does not have anything wrong with it and that is worth the correct amount. It will be a penalty offering to the Lord. 7 Then the priest will perform the acts to remove that person’s sin so he will belong to the Lord, and the Lord will forgive him for the sins that made him guilty.”**

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inVite

Salvation or Restitution?  
Most people don’t like the concept of guilt. They think it’s oppressive and that to feel it proves one’s lack of faith in the gospel. However, guilt can be a very good thing! Imagine if a person felt no guilt for the evil they had done to others. We have a name for people like this: narcissistic sociopaths. These individuals are some of the most dangerous people on the planet, since they have no qualms about destroying your life, even taking fiendish joy from doing so. Guilt can therefore be a very positive thing, especially if it leads us to repentance and making restitution. Yes, guilt is a good thing when it leads to confession of sin, restitution to those we have harmed, and ultimately forgiveness and salvation through the cross of Christ. I heard a preacher share the following illustration: When you tell a child not to touch a burning stove, you are treating them with love. However, if they touch a burning stove, they will experience a painful sensation in their hand. This not only confirms that you were right but keeps them from doing it again and causing themself more grief. Guilt is like the stove; it causes us spiritual and emotional pain so that we will not continue to hurt ourselves and others. Guilt also proves that God is right in warning us to not touch the “unclean thing” (Lev. 5:2

**2 “ ‘Or someone might touch something unclean, such as the dead body of an unclean wild animal or an unclean farm animal or an unclean crawling animal. Even if he does not know that he touched it, he will still be unclean and guilty of sin.**

). Healthy guilt drives us to Jesus, where we find relief, purchased with His blood. Once you have followed the steps of confession, restitution, and sacrifice, all guilty feelings need to be placed on the cross, never to be taken up again. Perhaps the greatest example of restitution is found in the story of Zacchaeus (Luke 19:1–10

**Zacchaeus Meets Jesus 19 Jesus was going through the city of Jericho. 2 A man was there named Zacchaeus, who was a very important tax collector, and he was wealthy. 3 He wanted to see who Jesus was, but he was not able because he was too short to see above the crowd. 4 He ran ahead to a place where Jesus would come, and he climbed a sycamore tree so he could see him. 5 When Jesus came to that place, he looked up and said to him, “Zacchaeus, hurry and come down! I must stay at your house today.” 6 Zacchaeus came down quickly and welcomed him gladly. 7 All the people saw this and began to complain, “Jesus is staying with a sinner!” 8 But Zacchaeus stood and said to the Lord, “I will give half of my possessions to the poor. And if I have cheated anyone, I will pay back four times more.” 9 Jesus said to him, “Salvation has come to this house today, because this man also belongs to the family of Abraham. 10 The Son of Man came to find lost people and save them.”**

). For many years Zacchaeus had used his position as a tax collector to exploit others for his own financial gain, but he had begun to experience guilt and regret for his actions. He was excited when he heard Jesus was coming to town, for he longed for relief from his guilt and a clear path forward for his life. The story goes that he climbed up into a tree to watch Jesus as He approached. Suddenly Jesus stopped under the tree where Zacchaeus was perched and invited Himself over for dinner. Zacchaeus must have almost fallen out of the tree for joy as he gladly received Jesus into his home. Listen to Zacchaeus’ words and see if you can hear the essence of the guilt offering: “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold” (v. 8). Notice how Jesus responded to that commitment to make restitution: “Today salvation has come to this house” (v. 9). So, which comes first, salvation or restitution? The answer is both! Because of the grace of the Lord Jesus in blessing us with both His presence and the gift of salvation, we are moved to make restitution not only to God but to those we have harmed as well. As far as the gospel is concerned, restitution is a necessary fruit of salvation!

inSight

The Work of Restitution  
“It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for their parents’ guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parent” (Ellen G. White, Patriarchs and Prophets, p. 306). “Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. . . . “If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession” (Ellen G. White, The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940], p. 556). “All heaven is interested in the interview between the one who has been injured and the one who is in error. As the erring one accepts the reproof offered in the love of Christ, and acknowledges his wrong, asking forgiveness from God and from his brother, the sunshine of heaven fills his heart. The controversy is ended; friendship and confidence are restored. The oil of love removes the soreness caused by the wrong; the Spirit of God binds heart to heart; and there is music in heaven over the union brought about. “As those thus united in Christian fellowship offer prayer to God, and pledge themselves to deal justly, to love mercy, and to walk humbly with God, great blessing comes to them. If they have wronged others, they continue the work of repentance, confession, and restitution, fully set to do good to one another. This is the fulfilling of the law of Christ” (Ellen G. White, Gospel Workers [Washington, D.C.: Review and Herald Pub. Assn., 1915], pp. 499, 500). “If we have in any manner defrauded or injured our brother, we should make restitution. If we have unwittingly borne false witness, if we have misstated his words, if we have injured his influence in any way, we should go to the ones with whom we have conversed about him, and take back all our injurious misstatements” (Ellen G. White, Thoughts From the Mount of Blessing [Mountain View, Calif.: Pacific Press Pub. Assn., 1956], p. 59). “It will not be long before probation will close. If you do not now serve the Lord with fidelity, how will you meet the record of your unfaithful dealing? . . . If you have refused to deal honestly with God, I beseech you to think of your deficiency, and if possible to make restitution. If this cannot be done, in humble penitence pray that God for Christ's sake will pardon your great debt. Begin now to act like Christians. Make no excuse for failing to give the Lord His own. Now, . . . while it is not yet too late for wrongs to be righted, while it is called today, if ye will hear His voice, harden not your hearts” (Ellen G. White, The Faith I Live By [Washington, D.C.: Review and Herald Pub. Assn., 1958], p. 132).

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How does the guilt offering symbolically point to Jesus? What is restitution? What specific sins does Leviticus 5 and 6 require restitution for? According to Leviticus, what was a person to do if he or she had wronged another?Who was responsible for paying restitution? How much was the person supposed to pay? How is this guilt offering applicable today? What does the guilt offering teach us about the consequences of sin? When is guilt good, and when is it bad? What can we learn from the story of Zacchaeus about forgiveness and restitution? (Luke 19:1–10

**Zacchaeus Meets Jesus 19 Jesus was going through the city of Jericho. 2 A man was there named Zacchaeus, who was a very important tax collector, and he was wealthy. 3 He wanted to see who Jesus was, but he was not able because he was too short to see above the crowd. 4 He ran ahead to a place where Jesus would come, and he climbed a sycamore tree so he could see him. 5 When Jesus came to that place, he looked up and said to him, “Zacchaeus, hurry and come down! I must stay at your house today.” 6 Zacchaeus came down quickly and welcomed him gladly. 7 All the people saw this and began to complain, “Jesus is staying with a sinner!” 8 But Zacchaeus stood and said to the Lord, “I will give half of my possessions to the poor. And if I have cheated anyone, I will pay back four times more.” 9 Jesus said to him, “Salvation has come to this house today, because this man also belongs to the family of Abraham. 10 The Son of Man came to find lost people and save them.”**

.)How do the blood of Jesus and restitution set a person free from guilt?

MINISTRY

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Everyone Involved  
Read This Week’s Passage: Leviticus 8

**And Jehovah spake unto Moses, saying,Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened bread;and assemble thou all the congregation at the door of the tent of meeting.And Moses did as Jehovah commanded him; and the congregation was assembled at the door of the tent of meeting.And Moses said unto the congregation, This is the thing which Jehovah hath commanded to be done.And Moses brought Aaron and his sons, and washed them with water.And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the skilfully woven band of the ephod, and bound it unto him therewith.And he placed the breastplate upon him: and in the breastplate he put the Urim and the Thummim.And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as Jehovah commanded Moses.And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.And Moses brought Aaron’s sons, and clothed them with coats, and girded them with girdles, and bound head-tires upon them; as Jehovah commanded Moses.And he brought the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat; and Moses burned it upon the altar.But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as Jehovah commanded Moses.And he presented the ram of the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.And he killed it; and Moses sprinkled the blood upon the altar round about.And he cut the ram into its pieces; and Moses burnt the head, and the pieces, and the fat.And he washed the inwards and the legs with water; and Moses burnt the whole ram upon the altar: it was a burnt-offering for a sweet savor: it was an offering made by fire unto Jehovah; as Jehovah commanded Moses.And he presented the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.And he slew it; and Moses took of the blood thereof, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.And he brought Aaron’s sons; and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moses sprinkled the blood upon the altar round about.And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh:and out of the basket of unleavened bread, that was before Jehovah, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh:and he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave-offering before Jehovah.And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration for a sweet savor: it was an offering made by fire unto Jehovah.And Moses took the breast, and waved it for a wave-offering before Jehovah: it was Moses’ portion of the ram of consecration; as Jehovah commanded Moses.And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons’ garments with him, and sanctified Aaron, his garments, and his sons, and his sons’ garments with him.And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it.And that which remaineth of the flesh and of the bread shall ye burn with fire.And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days.As hath been done this day, so Jehovah hath commanded to do, to make atonement for you.And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded.And Aaron and his sons did all the things which Jehovah commanded by Moses.**

Everyone Involved In Leviticus 8 we learn that God values ministry and calls young and old alike to be active in His work. This chapter deals with Aaron, his sons, and their ordination for the priesthood, but we can never forget that because of the cross, all of God’s people are now priests (Ex. 19:6

**6 you will be my kingdom of priests and a holy nation.’ You must tell the Israelites these words.”**

; 1 Pet. 2:5

**5 You also are like living stones, so let yourselves be used to build a spiritual temple—to be holy priests who offer spiritual sacrifices to God. He will accept those sacrifices through Jesus Christ.**

, 9

**9 But you are a chosen people, royal priests, a holy nation, a people for God’s own possession. You were chosen to tell about the wonderful acts of God, who called you out of darkness into his wonderful light.**

). Ministry may be one of the most exciting values in the book of Leviticus! The priests were responsible for leading worship and interceding in prayer for the people (2 Chron. 30:27

**27 The priests and Levites stood up and blessed the people, and God heard them because their prayer reached heaven, his holy home.**

). They also taught the Word of God and answered the people’s questions (Lev. 10:10

**10 You must keep what is holy separate from what is not holy; you must keep what is clean separate from what is unclean.**

, 11

**11 You must teach the people all the laws that the Lord gave to them through Moses.”**

). Some even wrote and performed music. Most importantly, the priests were examples of what it means to be holy in one’s everyday life (Lev. 21:6–8

**6 They must be holy to their God and show respect for God’s name, because they present the offerings made by fire to the Lord, which is the food of their God. So they must be holy. 7 “ ‘A priest must not marry an unclean prostitute or a divorced woman, because he is holy to his God. 8 Treat him as holy, because he offers up the food of your God. Think of him as holy; I am the Lord who makes you holy, and I am holy.**

). According to the Bible, your pastor is supposed to help every member of their church get all the training they need to be effective ministers, servants, and priests (Eph. 4:11

**11 And Christ gave gifts to people—he made some to be apostles, some to be prophets, some to go and tell the Good News, and some to have the work of caring for and teaching God’s people.**

, 12

**12 Christ gave those gifts to prepare God’s holy people for the work of serving, to make the body of Christ stronger.**

), for we are to be “a chosen generation, a royal priesthood, a holy nation, His own special people” (1 Pet. 2:9

**9 But you are a chosen people, royal priests, a holy nation, a people for God’s own possession. You were chosen to tell about the wonderful acts of God, who called you out of darkness into his wonderful light.**

). When pastors do their jobs well and the members cooperate, churches experience unity, maturity, and stability (Eph. 4:13–16

**13 This work must continue until we are all joined together in the same faith and in the same knowledge of the Son of God. We must become like a mature person, growing until we become like Christ and have his perfection. 14 Then we will no longer be babies. We will not be tossed about like a ship that the waves carry one way and then another. We will not be influenced by every new teaching we hear from people who are trying to fool us. They make plans and try any kind of trick to fool people into following the wrong path. 15 No! Speaking the truth with love, we will grow up in every way into Christ, who is the head. 16 The whole body depends on Christ, and all the parts of the body are joined and held together. Each part does its own work to make the whole body grow and be strong with love.**

). A church where most of the members are active in ministry and gospel mission is a church that experiences far less internal conflict and far more of Christ’s unifying presence! What a wonderful opportunity God has given us to be trained by our pastors to effectively meet people’s spiritual needs not only in our local church but also in our local community! Let’s dive into Leviticus 8 and learn how to be an effective minister for God.

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Consecrated for Ministry  
I attended a church not long ago that conducted a special service during which several members were publicly consecrated for ministry. Some were becoming elders, others deacons or deaconesses, and some were being set apart for various ministries. The entire congregation participated in prayers of blessing and thanks, and I heard many praising the Lord, especially when young people were being called. We see something similar happening to Aaron and his three sons in Leviticus 8. They were brought before the entire congregation and “consecrated” for ministry in a special service (vv. 2–5, 15, 30). It’s interesting that Leviticus 8 sets such a high standard for God’s priests. They were supposed to be holy, or set apart from the world as living and breathing representations of God. Although Aaron was an older man at the time, his sons were young adults, so this is an appeal to both young and old. Paul put it like this in a letter to the young man Timothy, whom he was mentoring in ministry: “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim. 4:12

**12 Do not let anyone treat you as if you are unimportant because you are young. Instead, be an example to the believers with your words, your actions, your love, your faith, and your pure life.**

). Like Paul and Moses, we need to raise the standard for excellence and holiness in youth ministry, not lower it! This whole concept of being holy priests in every way is dramatically illustrated in Leviticus 8:22–25

**22 Then Moses brought the other male sheep, the one used in appointing Aaron and his sons as priests, and Aaron and his sons put their hands on its head. 23 Then Moses killed the sheep and put some of its blood on the bottom of Aaron’s right ear, some on the thumb of Aaron’s right hand, and some on the big toe of his right foot. 24 Then Moses brought Aaron’s sons close to the altar. He put some of the blood on the bottom of their right ears, some on the thumbs of their right hands, and some on the big toes of their right feet. Then he sprinkled blood on all sides of the altar. 25 He took the fat, the fat tail, all the fat on the inner organs, the best part of the liver, both kidneys with their fat, and the right thigh.**

. Moses placed the blood of a sacrificed ram on the right ear, thumb, and toe of each of the priests. This signified that God wanted them to guard what they listened to and daily listen to His words (the ear), do what is right, living obediently to Him (the thumb), and go on His errands and engage in His work—to stand for what’s right even if that meant standing counterculturally (the toe). All these things were also yet another way of pointing forward to Jesus, who lived out each of these divine desires beautifully and perfectly. Before you get discouraged and wonder how you could ever hope to reach this standard and be a holy priest in God’s church, notice what happens in Leviticus 8: Aaron and his sons are given every gift they need to be effective priests for God. They had to learn an incredible lesson that pastors today must learn as well: ministry is about humility. It’s about depending on God to give you the strength, gifts, wisdom, and character you need to rise to the challenge. Look at the following: The priests had to be washed; they could not wash themselves (v. 6).The priests had to be clothed; they could not clothe themselves (vv. 8, 9).The priests had to be anointed with oil; they could not anoint themselves (v. 12).The priests had to have the blood applied to them; they could not apply it themselves (vv. 22–25). All this was to teach them their great dependence on God for effective ministry. Only God could wash and revive them (Titus 3:5

**5 he saved us because of his mercy. It was not because of good deeds we did to be right with him. He saved us through the washing that made us new people through the Holy Spirit.**

), and only God could clothe them with His righteousness (Ps. 132:9

**9  May your priests do what is right. May your people sing for joy.**

). Only God could fill them with the oil of the Holy Spirit (Luke 4:18

**18  “The Lord has put his Spirit in me, because he appointed me to tell the Good News to the poor. He has sent me to tell the captives they are free and to tell the blind that they can see again. Isaiah 61:1 God sent me to free those who have been treated unfairly Isaiah 58:6**

), and only God could provide His blood for their forgiveness and atonement.

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Supernatural  
In Revelation 1:5

**5 and from Jesus Christ. Jesus is the faithful witness, the first among those raised from the dead. He is the ruler of the kings of the earth. He is the One who loves us, who made us free from our sins with the blood of his death.**

, 6

**6 He made us to be a kingdom of priests who serve God his Father. To Jesus Christ be glory and power forever and ever! Amen.**

and 5:9

**9 And they all sang a new song to the Lamb: “You are worthy to take the scroll and to open its seals, because you were killed, and with the blood of your death you bought people for God from every tribe, language, people, and nation.**

, 10

**10  You made them to be a kingdom of priests for our God, and they will rule on the earth.”**

, we learn that the blood of Christ purchased not only our salvation but also our restoration as priests of God. We see an amazing connection between the cross and our calling to ministry. On Calvary what was taken from Adam and Eve in the Garden—namely, their priestly connection with God—was wonderfully and eternally restored! This is also a great reminder that as His priests, we must guard our ears, take care when and what we speak, and go only where His sandals lead. Ellen White put it like this: “As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey” (The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940], p. 24). Notice again that the priests were anointed with oil (Lev. 8:12

**12 He poured some of the special oil on Aaron’s head to make Aaron holy for the Lord.**

, 30

**30 Moses took some of the special oil and some of the blood which was on the altar, and he sprinkled them on Aaron and Aaron’s clothes and on Aaron’s sons and their clothes. In this way Moses made Aaron, his clothes, his sons, and their clothes holy for the Lord.**

). Oil often symbolizes the Holy Spirit, who is an essential person in the Godhead. Yes, you read that right—a person. Jesus referred to the Holy Spirit using a personal pronoun many times in His ministry. Take some time to read John 14–16 this week and count how many times Jesus uses a personal pronoun (e.g., He, Him, His) to describe the Holy Spirit. When Jesus went to heaven, He did not leave us with a vague, mystical force, but with a divine and loving Person: the Holy Spirit! It is the Holy Spirit who empowers our ministries and makes our efforts to glorify God fruitful (Acts 1:8

**8 But when the Holy Spirit comes to you, you will receive power. You will be my witnesses—in Jerusalem, in all of Judea, in Samaria, and in every part of the world.”**

; 10:38

**38 You know about Jesus from Nazareth, that God gave him the Holy Spirit and power. You know how Jesus went everywhere doing good and healing those who were ruled by the devil, because God was with him.**

). It is also the Holy Spirit who gives us gifts to use in His service. These gifts are the very abilities of Jesus Himself. There are more than 20 different kinds of spiritual gifts in the New Testament, and you can read about them in several places in Scripture (Rom. 12

**Give Your Lives to God 12 So brothers and sisters, since God has shown us great mercy, I beg you to offer your lives as a living sacrifice to him. Your offering must be only for God and pleasing to him, which is the spiritual way for you to worship. 2 Do not be shaped by this world; instead be changed within by a new way of thinking. Then you will be able to decide what God wants for you; you will know what is good and pleasing to him and what is perfect. 3 Because God has given me a special gift, I have something to say to everyone among you. Do not think you are better than you are. You must decide what you really are by the amount of faith God has given you. 4 Each one of us has a body with many parts, and these parts all have different uses. 5 In the same way, we are many, but in Christ we are all one body. Each one is a part of that body, and each part belongs to all the other parts. 6 We all have different gifts, each of which came because of the grace God gave us. The person who has the gift of prophecy should use that gift in agreement with the faith. 7 Anyone who has the gift of serving should serve. Anyone who has the gift of teaching should teach. 8 Whoever has the gift of encouraging others should encourage. Whoever has the gift of giving to others should give freely. Anyone who has the gift of being a leader should try hard when he leads. Whoever has the gift of showing mercy to others should do so with joy. 9 Your love must be real. Hate what is evil, and hold on to what is good. 10 Love each other like brothers and sisters. Give each other more honor than you want for yourselves. 11 Do not be lazy but work hard, serving the Lord with all your heart. 12 Be joyful because you have hope. Be patient when trouble comes, and pray at all times. 13 Share with God’s people who need help. Bring strangers in need into your homes. 14 Wish good for those who harm you; wish them well and do not curse them. 15 Be happy with those who are happy, and be sad with those who are sad. 16 Live in peace with each other. Do not be proud, but make friends with those who seem unimportant. Do not think how smart you are. 17 If someone does wrong to you, do not pay him back by doing wrong to him. Try to do what everyone thinks is right. 18 Do your best to live in peace with everyone. 19 My friends, do not try to punish others when they wrong you, but wait for God to punish them with his anger. It is written: “I will punish those who do wrong; I will repay them,” n says the Lord. 20 But you should do this: “If your enemy is hungry, feed him; if he is thirsty, give him a drink. Doing this will be like pouring burning coals on his head.” Proverbs 25:21–22 21 Do not let evil defeat you, but defeat evil by doing good.**

; 1 Cor. 12

**Gifts from the Holy Spirit 12 Now, brothers and sisters, I want you to understand about spiritual gifts. 2 You know the way you lived before you were believers. You let yourselves be influenced and led away to worship idols—things that could not speak. 3 So I want you to understand that no one who is speaking with the help of God’s Spirit says, “Jesus be cursed.” And no one can say, “Jesus is Lord,” without the help of the Holy Spirit. 4 There are different kinds of gifts, but they are all from the same Spirit. 5 There are different ways to serve but the same Lord to serve. 6 And there are different ways that God works through people but the same God. God works in all of us in everything we do. 7 Something from the Spirit can be seen in each person, for the common good. 8 The Spirit gives one person the ability to speak with wisdom, and the same Spirit gives another the ability to speak with knowledge. 9 The same Spirit gives faith to one person. And, to another, that one Spirit gives gifts of healing. 10 The Spirit gives to another person the power to do miracles, to another the ability to prophesy. And he gives to another the ability to know the difference between good and evil spirits. The Spirit gives one person the ability to speak in different kinds of languages n and to another the ability to interpret those languages. 11 One Spirit, the same Spirit, does all these things, and the Spirit decides what to give each person. The Body of Christ Works Together 12 A person’s body is one thing, but it has many parts. Though there are many parts to a body, all those parts make only one body. Christ is like that also. 13 Some of us are Jews, and some are Greeks. Some of us are slaves, and some are free. But we were all baptized into one body through one Spirit. And we were all made to share in the one Spirit. 14 The human body has many parts. 15 The foot might say, “Because I am not a hand, I am not part of the body.” But saying this would not stop the foot from being a part of the body. 16 The ear might say, “Because I am not an eye, I am not part of the body.” But saying this would not stop the ear from being a part of the body. 17 If the whole body were an eye, it would not be able to hear. If the whole body were an ear, it would not be able to smell. 18–19 If each part of the body were the same part, there would be no body. But truly God put all the parts, each one of them, in the body as he wanted them. 20 So then there are many parts, but only one body. 21 The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the foot, “I don’t need you!” 22 No! Those parts of the body that seem to be the weaker are really necessary. 23 And the parts of the body we think are less deserving are the parts to which we give the most honor. We give special respect to the parts we want to hide. 24 The more respectable parts of our body need no special care. But God put the body together and gave more honor to the parts that need it 25 so our body would not be divided. God wanted the different parts to care the same for each other. 26 If one part of the body suffers, all the other parts suffer with it. Or if one part of our body is honored, all the other parts share its honor. 27 Together you are the body of Christ, and each one of you is a part of that body. 28 In the church God has given a place first to apostles, second to prophets, and third to teachers. Then God has given a place to those who do miracles, those who have gifts of healing, those who can help others, those who are able to govern, and those who can speak in different languages.n 29 Not all are apostles. Not all are prophets. Not all are teachers. Not all do miracles. 30 Not all have gifts of healing. Not all speak in different languages. Not all interpret those languages. 31 But you should truly want to have the greater gifts. Love Is the Greatest Gift And now I will show you the best way of all.**

; Eph. 4

**The Unity of the Body 4 I am in prison because I belong to the Lord. Therefore I urge you who have been chosen by God to live up to the life to which God called you. 2 Always be humble, gentle, and patient, accepting each other in love. 3 You are joined together with peace through the Spirit, so make every effort to continue together in this way. 4 There is one body and one Spirit, and God called you to have one hope. 5 There is one Lord, one faith, and one baptism. 6 There is one God and Father of everything. He rules everything and is everywhere and is in everything. 7 Christ gave each one of us the special gift of grace, showing how generous he is. 8 That is why it says in the Scriptures, “When he went up to the heights, he led a parade of captives, and he gave gifts to people.” Psalm 68:18 9 When it says, “He went up,” what does it mean? It means that he first came down to the earth. 10 So Jesus came down, and he is the same One who went up above all the heaven. Christ did that to fill everything with his presence. 11 And Christ gave gifts to people—he made some to be apostles, some to be prophets, some to go and tell the Good News, and some to have the work of caring for and teaching God’s people. 12 Christ gave those gifts to prepare God’s holy people for the work of serving, to make the body of Christ stronger. 13 This work must continue until we are all joined together in the same faith and in the same knowledge of the Son of God. We must become like a mature person, growing until we become like Christ and have his perfection. 14 Then we will no longer be babies. We will not be tossed about like a ship that the waves carry one way and then another. We will not be influenced by every new teaching we hear from people who are trying to fool us. They make plans and try any kind of trick to fool people into following the wrong path. 15 No! Speaking the truth with love, we will grow up in every way into Christ, who is the head. 16 The whole body depends on Christ, and all the parts of the body are joined and held together. Each part does its own work to make the whole body grow and be strong with love. The Way You Should Live 17 In the Lord’s name, I tell you this. Do not continue living like those who do not believe. Their thoughts are worth nothing. 18 They do not understand, and they know nothing, because they refuse to listen. So they cannot have the life that God gives. 19 They have lost all feeling of shame, and they use their lives for doing evil. They continually want to do all kinds of evil. 20 But what you learned in Christ was not like this. 21 I know that you heard about him, and you are in him, so you were taught the truth that is in Jesus. 22 You were taught to leave your old self—to stop living the evil way you lived before. That old self becomes worse, because people are fooled by the evil things they want to do. 23 But you were taught to be made new in your hearts, 24 to become a new person. That new person is made to be like God—made to be truly good and holy. 25 So you must stop telling lies. Tell each other the truth, because we all belong to each other in the same body. n 26 When you are angry, do not sin, and be sure to stop being angry before the end of the day. 27 Do not give the devil a way to defeat you. 28 Those who are stealing must stop stealing and start working. They should earn an honest living for themselves. Then they will have something to share with those who are poor. 29 When you talk, do not say harmful things, but say what people need—words that will help others become stronger. Then what you say will do good to those who listen to you. 30 And do not make the Holy Spirit sad. The Spirit is God’s proof that you belong to him. God gave you the Spirit to show that God will make you free when the final day comes. 31 Do not be bitter or angry or mad. Never shout angrily or say things to hurt others. Never do anything evil. 32 Be kind and loving to each other, and forgive each other just as God forgave you in Christ.**

; 1 Pet. 4

**Change Your Lives 4 Since Christ suffered while he was in his body, strengthen yourselves with the same way of thinking Christ had. The person who has suffered in the body is finished with sin. 2 Strengthen yourselves so that you will live here on earth doing what God wants, not the evil things people want. 3 In the past you wasted too much time doing what nonbelievers enjoy. You were guilty of sexual sins, evil desires, drunkenness, wild and drunken parties, and hateful idol worship. 4 Nonbelievers think it is strange that you do not do the many wild and wasteful things they do, so they insult you. 5 But they will have to explain this to God, who is ready to judge the living and the dead. 6 For this reason the Good News was preached to those who are now dead. Even though they were judged like all people, the Good News was preached to them so they could live in the spirit as God lives. Use God’s Gifts Wisely 7 The time is near when all things will end. So think clearly and control yourselves so you will be able to pray. 8 Most importantly, love each other deeply, because love will cause people to forgive each other for many sins. 9 Open your homes to each other, without complaining. 10 Each of you has received a gift to use to serve others. Be good servants of God’s various gifts of grace. 11 Anyone who speaks should speak words from God. Anyone who serves should serve with the strength God gives so that in everything God will be praised through Jesus Christ. Power and glory belong to him forever and ever. Amen. Suffering as a Christian 12 My friends, do not be surprised at the terrible trouble which now comes to test you. Do not think that something strange is happening to you. 13 But be happy that you are sharing in Christ’s sufferings so that you will be happy and full of joy when Christ comes again in glory. 14 When people insult you because you follow Christ, you are blessed, because the glorious Spirit, the Spirit of God, is with you. 15 Do not suffer for murder, theft, or any other crime, nor because you trouble other people. 16 But if you suffer because you are a Christian, do not be ashamed. Praise God because you wear that name. 17 It is time for judgment to begin with God’s family. And if that judging begins with us, what will happen to those people who do not obey the Good News of God? 18  “If it is very hard for a good person to be saved, the wicked person and the sinner will surely be lost!” n 19 So those who suffer as God wants should trust their souls to the faithful Creator as they continue to do what is right.**

). Every Christian has one or more of these supernatural endowments. The best way to discover your divine gift is to study the spiritual gifts in the Bible, get involved in various ministries in your local church and community (especially ones you have a passion for), and ask the Holy Spirit to reveal what your gifts are. He will show you! He often speaks through those who have observed you in action for Jesus. Another way to tell is to try different ministries and see if you grow and excel in that particular area. If it’s your gift, you will! By the way, it’s perfectly fine if you try something and it doesn’t end up fitting your gift. The key is to get active in your local church and community for Jesus. You can be sure that your gift as God’s minister and priest will become clear in time! It is so important that we affirm people in ministry, especially our young people. This is the responsibility of not only the older generation but the younger generation as well. Be sure to give your peers a word of encouragement and appreciation, especially when you see them trying a new ministry that they seem particularly well equipped for. Better yet, get involved with them in ministry and affirm them by your actions.

inSpect

What relationship do the following verses have with the primary passage? John 14:26

**26 But the Helper will teach you everything and will cause you to remember all that I told you. This Helper is the Holy Spirit whom the Father will send in my name.**

John 16:5–15

**5 Now I am going back to the One who sent me. But none of you asks me, ‘Where are you going?’ 6 Your hearts are filled with sadness because I have told you these things. 7 But I tell you the truth, it is better for you that I go away. When I go away, I will send the Helper n to you. If I do not go away, the Helper will not come. 8 When the Helper comes, he will prove to the people of the world the truth about sin, about being right with God, and about judgment. 9 He will prove to them that sin is not believing in me. 10 He will prove to them that being right with God comes from my going to the Father and not being seen anymore. 11 And the Helper will prove to them that judgment happened when the ruler of this world was judged. 12 “I have many more things to say to you, but they are too much for you now. 13 But when the Spirit of truth comes, he will lead you into all truth. He will not speak his own words, but he will speak only what he hears, and he will tell you what is to come. 14 The Spirit of truth will bring glory to me, because he will take what I have to say and tell it to you. 15 All that the Father has is mine. That is why I said that the Spirit will take what I have to say and tell it to you.**

1 Corinthians 12Ephesians 4:11–13

**11 And Christ gave gifts to people—he made some to be apostles, some to be prophets, some to go and tell the Good News, and some to have the work of caring for and teaching God’s people. 12 Christ gave those gifts to prepare God’s holy people for the work of serving, to make the body of Christ stronger. 13 This work must continue until we are all joined together in the same faith and in the same knowledge of the Son of God. We must become like a mature person, growing until we become like Christ and have his perfection.**

1 Peter 4:10

**10 Each of you has received a gift to use to serve others. Be good servants of God’s various gifts of grace.**

, 11

**11 Anyone who speaks should speak words from God. Anyone who serves should serve with the strength God gives so that in everything God will be praised through Jesus Christ. Power and glory belong to him forever and ever. Amen.**

Romans 12 What other verses/promises come to mind in connection with Leviticus 8?

inVite

Past the Pastor  
When studying the history of the Adventist Church, it quickly becomes apparent that we did not originally have settled, paid pastors as churches do today. Instead, paid pastors functioned as evangelists and church planters, such as the apostle Paul, moving freely through their designated areas, preaching and teaching the three angels’ messages and establishing new congregations (Russell Burrill, Revolution in the Church [Washington, D.C.: Hart Research Center, 1993], pp. 39–41). Since there were no settled pastors, the elders and deacons led the church. When reading about these two leadership positions as defined in the Bible, you will discover that in many ways, they had identical responsibilities to our modern paid pastors even though they were volunteer positions. The awesome truth is that since pastoral ministry is described as a gift in the Bible and every member of the church is already a minister, there were already people within the congregation who had the gifts necessary to lead, evangelize, and provide nurture and care to others in the congregation. This freed up funds for the rapid expansion of the Adventist Church around the world. To put it simply, Jesus pastored the early Adventist churches through the gifts of the individual members! They were dependent not on a paid pastor who ministered to them, but on Jesus, who ministered mightily and effectively through them! Perhaps you are in a church now where there is no pastor, or the pastor can come only occasionally. If this is your situation, your church is in a perfect place for Jesus, through the Holy Spirit, to use you and your fellow members to provide everything the church needs to care for one another and reach the local community with the gospel. In fact, your church may be very close to God’s original intent for the body of Christ. The Adventist Church has never grown faster than it did in the days when the members cared for the spiritual needs of the local church and community while the pastors trained the members for ministry, preached the three angels’ messages in unreached cities, and raised up new Adventist congregations. After Aaron and his sons were anointed as God’s priests, they were given seven days to contemplate the great responsibility they were given. This was a time of self-reflection and prayer for God’s blessing on their ministry (Lev. 8:33–36

**33 The time of appointing will last seven days; you must not go outside the entrance of the Meeting Tent until that time is up. Stay there until the time of your appointing is finished. 34 The Lord commanded the things that were done today to remove your sins so you will belong to him. 35 You must stay at the entrance of the Meeting Tent day and night for seven days. If you don’t obey the Lord’s commands, you will die. The Lord has given me these commands.” 36 So Aaron and his sons did everything the Lord had commanded through Moses.**

). It is a high honor when your church invites you to take up your responsibility as a priest in an area of interest and within the realm of your gifts, and it would be good for you to take some time for prayer and reflection as well. Are there some areas in your life that need to come under Jesus’ lordship? Are there sins that need to be forsaken and forgiven? Is there training or are there resources you need to be effective? Take a week to get right with Jesus and remember that every priest needs to do this, not just you.

inSight

Ministry Unlocked  
“Every year millions upon millions of human souls are passing into eternity unwarned and unsaved. From hour to hour our varied life opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them. . . . A few more years at the longest, and the voice which we cannot refuse to answer will be heard saying, ‘Give an account of thy stewardship’ ” (Ellen G. White, Christ’s Object Lessons [Washington, D.C.: Review and Herald Pub. Assn., 1900, 1941], pp. 373, 374). “The work of God in the earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers” (Ellen G. White, Gospel Workers [Washington, D.C.: Review and Herald Pub. Assn., 1915], p. 352). “If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. . . . They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again” (Ellen G. White, Evangelism [Hagerstown, MD: Review and Herald Pub. Assn, 1946], p. 381). “Instead of keeping the ministers at work for the churches that already know the truth, let the members of the churches say to these laborers: ‘Go work for souls that are perishing in darkness. We ourselves will carry forward the services of the church. We will keep up the meetings, and, by abiding in Christ, will maintain spiritual life. We will work for souls that are about us, and we will send our prayers and our gifts to sustain the laborers in more needy and destitute fields’ ” (Ellen G. White, Testimonies for the Church [Mountain View, Calif.: Pacific Press Pub. Assn., 1948], vol. 6, p. 30).

inQuire

How does the fact that you are a minister make you feel?What ministry opportunities are available or need to be created in your church or community?Has God been calling you to a particular ministry? If so, explain.How high is God’s standard for His priests and ministers?In what ways does God empower us to be all that He wants us to be in ministry? How dependent are you and your church on your pastor?How might God be calling you to assist your pastor in local church ministry?What kind of ministry training is offered at your church? What training do you wish you had? What do you think would happen if every local church released all its pastors to go and raise up new congregations, as the Adventist Church used to do? How would your church fare? In that event, what responsibilities would you take on?

WORSHIP

inTro

Hail the King!  
Read This Week’s Passage: Leviticus 9

**And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;and he said unto Aaron, Take thee a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah.And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a lamb, both a year old, without blemish, for a burnt-offering;and an ox and a ram for peace-offerings, to sacrifice before Jehovah; and a meal-offering mingled with oil: for to-day Jehovah appeareth unto you.And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before Jehovah.And Moses said, This is the thing which Jehovah commanded that ye should do: and the glory of Jehovah shall appear unto you.And Moses said unto Aaron, Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the oblation of the people, and make atonement for them; as Jehovah commanded.So Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself.And the sons of Aaron presented the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar:but the fat, and the kidneys, and the caul from the liver of the sin-offering, he burnt upon the altar; as Jehovah commanded Moses.And the flesh and the skin he burnt with fire without the camp.And he slew the burnt-offering; and Aaron’s sons delivered unto him the blood, and he sprinkled it upon the altar round about.And they delivered the burnt-offering unto him, piece by piece, and the head: and he burnt them upon the altar.And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar.And he presented the people’s oblation, and took the goat of the sin-offering which was for the people, and slew it, and offered it for sin, as the first.And he presented the burnt-offering, and offered it according to the ordinance.And he presented the meal-offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt-offering of the morning.He slew also the ox and the ram, the sacrifice of peace-offerings, which was for the people: and Aaron’s sons delivered unto him the blood, which he sprinkled upon the altar round about,and the fat of the ox and of the ram, the fat tail, and that which covereth, and the kidneys, and the caul of the liver:and they put the fat upon the breasts, and he burnt the fat upon the altar:and the breasts and the right thigh Aaron waved for a wave-offering before Jehovah; as Moses commanded.And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin-offering, and the burnt-offering, and the peace-offerings.And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of Jehovah appeared unto all the people.And there came forth fire from before Jehovah, and consumed upon the altar the burnt-offering and the fat: and when all the people saw it, they shouted, and fell on their faces.**

Hail the King! Leviticus reminds us that we are to worship only God (Lev. 17:7

**7 They must not offer any more sacrifices to their goat idols, which they have chased like prostitutes. These rules will continue for people from now on.’**

; 18:21

**21 “ ‘You must not give any of your children to be sacrificed to Molech, because this would show that you do not respect your God. I am the Lord.**

; 26:1

**Rewards for Obeying God 26 “ ‘Don’t make idols for yourselves or set up statues or memorials. Don’t put stone statues in your land to bow down to, because I am the Lord your God.**

). Ellen White writes that “man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god” (Ellen G. White, Patriarchs and Prophets [Mountain View, CA: Pacific Press Pub. Assn., 1908], p. 305). Revelation 14 commands us to “fear God,” give Him glory, and “worship Him” (v. 7) in response to the fact that a religiopolitical power called the beast will rise up in the last days and try to redirect worship to itself. The master of this power is Satan, who has always wanted the worship that belongs to God alone (Matt. 4:8–10

**8 Then the devil led Jesus to the top of a very high mountain and showed him all the kingdoms of the world and all their splendor. 9 The devil said, “If you will bow down and worship me, I will give you all these things.” 10 Jesus said to the devil, “Go away from me, Satan! It is written in the Scriptures, ‘You must worship the Lord your God and serve only him.’ ” n**

). In simple terms, the Bible says there is currently a supernatural war that will only intensify before Jesus returns. The question you and I must ask ourselves is this: “Before whose throne do I bow today?” The call to worship God is reflected even in the sanctuary, the blueprints for which God gave Moses on Mount Sinai. It was a duplicate of the great temple-palace in heaven, and the Israelites were to worship their King there (Heb. 8:5

**5 The work they do as priests is only a copy and a shadow of what is in heaven. This is why God warned Moses when he was ready to build the Holy Tent: “Be very careful to make everything by the plan I showed you on the mountain.” n**

). “In the Old Testament, God was King. It is no accident then that the Tabernacle, also known as the Tent of Meeting, was placed at the center of Israel’s encampment (Numbers 2). It was common practice for the king of any nation to camp at the center of his army as a meeting place for his people. By descending in the cloud, God could live among his people (Exodus 25:8

**8 “The people must build a holy place for me so that I can live among them.**

)” (Benjamin Galan, Rose Guide to the Tabernacle [Torrance, CA: Rose Publishing, Inc., 2008], p. 74). In this lesson we will look for evidence of worship within the book of Leviticus and learn how it relates to us today.

inGest

Worship During the Feasts  
The Israelites brought their sacrificial gifts to the sanctuary every day. But at certain times of the year during celebrated feast days the whole nation came together to express thanks and praise to the King of kings and Lord of lords. Each of the annual feast days that God gave to Israel are listed in chronological order Leviticus 23. In one sense the feast days were like national holidays commemorating special events in their history. Each one also included unique ceremonies that portrayed future events in salvation history. The Passover Feast was an opportunity to worship God for delivering them from the Egyptians (Lev. 23:5

**5 The Lord’s Passover is on the fourteenth day of the first month, beginning at twilight.**

; Exod. 12

**The First Passover 12 The Lord spoke to Moses and Aaron in the land of Egypt: 2 “This month will be the beginning of months, the first month of the year for you. 3 Tell the whole community of Israel that on the tenth day of this month each man must get one lamb for the people in his house. 4 If there are not enough people in his house to eat a whole lamb, he must share it with his closest neighbor, considering the number of people. There must be enough lamb for everyone to eat. 5 The lamb must be a one-year-old male that has nothing wrong with it. This animal can be either a young sheep or a young goat. 6 Take care of the animals until the fourteenth day of the month. On that day all the people of the community of Israel will kill them in the evening before dark. 7 The people must take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. 8 On this night they must roast the lamb over a fire. They must eat it with bitter herbs and bread made without yeast. 9 Do not eat the lamb raw or boiled in water. Roast the whole lamb over a fire—with its head, legs, and inner organs. 10 You must not leave any of it until morning, but if any of it is left over until morning, you must burn it with fire. 11 “This is the way you must eat it: You must be fully dressed as if you were going on a trip. You must have your sandals on and your walking stick in your hand. You must eat it in a hurry; this is the Lord’s Passover. 12 “That night I will go through the land of Egypt and kill all the firstborn animals and people in the land of Egypt. I will also punish all the gods of Egypt. I am the Lord. 13 But the blood will be a sign on the houses where you are. When I see the blood, I will pass over you. Nothing terrible will hurt you when I punish the land of Egypt. 14 “You are always to remember this day and celebrate it with a feast to the Lord. Your descendants are to honor the Lord with this feast from now on. 15 For this feast you must eat bread made without yeast for seven days. On the first day, you are to remove all the yeast from your houses. No one should eat any yeast for the full seven days of the feast, or that person will be cut off from Israel. 16 You are to have holy meetings on the first and last days of the feast. You must not do any work on these days; the only work you may do is to prepare your meals. 17 You must celebrate the Feast of Unleavened Bread, because on this very day I brought your divisions of people out of Egypt. So all of your descendants must celebrate this day. This is a law that will last from now on. 18 In the first month of the year you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days there must not be any yeast in your houses. Anybody who eats yeast during this time, either an Israelite or non-Israelite, must be cut off from the community of Israel. 20 During this feast you must not eat anything made with yeast. You must eat only bread made without yeast wherever you live.” 21 Then Moses called all the elders of Israel together and told them, “Get the animals for your families and kill the lamb for the Passover. 22 Take a branch of the hyssop plant, dip it into the bowl filled with blood, and then wipe the blood on the sides and tops of the doorframes. No one may leave that house until morning. 23 When the Lord goes through Egypt to kill the Egyptians, he will see the blood on the sides and tops of the doorframes, and he will pass over that house. He will not let the one who brings death come into your houses and kill you. 24 “You must keep this command as a law for you and your descendants from now on. 25 Do this when you go to the land the Lord has promised to give you. 26 When your children ask you, ‘Why are we doing these things?’ 27 you will say, ‘This is the Passover sacrifice to honor the Lord. When we were in Egypt, the Lord passed over the houses of Israel, and when he killed the Egyptians, he saved our homes.’ ” Then the people bowed down and worshiped the Lord. 28 They did just as the Lord commanded Moses and Aaron. 29 At midnight the Lord killed all the firstborn sons in the land of Egypt—from the firstborn of the king who sat on the throne to the firstborn of the prisoner in jail. Also, all the firstborn farm animals died. 30 The king, his officers, and all the Egyptians got up during the night because someone had died in every house. So there was a loud outcry everywhere in Egypt. Israel Leaves Egypt 31 During the night the king called for Moses and Aaron and said, “Get up and leave my people. You and your people may do as you have asked; go and worship the Lord. 32 Take all of your flocks and herds as you have asked, and go. And also bless me.” 33 The Egyptians also asked the Israelites to hurry and leave, saying, “If you don’t leave, we will all die!” 34 So the people took their dough before the yeast was added. They wrapped the bowls for making dough in clothing and carried them on their shoulders. 35 The Israelites did what Moses told them to do and asked their Egyptian neighbors for things made of silver and gold and for clothing. 36 The Lord caused the Egyptians to think well of them, and the Egyptians gave the people everything they asked for. So the Israelites took rich gifts from them. 37 The Israelites traveled from Rameses to Succoth. There were about six hundred thousand men walking, not including the women and children. 38 Many other people who were not Israelites went with them, as well as a large number of sheep, goats, and cattle. 39 The Israelites used the dough they had brought out of Egypt to bake loaves of bread without yeast. The dough had no yeast in it, because they had been rushed out of Egypt and had no time to get food ready for their trip. 40 The people of Israel had lived in Egypt for four hundred thirty years; 41 on the very day the four hundred thirty years ended, the Lord’s divisions of people left Egypt. 42 That night the Lord kept watch to bring them out of Egypt, and so on this same night the Israelites are to keep watch to honor the Lord from now on. 43 The Lord told Moses and Aaron, “Here are the rules for Passover: No foreigner is to eat the Passover. 44 If someone buys a slave and circumcises him, the slave may eat the Passover. 45 But neither a person who lives for a short time in your country nor a hired worker may eat it. 46 “The meal must be eaten inside a house; take none of the meat outside the house. Don’t break any of the bones. 47 The whole community of Israel must take part in this feast. 48 A foreigner who lives with you may share in the Lord’s Passover if all the males in his house become circumcised. Then, since he will be like a citizen of Israel, he may share in the meal. But a man who is not circumcised may not eat the Passover meal. 49 The same rules apply to an Israelite born in the country or to a foreigner living there.” 50 So all the Israelites did just as the Lord had commanded Moses and Aaron. 51 On that same day the Lord led the Israelites out of Egypt by their divisions.**

). Every Passover lamb pointed forward to Jesus who would sacrifice His life for us (1 Cor. 5:7

**7 Take out all the old yeast so that you will be a new batch of dough without yeast, which you really are. For Christ, our Passover lamb, has been sacrificed.**

). The Feast of Unleavened Bread was an opportunity to praise God for leading them during their hurried escape from Egypt (Lev. 23:6

**6 The Feast of Unleavened Bread begins on the fifteenth day of the same month. You will eat bread made without yeast for seven days.**

; Deut. 16:1–8

**The Passover 16 Celebrate the Passover of the Lord your God during the month of Abib, because it was during Abib that he brought you out of Egypt at night. 2 As the sacrifice for the Passover to the Lord your God, offer an animal from your flock or herd at the place the Lord will choose to be worshiped. 3 Do not eat it with bread made with yeast. But for seven days eat bread made without yeast, the bread of suffering, because you left Egypt in a hurry. So all your life you will remember the time you left Egypt. 4 There must be no yeast anywhere in your land for seven days. Offer the sacrifice on the evening of the first day, and eat all the meat before morning; do not leave it overnight. 5 Do not offer the Passover sacrifice in just any town the Lord your God gives you, 6 but offer it in the place he will choose to be worshiped. Offer it in the evening as the sun goes down, which is when you left Egypt. 7 Roast the meat and eat it at the place the Lord your God will choose. The next morning go back to your tents. 8 Eat bread made without yeast for six days. On the seventh day have a special meeting for the Lord your God, and do not work that day.**

). It pointed to the coming of the Messiah, who is our “bread of life” (John 6:35

**35 Then Jesus said, “I am the bread that gives life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.**

). These seven days of unleavened bread is also a reminder to confess and forsake the yeast of sin in one’s life (Matt. 16:6

**6 Jesus said to them, “Be careful! Beware of the yeast of the Pharisees and the Sadducees.”**

; Luke 12:1

**Don’t Be Like the Pharisees 12 So many thousands of people had gathered that they were stepping on each other. Jesus spoke first to his followers, saying, “Beware of the yeast of the Pharisees, because they are hypocrites.**

; 1 Cor. 5:6–8

**6 Your bragging is not good. You know the saying, “Just a little yeast makes the whole batch of dough rise.” 7 Take out all the old yeast so that you will be a new batch of dough without yeast, which you really are. For Christ, our Passover lamb, has been sacrificed. 8 So let us celebrate this feast, but not with the bread that has the old yeast—the yeast of sin and wickedness. Let us celebrate this feast with the bread that has no yeast—the bread of goodness and truth.**

). The Feast of Firstfruits was a time to thank God for the firstfruits of the harvest (Lev. 23:9–14

**The First of the Harvest 9 The Lord said to Moses, 10 “Tell the people of Israel: ‘You will enter the land I will give you and gather its harvest. At that time you must bring the first bundle of grain from your harvest to the priest. 11 The priest will present the bundle before the Lord, and it will be accepted for you; he will present the bundle on the day after the Sabbath. 12 “ ‘On the day when you present the bundle of grain, offer a male lamb, one year old, that has nothing wrong with it, as a burnt offering to the Lord. 13 You must also offer a grain offering—four quarts of fine flour mixed with olive oil as an offering made by fire to the Lord; its smell will be pleasing to him. You must also offer a quart of wine as a drink offering. 14 Until the day you bring your offering to your God, do not eat any new grain, roasted grain, or bread made from new grain. This law will always continue for people from now on, wherever you live.**

). For Christians today, it points to Jesus’ resurrection of and the final resurrection of those who died trusting in Him (1 Cor. 15:20–23

**20 But Christ has truly been raised from the dead—the first one and proof that those who sleep in death will also be raised. 21 Death has come because of what one man did, but the rising from death also comes because of one man. 22 In Adam all of us die. In the same way, in Christ all of us will be made alive again. 23 But everyone will be raised to life in the right order. Christ was first to be raised. When Christ comes again, those who belong to him will be raised to life,**

). The Feast of Weeks was an opportunity for Israel to praise God for the abundance of this year’s harvest and the other blessings that come from keeping God’s law (Lev. 23:15–22

**The Feast of Weeks 15 “ ‘Count seven full weeks from the morning after the Sabbath. (This is the Sabbath that you bring the bundle of grain to present as an offering.) 16 On the fiftieth day, the first day after the seventh week, you will bring a new grain offering to the Lord. 17 On that day bring two loaves of bread from your homes to be presented as an offering. Use yeast and four quarts of flour to make those loaves of bread; they will be your gift to the Lord from the first wheat of your harvest. 18 “ ‘Offer with the bread one young bull, two male sheep, and seven male lambs that are one year old and have nothing wrong with them. Offer them with their grain offerings and drink offerings, as a burnt offering to the Lord. They will be an offering made by fire, and the smell will be pleasing to the Lord. 19 You must also offer one male goat for a sin offering and two male, one-year-old lambs as a fellowship offering. 20 “ ‘The priest will present the two lambs as an offering before the Lord, along with the bread from the first wheat of the harvest. They are holy to the Lord, and they will belong to the priest. 21 On that same day you will call a holy meeting; you must not do any work that day. This law will continue for you from now on, wherever you live. 22 “ ‘When you harvest your crops on your land, do not harvest all the way to the corners of your field. If grain falls onto the ground, don’t gather it up. Leave it for poor people and foreigners in your country. I am the Lord your God.’ ”**

; 26:1–13

**Rewards for Obeying God 26 “ ‘Don’t make idols for yourselves or set up statues or memorials. Don’t put stone statues in your land to bow down to, because I am the Lord your God. 2 “ ‘Remember my Sabbaths, and respect my Holy Place. I am the Lord. 3 “ ‘If you remember my laws and commands and obey them, 4 I will give you rains at the right season; the land will produce crops, and the trees of the field will produce their fruit. 5 Your threshing will continue until the grape harvest, and your grape harvest will continue until it is time to plant. Then you will have plenty to eat and live safely in your land. 6 I will give peace to your country; you will lie down in peace, and no one will make you afraid. I will keep harmful animals out of your country, and armies will not pass through it. 7 “ ‘You will chase your enemies and defeat them, killing them with your sword. 8 Five of you will chase a hundred men; a hundred of you will chase ten thousand men. You will defeat your enemies and kill them with your sword. 9 “ ‘Then I will show kindness to you and let you have many children; I will keep my agreement with you. 10 You will have enough crops to last for more than a year. When you harvest the new crops, you will have to throw out the old ones to make room for them. 11 Also I will place my Holy Tent among you, and I will not turn away from you. 12 I will walk with you and be your God, and you will be my people. 13 I am the Lord your God, who brought you out of Egypt, where you were slaves. I broke the heavy weights that were on your shoulders and let you walk proudly again.**

; Deut. 16:9–11

**The Feast of Weeks 9 Count seven weeks from the time you begin to harvest the grain, 10 and then celebrate the Feast of Weeks for the Lord your God. Bring an offering as a special gift to him, giving to him just as he has blessed you. 11 Rejoice before the Lord your God at the place he will choose to be worshiped. Everybody should rejoice: you, your sons and daughters, your male and female servants, the Levites in your town, the strangers, orphans, and widows living among you.**

). It also pointed forward to the larger harvest recorded in the book of Acts when God’s Spirit would be poured out on His church on the day of Pentecost (Acts 2; 2 Cor. 1:22

**22 He put his mark on us to show that we are his, and he put his Spirit in our hearts to be a guarantee for all he has promised.**

; Eph. 1:13

**13 So it is with you. When you heard the true teaching—the Good News about your salvation—you believed in Christ. And in Christ, God put his special mark of ownership on you by giving you the Holy Spirit that he had promised.**

; 4:30

**30 And do not make the Holy Spirit sad. The Spirit is God’s proof that you belong to him. God gave you the Spirit to show that God will make you free when the final day comes.**

). The Feast of Trumpets was a call for sincere repentance of sin in preparation for the Day of Atonement (Lev. 23:23–25

**The Feast of Trumpets 23 Again the Lord said to Moses, 24 “Tell the people of Israel: ‘On the first day of the seventh month you must have a special day of rest, a holy meeting, when you blow the trumpet for a special time of remembering. 25 Do not do any work, and bring an offering made by fire to the Lord.’ ”**

). For the Christian, this is a warning and an invitation to prepare of the second coming of Jesus and the final hour of judgment (John 5:24–27

**24 “I tell you the truth, whoever hears what I say and believes in the One who sent me has eternal life. That person will not be judged guilty but has already left death and entered life. 25 I tell you the truth, the time is coming and is already here when the dead will hear the voice of the Son of God, and those who hear will have life. 26 Life comes from the Father himself, and he has allowed the Son to have life in himself as well. 27 And the Father has given the Son the approval to judge, because he is the Son of Man.**

; 2 Tim. 4:1

**I give you a command in the presence of God and Christ Jesus, the One who will judge the living and the dead, and by his coming and his kingdom:**

). The Day of Atonement, or the Day of Judgment (Yom Kippur), was the most solemn of all the worship times. Although it was a day of rest much like the Sabbath, the people were called to deny themselves, search their hearts, and pray for their sins to be atoned for in the most Holy Place (Lev. 16:29–34

**29 “This law will always continue for you: On the tenth day of the seventh month, you must deny yourself and you must not do any work. The travelers or foreigners living with you must not work either. 30 It is on this day that the priests will make you clean so you will belong to the Lord again. All your sins will be removed. 31 This is a very important day of rest for you, and you must deny yourselves. This law will continue forever. 32 “The priest appointed to take his father’s place, on whom the oil was poured, will perform the acts for making things ready for service to the Lord. He must put on the holy linen clothes 33 and make the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord. He must also remove the sins of the priests and all the people of Israel so they will belong to the Lord. 34 That law for removing the sins of the Israelites so they will belong to the Lord will continue forever. You will do these things once a year.” So they did the things the Lord had commanded Moses.**

; 23:26–32

**The Day of Cleansing 26 The Lord said to Moses, 27 “The Day of Cleansing will be on the tenth day of the seventh month. There will be a holy meeting, and you will deny yourselves and bring an offering made by fire to the Lord. 28 Do not do any work on that day, because it is the Day of Cleansing. On that day the priests will go before the Lord and perform the acts to make you clean from sin so you will belong to the Lord. 29 “Anyone who refuses to give up food on this day must be cut off from the people. 30 If anyone works on this day, I will destroy that person from among the people. 31 You must not do any work at all; this law will continue for people from now on wherever you live. 32 It will be a special day of rest for you, and you must deny yourselves. You will start this special day of rest on the evening after the ninth day of the month, and it will continue from that evening until the next evening.”**

). For the Israelites, this day pointed to the great day of judgment that began in 1844 when Jesus took up His ministry in the heavenly sanctuary as our High Priest (Dan. 8:14

**14 The angel said to me, “This will happen for twenty-three hundred evenings and mornings. Then the holy place will be repaired.”**

). The Feast of Tabernacles was the final feast of the calendar year (Lev. 23:33–44

**The Feast of Shelters 33 Again the Lord said to Moses, 34 “Tell the people of Israel: ‘On the fifteenth day of the seventh month is the Feast of Shelters. This feast to the Lord will continue for seven days. 35 There will be a holy meeting on the first day; do not do any work. 36 You will bring an offering made by fire to the Lord each day for seven days. On the eighth day you will have another holy meeting, and you will bring an offering made by fire to the Lord. This will be a holy meeting; do not do any work. 37 (“ ‘These are the Lord’s special feasts, when there will be holy meetings and when you bring offerings made by fire to the Lord. You will bring whole burnt offerings, grain offerings, sacrifices, and drink offerings—each at the right time. 38 These offerings are in addition to those for the Lord’s Sabbath days, in addition to offerings you give as payment for special promises, and in addition to special offerings you want to give to the Lord.) 39 “ ‘So on the fifteenth day of the seventh month, after you have gathered in the crops of the land, celebrate the Lord’s festival for seven days. You must rest on the first day and the eighth day. 40 On the first day you will take good fruit from the fruit trees, as well as branches from palm trees, poplars, and other leafy trees. You will celebrate before the Lord your God for seven days. 41 Celebrate this festival to the Lord for seven days each year. This law will continue from now on; you will celebrate it in the seventh month. 42 Live in shelters for seven days. All the people born in Israel must live in shelters 43 so that all your descendants will know I made Israel live in shelters during the time I brought them out of Egypt. I am the Lord your God.’ ” 44 So Moses told the people of Israel about all of the Lord’s appointed feast days.**

). They praised God that they were no longer strangers and pilgrims and rejoiced that God brought them out of wandering in the wilderness. This feast helped them remember that they once dwelt in temporary dwellings called booths. They worshipped God for miraculously bringing them to permanent dwellings in the promised land. The Feast of Tabernacles also pointed forward to the time when we will no longer be strangers and pilgrims in this world and will be welcomed into our forever home in heaven (Heb. 11:13–16

**13 All these great people died in faith. They did not get the things that God promised his people, but they saw them coming far in the future and were glad. They said they were like visitors and strangers on earth. 14 When people say such things, they show they are looking for a country that will be their own. 15 If they had been thinking about the country they had left, they could have gone back. 16 But they were waiting for a better country—a heavenly country. So God is not ashamed to be called their God, because he has prepared a city for them.**

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The Palace of Worship  
There is no doubt the tabernacle was furnished like a palace. Gold, gorgeous tapestries, and careful attention to detail were everywhere, especially in the two rooms of the sanctuary: the Holy Place and the Most Holy Place. The Holy Place had the golden lampstand (Exod. 25:31–40

**The Lampstand 31 “Hammer pure gold to make a lampstand. Its base, stand, flower-like cups, buds, and petals must all be joined together in one piece. 32 The lampstand must have six branches going out from its sides—three on one side and three on the other. 33 Each branch must have three cups shaped like almond flowers on it. Each cup must have a bud and a petal. Each of the six branches going out from the lampstand must be the same. 34 And there must be four more cups made like almond flowers on the lampstand itself. These cups must also have buds and petals. 35 Put a bud under each pair of branches that goes out from the lampstand. Each of the six branches going out from the lampstand must be the same. 36 The branches, buds, and lampstand must be made of one piece, hammered out of pure gold. 37 “Then make seven small oil lamps and put them on the lampstand so that they give light to the area in front of it. 38 The wick trimmers and trays must be made of pure gold. 39 Use seventy-five pounds of pure gold to make the lampstand and everything with it. 40 Be very careful to make them by the plan I showed you on the mountain.**

; 26:35

**35 “Outside the curtain, put the table on the north side of the Holy Tent. Put the lampstand on the south side of the Holy Tent across from the table.**

), the golden altar of incense (Exod. 30:1–10

**The Altar for Burning Incense 30 “Make an altar out of acacia wood for burning incense. 2 Make it square—eighteen inches long and eighteen inches wide—and make it thirty-six inches high. The corners that stick out like horns must be one piece with the altar. 3 Cover its top, its sides, and its corners with pure gold, and put a gold strip all around the altar. 4 Make two gold rings beneath the gold strip on opposite sides of the altar, and slide poles through them to carry the altar. 5 Make the poles from acacia wood and cover them with gold. 6 Put the altar of incense in front of the curtain that is near the Ark of the Agreement, in front of the lid that covers that Ark. There I will meet with you. 7 “Aaron must burn sweet-smelling incense on the altar every morning when he comes to take care of the oil lamps. 8 He must burn incense again in the evening when he lights the lamps, so incense will burn before the Lord every day from now on. 9 Do not use this altar for offering any other incense, or burnt offering, or any kind of grain offering, or drink offering. 10 Once a year Aaron must make the altar ready for service to God by putting blood on its corners—the blood of the animal offered to remove sins. He is to do this once a year from now on. This altar belongs completely to the Lord’s service.”**

), and the golden table of showbread (Exod. 25:23–30

**The Table 23 “Make a table out of acacia wood, thirty-six inches long, eighteen inches wide, and twenty-seven inches high. 24 Cover it with pure gold, and put a gold strip around it. 25 Make a frame three inches high that stands up all around the edge, and put a gold strip around it. 26 Then make four gold rings. Attach them to the four corners of the table where the four legs are. 27 Put the rings close to the frame around the top of the table, because they will hold the poles for carrying it. 28 Make the poles out of acacia wood, cover them with gold, and carry the table with these poles. 29 Make the plates and bowls for the table, as well as the jars and cups, out of pure gold. They will be used for pouring out the drink offerings. 30 On this table put the bread that shows you are in my presence so that it is always there in front of me.**

), and the Most Holy Place housed the ark of the covenant, which was covered in gold as well (Exod. 26:31–33

**31 “Make a curtain of fine linen and blue, purple, and red thread, and have a skilled craftsman sew designs of creatures with wings on it. 32 Hang the curtain by gold hooks on four posts of acacia wood that are covered with gold, and set them in four silver bases. 33 Hang the curtain from the hooks in the roof, and put the Ark of the Agreement containing the two stone tablets behind it. This curtain will separate the Holy Place from the Most Holy Place.**

). Yes, the tabernacle was indeed a palace, and the King of kings ruled, guided, and received worship there. Ellen White understood that the wilderness tabernacle was primarily a place of worship. She wrote, “The sanctuary, . . . when made, was to be the visible center of the nation’s worship” (Patriarchs and Prophets, p. 314). Although the Most Holy Place was blocked from view by not only the tent but also the giant curtain between the Holy and Most Holy Places, people could see the glory of the Lord. The curtains around the courtyard of the sanctuary were only half as high as the tabernacle itself, so God’s glory shown out for the people to see—to a limited degree. They could not see His form resting above the ark of the covenant, but they could see the cloud or shekinah that covered Him and the heavenly light that shone from Him and radiated throughout the whole camp (Ex. 40:34–38

**The Cloud over the Holy Tent 34 Then the cloud covered the Meeting Tent, and the glory of the Lord filled the Holy Tent. 35 Moses could not enter the Meeting Tent, because the cloud had settled on it, and the glory of the Lord filled the Holy Tent. 36 When the cloud rose from the Holy Tent, the Israelites would begin to travel, 37 but as long as the cloud stayed on the Holy Tent, they did not travel. They stayed in that place until the cloud rose. 38 So the cloud of the Lord was over the Holy Tent during the day, and there was a fire in the cloud at night. So all the Israelites could see the cloud while they traveled.**

; Num. 9:15–23

**The Cloud Above the Tent 15 On the day the Holy Tent, the Tent of the Agreement, was set up, a cloud covered it. From dusk until dawn the cloud above the Tent looked like fire. 16 The cloud stayed above the Tent, and at night it looked like fire. 17 When the cloud moved from its place over the Tent, the Israelites moved, and wherever the cloud stopped, the Israelites camped. 18 So the Israelites moved at the Lord’s command, and they camped at his command. While the cloud stayed over the Tent, they remained camped. 19 Sometimes the cloud stayed over the Tent for a long time, but the Israelites obeyed the Lord and did not move. 20 Sometimes the cloud was over it only a few days. At the Lord’s command the people camped, and at his command they moved. 21 Sometimes the cloud stayed only from dusk until dawn; when the cloud lifted the next morning, the people moved. When the cloud lifted, day or night, the people moved. 22 The cloud might stay over the Tent for two days, a month, or a year. As long as it stayed, the people camped, but when it lifted, they moved. 23 At the Lord’s command the people camped, and at his command they moved. They obeyed the Lord’s order that he commanded through Moses.**

). God Himself was dwelling among His people (Exod. 25:8

**8 “The people must build a holy place for me so that I can live among them.**

). Ellen White further specifies that it was Jesus who dwelt among the people (Patriarchs and Prophets, p. 311). In addition to being furnished like a palace, the temple was also ingeniously laid out as a simple pathway for worshippers to approach and worship God. Each piece of furniture not only revealed a step every worshipper can take toward intimacy with the Lord, but were also beautiful revelations of Jesus! There are some who claim that there are many paths to God, but the Bible teaches that only one path will take you to Him, and that path is Christ. Jesus Himself said it: “I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6

**6 Jesus answered, “I am the way, and the truth, and the life. The only way to the Father is through me.**

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What relationship do the following verses have with the primary passage? Hebrews 4:14–16

**Jesus Is Our High Priest 14 Since we have a great high priest, Jesus the Son of God, who has gone into heaven, let us hold on to the faith we have. 15 For our high priest is able to understand our weaknesses. He was tempted in every way that we are, but he did not sin. 16 Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.**

Hebrews 8:1

**Jesus Is Our High Priest 8 Here is the point of what we are saying: We have a high priest who sits on the right side of God’s throne in heaven.**

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**2 Our high priest serves in the Most Holy Place, the true place of worship that was made by God, not by humans.**

Hebrews 9:1–10

**The Old Agreement 9 The first agreement n had rules for worship and a place on earth for worship. 2 The Holy Tent was set up for this. The first area in the Tent was called the Holy Place. In it were the lamp and the table with the bread that was made holy for God. 3 Behind the second curtain was a room called the Most Holy Place. 4 In it was a golden altar for burning incense and the Ark covered with gold that held the old agreement. Inside this Ark was a golden jar of manna, Aaron’s rod that once grew leaves, and the stone tablets of the old agreement. 5 Above the Ark were the creatures that showed God’s glory, whose wings reached over the lid. But we cannot tell everything about these things now. 6 When everything in the Tent was made ready in this way, the priests went into the first room every day to worship. 7 But only the high priest could go into the second room, and he did that only once a year. He could never enter the inner room without taking blood with him, which he offered to God for himself and for sins the people did without knowing they did them. 8 The Holy Spirit uses this to show that the way into the Most Holy Place was not open while the system of the old Holy Tent was still being used. 9 This is an example for the present time. It shows that the gifts and sacrifices offered cannot make the conscience of the worshiper perfect. 10 These gifts and sacrifices were only about food and drink and special washings. They were rules for the body, to be followed until the time of God’s new way.**

Revelation 4; 5 What other verses/promises come to mind in connection with Leviticus 9?

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Walking Through the Way  
The sanctuary shows practical ways that we can reconcile with God: 1. Faith. To enter the courtyard that surrounded the tabernacle one must walk through the door. Jesus described himself as “the door” (John 10:9

**9 I am the door, and the person who enters through me will be saved and will be able to come in and go out and find pasture.**

). To approach God, we must do so with faith in Jesus (Acts 4:12

**12 Jesus is the only One who can save people. No one else in the world is able to save us.”**

; Heb. 11:6

**6 Without faith no one can please God. Anyone who comes to God must believe that he is real and that he rewards those who truly want to find him.**

). 2. Confession. Next, we must approach the bronze altar of burnt sacrifice. By faith, confession, and repentance we must place our sins upon the Lamb, Jesus Christ. Admitting you have sinned in a particular way and confessing that sin to Christ is how you transfer your sin to Jesus, who died for you (Lev. 5:4

**4 “ ‘Or someone might make a promise before the Lord without thinking. It might be a promise to do something bad or something good; it might be about anything. Even if he forgets about it, when he remembers, he will be guilty.**

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**5 “ ‘When anyone is guilty of any of these things, he must tell how he sinned.**

; 1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

). 3. Baptism. Between the altar of burnt sacrifice and the tabernacle, there was a bronze laver or basin filled with water (Exod. 30:17–21

**The Bronze Bowl 17 The Lord said to Moses, 18 “Make a bronze bowl, on a bronze stand, for washing. Put the bowl and stand between the Meeting Tent and the altar, and put water in the bowl. 19 Aaron and his sons must wash their hands and feet with the water from this bowl. 20 Each time they enter the Meeting Tent they must wash with water so they will not die. Whenever they approach the altar to serve as priests and offer a sacrifice to the Lord by fire, 21 they must wash their hands and their feet so they will not die. This is a rule which Aaron and his descendants are to keep from now on.”**

; 40:30–32

**30 Moses put the bowl between the Meeting Tent and the altar for burnt offerings, and he put water in it for washing. 31 Moses, Aaron, and Aaron’s sons used this water to wash their hands and feet. 32 They washed themselves every time they entered the Meeting Tent and every time they went near the altar for burnt offerings, just as the Lord commanded Moses.**

; Heb. 10:22

**22 let us come near to God with a sincere heart and a sure faith, because we have been made free from a guilty conscience, and our bodies have been washed with pure water.**

). The priests washed their hands and feet there before entering the tabernacle or offering sacrifices on the altar of burnt sacrifice. When a person is baptized in the name of Jesus and brought into church fellowship, they also begin their ministry in the church and community. 4. The Word. Once one was inside the door of the tabernacle, the table of the bread of the presence was immediately to the right (Exod. 30:1–10

**The Altar for Burning Incense 30 “Make an altar out of acacia wood for burning incense. 2 Make it square—eighteen inches long and eighteen inches wide—and make it thirty-six inches high. The corners that stick out like horns must be one piece with the altar. 3 Cover its top, its sides, and its corners with pure gold, and put a gold strip all around the altar. 4 Make two gold rings beneath the gold strip on opposite sides of the altar, and slide poles through them to carry the altar. 5 Make the poles from acacia wood and cover them with gold. 6 Put the altar of incense in front of the curtain that is near the Ark of the Agreement, in front of the lid that covers that Ark. There I will meet with you. 7 “Aaron must burn sweet-smelling incense on the altar every morning when he comes to take care of the oil lamps. 8 He must burn incense again in the evening when he lights the lamps, so incense will burn before the Lord every day from now on. 9 Do not use this altar for offering any other incense, or burnt offering, or any kind of grain offering, or drink offering. 10 Once a year Aaron must make the altar ready for service to God by putting blood on its corners—the blood of the animal offered to remove sins. He is to do this once a year from now on. This altar belongs completely to the Lord’s service.”**

). On this table were 12 loaves of bread to be eaten throughout the week. Worship involves consuming the Word of God like bread (Rev. 10:9

**9 So I went to the angel and told him to give me the small scroll. And he said to me, “Take the scroll and eat it. It will be sour in your stomach, but in your mouth it will be sweet as honey.”**

). Also, Jesus called himself the “bread of life” (John 6:35

**35 Then Jesus said, “I am the bread that gives life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.**

). 5. Sharing. Directly across from the table of showbread was the golden lampstand. It was 75 pounds of pure gold! This also represented Jesus, who said, “I am the light of the world” (John 8:12

**Jesus Is the Light of the World 12 Later, Jesus talked to the people again, saying, “I am the light of the world. The person who follows me will never live in darkness but will have the light that gives life.”**

). Like Jesus, the lamps were fueled by oil, not wax (calling them candlesticks is therefore incorrect). Oil is symbolic of the Holy Spirit (Zech. 4:2–6

**2 He asked me, “What do you see?” I said, “I see a solid gold lampstand with a bowl at the top. And there are seven lamps and also seven places for wicks. 3 There are two olive trees by it, one on the right of the bowl and the other on the left.” 4 I asked the angel who talked with me, “Sir, what are these?” 5 The angel said, “Don’t you know what they are?” “No, sir,” I said. 6 Then he told me, “This is the word of the Lord to Zerubbabel: ‘You will not succeed by your own strength or by your own power, but by my Spirit,’ says the Lord All-Powerful.**

). 6. Prayer. The last piece of furniture in the Holy Place was the altar of incense, which was located just outside the curtain leading into the Most Holy Place (Exod. 30:1–10

**The Altar for Burning Incense 30 “Make an altar out of acacia wood for burning incense. 2 Make it square—eighteen inches long and eighteen inches wide—and make it thirty-six inches high. The corners that stick out like horns must be one piece with the altar. 3 Cover its top, its sides, and its corners with pure gold, and put a gold strip all around the altar. 4 Make two gold rings beneath the gold strip on opposite sides of the altar, and slide poles through them to carry the altar. 5 Make the poles from acacia wood and cover them with gold. 6 Put the altar of incense in front of the curtain that is near the Ark of the Agreement, in front of the lid that covers that Ark. There I will meet with you. 7 “Aaron must burn sweet-smelling incense on the altar every morning when he comes to take care of the oil lamps. 8 He must burn incense again in the evening when he lights the lamps, so incense will burn before the Lord every day from now on. 9 Do not use this altar for offering any other incense, or burnt offering, or any kind of grain offering, or drink offering. 10 Once a year Aaron must make the altar ready for service to God by putting blood on its corners—the blood of the animal offered to remove sins. He is to do this once a year from now on. This altar belongs completely to the Lord’s service.”**

). Twice per day (morning and evening) the priest offered incense. The sweet smell of the burning incense represented the prayers of the saints ascending to the throne of God (Ps. 141:2

**2  Let my prayer be like incense placed before you, and my praise like the evening sacrifice.**

; Rev. 8:3

**3 Another angel came and stood at the altar, holding a golden pan for incense. He was given much incense to offer with the prayers of all God’s holy people. The angel put this offering on the golden altar before the throne.**

, 4

**4 The smoke from the incense went up from the angel’s hand to God with the prayers of God’s people.**

). 7. Presence. The only piece of furniture in the Most Holy Place was the ark of the covenant. It was called the ark of the covenant because inside were the Ten Commandments, which is God’s covenant (Exod. 34:28

**28 Moses stayed there with the Lord forty days and forty nights, and during that time he did not eat food or drink water. And Moses wrote the words of the Agreement—the Ten Commandments—on the stone tablets.**

). The ark of the covenant was a throne! The seat of this throne was called the “mercy seat.” It was here that God dwelt in a radiant cloud and ruled his people through His leaders Moses and Aaron (Exod. 25:22

**22 I will meet with you there, above the lid between the two winged creatures on the Ark of the Agreement. There I will give you all my commands for the Israelites.**

). Because our Great High Priest Jesus Christ has gone before us and made a way for us, we all at any time can enter into the invisible presence of God. You can right now go in before the throne room of heaven and speak to, listen to, and worship God directly (Heb. 4:14–16

**Jesus Is Our High Priest 14 Since we have a great high priest, Jesus the Son of God, who has gone into heaven, let us hold on to the faith we have. 15 For our high priest is able to understand our weaknesses. He was tempted in every way that we are, but he did not sin. 16 Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.**

). The heavenly throne room and our God who rules from there is described vividly for us in Revelation 4 and 5. Just as God spoke to Moses and Aaron from the Most Holy Place, so He will also speak to you and me.

inSight

The Antitype of the Feasts  
“The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ. His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul” (Ellen G. White, Patriarchs and Prophets, p. 353).“The ceremonial law was given by Christ. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine Presence shone forth. Thus through age after age of darkness and apostasy faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah” ((Ellen G. White, Patriarchs and Prophets, p. 367).“On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, the ordinance of the Lord’s Supper was instituted as a memorial of the same event of which the Passover had been a type” (Patriarchs and Prophets, p. 539).“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner” (Patriarchs and Prophets, p. 541).

inQuire

Which of the steps toward God listed in our lesson do you find the hardest to do and which do you find the easiest? Please explain.In what ways is our experience with God more dynamic today than it was in Israel’s day?What would you say to someone who believes there are many paths to God?Although as Christians we don’t need to keep the feast days, what can we learn from each of them?How does knowing that God is king, sits on the throne, and rules from the temple in heaven give you courage and confidence today? How do you personally worship God? How has the meaning of worship changed after this study?

HEALTH

inTro

Total Health  
Read This Week’s Passage: Leviticus 11–15

**And Jehovah spake unto Moses and to Aaron, saying unto them,Speak unto the children of Israel, saying, These are the living things which ye may eat among all the beasts that are on the earth.Whatsoever parteth the hoof, and is clovenfooted, cheweth the cud, among the beasts, that may ye eat.Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, that may ye eat.And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you,and they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the ospray,and the kite, and the falcon after its kind,every raven after its kind,and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind,and the little owl, and the cormorant, and the great owl,and the horned owl, and the pelican, and the vulture,and the stork, the heron after its kind, and the hoopoe, and the bat.All winged creeping things that go upon all fours are an abomination unto you.Yet these may ye eat of all winged creeping things that go upon all fours, which have legs above their feet, wherewith to leap upon the earth;even these of them ye may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind.But all winged creeping things, which have four feet, are an abomination unto you.And by these ye shall become unclean: whosoever toucheth the carcass of them shall be unclean until the even;and whosoever beareth aught of the carcass of them shall wash his clothes, and be unclean until the even.Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean.And whatsoever goeth upon its paws, among all beasts that go on all fours, they are unclean unto you: whoso toucheth their carcass shall be unclean until the even.And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they are unclean unto you.And these are they which are unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the great lizard after its kind,and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.All food therein which may be eaten, that on which water cometh, shall be unclean; and all drink that may be drunk in every vessel shall be unclean.And every thing whereupon of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you.Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcass shall be unclean.And if aught of their carcass fall upon any sowing seed which is to be sown, it is clean.But if water be put upon the seed, and aught of their carcass fall thereon, it is unclean unto you.And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even.And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.And every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.For I am Jehovah your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.For I am Jehovah that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.This is the law of the beast, and of the bird, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.And Jehovah spake unto Moses, saying,Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.And in the eighth day the flesh of his foreskin shall be circumcised.And she shall continue in the blood of purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.But if she bear a maid-child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of purifying threescore and six days.And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest:and he shall offer it before Jehovah, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for a burnt-offering, and the other for a sin-offering: and the priest shall make atonement for her, and she shall be clean.And Jehovah spake unto Moses and unto Aaron, saying,When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests:and the priest shall look on the plague in the skin of the flesh: and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy; and the priest shall look on him, and pronounce him unclean.And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up the plague seven days:and the priest shall look on him the seventh day: and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more:and the priest shall look on him again the seventh day; and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean: it is a scab: and he shall wash his clothes, and be clean.But if the scab spread abroad in the skin, after that he hath showed himself to the priest for his cleansing, he shall show himself to the priest again:and the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean: it is leprosy.When the plague of leprosy is in a man, then he shall be brought unto the priest;and the priest shall look; and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean.And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of the plague from his head even to his feet, as far as appeareth to the priest;then the priest shall look; and, behold, if the leprosy have covered all his flesh, he shall pronounce clean the plague: it is all turned white: he is clean.But whensoever raw flesh appeareth in him, he shall be unclean.And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest;and the priest shall look on him; and, behold, if the plague be turned into white, then the priest shall pronounce clean the plague: he is clean.And when the flesh hath in the skin thereof a boil, and it is healed,and in the place of the boil there is a white rising, or a bright spot, reddish-white, then it shall be showed to the priest;and the priest shall look; and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim; then the priest shall shut him up seven days:and if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.Or when the flesh hath in the skin thereof a burning by fire, and the quick of the burning become a bright spot, reddish-white, or white;then the priest shall look upon it; and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days:and the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.And when a man or woman hath a plague upon the head or upon the beard,then the priest shall look on the plague; and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up the plague of the scall seven days:and in the seventh day the priest shall look on the plague; and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,then he shall be shaven, but the scall shall he not shave; and the priest shall shut up the scall seven days more:and in the seventh day the priest shall look on the scall; and, behold, if the scall be not spread in the skin, and the appearance thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.But if the scall spread abroad in the skin after his cleansing,then the priest shall look on him; and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean.But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.And when a man or a woman hath in the skin of the flesh bright spots, even white bright spots;then the priest shall look; and, behold, if the bright spots in the skin of their flesh be of a dull white, it is a tetter, it hath broken out in the skin; he is clean.And if a man’s hair be fallen off his head, he is bald; is he clean.And if his hair be fallen off from the front part of his head, he is forehead bald; yet is he clean.But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.Then the priest shall look upon him; and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh;he is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin;if the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin; it is the plague of leprosy, and shall be showed unto the priest.And the priest shall look upon the plague, and shut up the plague seven days:and he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or anything of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin;then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:and the priest shall look, after that the plague is washed; and, behold, if the plague have not changed its color, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without.And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:and if it appear still in the garment, either in the warp, or in the woof, or in anything of skin, it is breaking out: thou shalt burn that wherein the plague is with fire.And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or anything of skin, to pronounce it clean, or to pronounce it unclean.And Jehovah spake unto Moses, saying,This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:and the priest shall go forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy be healed in the leper,then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop:and the priest shall command to kill one of the birds in an earthen vessel over running water.As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days.And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb a year old without blemish, and three tenth parts of fine flour for a meal-offering, mingled with oil, and one log of oil.And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before Jehovah, at the door of the tent of meeting.And the priest shall take one of the he-lambs, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before Jehovah:and he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary: for as the sin-offering is the priest’s, so is the trespass-offering: it is most holy.And the priest shall take of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.And the priest shall take of the log of oil, and pour it into the palm of his own left hand;and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before Jehovah.And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:and the rest of the oil that is in the priest’s hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before Jehovah.And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness: and afterward he shall kill the burnt-offering;and the priest shall offer the burnt-offering and the meal-offering upon the altar: and the priest shall make atonement for him, and he shall be clean.And if he be poor, and cannot get so much, then he shall take one he-lamb for a trespass-offering to be waved, to make atonement for him, and one tenth part of fine flour mingled with oil for a meal-offering, and a log of oil;and two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before Jehovah:and the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before Jehovah.And he shall kill the lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.And the priest shall pour of the oil into the palm of his own left hand;and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before Jehovah:and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:and the rest of the oil that is in the priest’s hand he shall put upon the head of him that is to be cleansed, to make atonement for him before Jehovah.And he shall offer one of the turtle-doves, or of the young pigeons, such as he is able to get,even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering: and the priest shall make atonement for him that is to be cleansed before Jehovah.This is the law of him in whom is the plague of leprosy, who is not able to get to his cleansing.And Jehovah spake unto Moses and unto Aaron, saying,When ye are come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house.And the priest shall command that they empty the house, before the priest goeth in to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:and he shall look on the plague; and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall;then the priest shall go out of the house to the door of the house, and shut up the house seven days.And the priest shall come again the seventh day, and shall look; and, behold, if the plague be spread in the walls of the house;then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city:and he shall cause the house to be scraped within round about, and they shall pour out the mortar, that they scrape off, without the city into an unclean place:and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.And if the plague come again, and break out in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered;then the priest shall come in and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:and he shall kill one of the birds in an earthen vessel over running water:and he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet:but he shall let go the living bird out of the city into the open field: so shall he make atonement for the house; and it shall be clean.This is the law for all manner of plague of leprosy, and for a scall,and for the leprosy of a garment, and for a house,and for a rising, and for a scab, and for a bright spot;to teach when it is unclean, and when it is clean: this is the law of leprosy.And Jehovah spake unto Moses and to Aaron, saying,Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean.And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.Every bed whereon he that hath the issue lieth shall be unclean; and everything whereon he sitteth shall be unclean.And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.And he that sitteth on anything whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.And if he that hath the issue spit upon him that is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the even.And what saddle soever he that hath the issue rideth upon shall be unclean.And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even.And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.And the earthen vessel, which he that hath the issue toucheth, shall be broken; and every vessel of wood shall be rinsed in water.And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before Jehovah unto the door of the tent of meeting, and give them unto the priest:and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Jehovah for his issue.And if any man’s seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even.And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.And if a woman have an issue, her issue in her flesh be blood, she shall be in her impurity seven days: and whosoever toucheth her shall be unclean until the even.And everything that she lieth upon in her impurity shall be unclean: everything also that she sitteth upon shall be unclean.And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.And whosoever toucheth anything that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and everything whereon she sitteth shall be unclean, as the uncleanness of her impurity.And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before Jehovah for the issue of her uncleanness.Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.This is the law of him that hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby;and of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.**

Total HealthIn these days of viruses, diseases, and compromised immune systems, Leviticus 11 is more proof of how amazingly relevant the Bible is for us today. Our study this week focuses on Leviticus 11 to 15 where we learn about clean and unclean meats, sanitation, cleanliness, and even physical distancing. If we didn’t know this book came directly from God, a fact that the text reminds us of again and again, we would be mystified as to how Moses knew so much. If you have ever wondered if the Bible is truly the Word of God, this chapter should strengthen your faith, for the health concepts contained in the book of Leviticus are thousands of years ahead of their time! How is this possible? Well, verse 1 of Leviticus 11 tells us: “Now the Lord spoke to Moses and Aaron.”Unfortunately, we often spiritualize away the practical teachings of the Bible, or to put it differently, we create spiritual applications before we take the time to understand the practical ones. Chapter 11 teaches us the importance of washing clothes, dishes, and our bodies to protect from contamination and disease (vv. 25, 28, 32). Although Israel had no concept of germs, God knew of them, and if they simply trusted Him by doing what He instructed, they would escape the diseases common in their day. Isn’t it encouraging to know that God cares about us not only spiritually but also physically? Our bodily health is important to Him!Thankfully, our God is not sitting up in heaven coming up with laws for the purpose of restricting freedom and leaching joy out of our lives. Instead, as mentioned above, all of His laws, including His health laws, are for our good and are expressions of our Creator’s deep care for us (Rom. 13:8–10

**Loving Others 8 Do not owe people anything, except always owe love to each other, because the person who loves others has obeyed all the law. 9 The law says, “You must not be guilty of adultery. You must not murder anyone. You must not steal. You must not want to take your neighbor’s things.” n All these commands and all others are really only one rule: “Love your neighbor as you love yourself.” n 10 Love never hurts a neighbor, so loving is obeying all the law.**

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Principles of ing  
Four things bear mentioning as we dive into Leviticus 11. First, notice that God tells us what we can eat before telling us what we cannot eat (vv. 1–3). There is so much we can learn from this. God knows that humans are much more willing to obey and less likely to rebel when they are positively motivated. This is why God first told Adam and Eve they could eat from “every tree of the garden” and then warned them against eating from the one tree that had death slithering in its branches (Gen. 2:16

**16 The Lord God commanded him, “You may eat the fruit from any tree in the garden,**

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**17 but you must not eat the fruit from the tree which gives the knowledge of good and evil. If you ever eat fruit from that tree, you will die!”**

). When you think about what it means to be a Seventh-day Adventist Christian, what comes to mind first? Is it a list of things you cannot do, or a list of things you can do? Second, notice how simple God makes it for us to identify healthy or harmful meats! Land animals that are good for food must not only chew the cud but must also have a split hoof. So, split hoof + chews cud = good to eat. Pretty simple, huh? This means pork chops and camel meat is off the table . . . literally. Pigs have split hooves, but they don’t chew the cud, and camels chew the cud, but they don’t have split hooves. And by the way, pigs are riddled with toxins and contaminants. When you get a chance, google “trichinosis.” God also makes it easy to differentiate between water creatures that are kosher (clean) or unkosher (unclean) to eat. If they have both fins and scales, they can be eaten (Lev. 11:9

**9 “ ‘Of the animals that live in the sea or in a river, if the animal has fins and scales, you may eat it.**

). As for the birds, though God gives a list of unclean fowl, it can be simplified this way: birds and other animals that are scavengers or predators should not be eaten, but birds and other animals that eat nonflesh foods in many cases can be (vv. 13–20). In other words, say no to hawks, owls, vultures, and any other meat eaters! While we’re at it, take snakes, reptiles, dogs, rats, and bears off the menu too! (vv. 27, 29, 42). It’s interesting to note that Adventists who live a vegetarian or vegan lifestyle actually live 10 years longer than the average person—an entire, productive 10 years! Do a Google search of “Loma Linda Blue Zones” and discover more about this for yourself. It’s also good to be reminded that a vegetarian or vegan lifestyle was the original diet given to man; the option to eat meat was not given until after the Fall (Gen. 1:29

**29 God said, “Look, I have given you all the plants that have grain for seeds and all the trees whose fruits have seeds in them. They will be food for you.**

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**9 The Lord God caused every beautiful tree and every tree that was good for food to grow out of the ground. In the middle of the garden, God put the tree that gives life and also the tree that gives the knowledge of good and evil.**

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**3 “Everything that moves, everything that is alive, is yours for food. Earlier I gave you the green plants, but now I give you everything for food.**

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**4 But you must not eat meat that still has blood in it, because blood gives life.**

; Lev. 11

**Rules About What May Be Eaten 11 The Lord said to Moses and Aaron, 2 “Tell the Israelites this: ‘These are the land animals you may eat: 3 You may eat any animal that has split hoofs completely divided and that chews the cud. 4 “ ‘Some animals only chew the cud or only have split hoofs, and you must not eat them. The camel chews the cud but does not have a split hoof; it is unclean for you. 5 The rock badger chews the cud but does not have a split hoof; it is unclean for you. 6 The rabbit chews the cud but does not have a split hoof; it is unclean for you. 7 Now the pig has a split hoof that is completely divided, but it does not chew the cud; it is unclean for you. 8 You must not eat the meat from these animals or even touch their dead bodies; they are unclean for you. 9 “ ‘Of the animals that live in the sea or in a river, if the animal has fins and scales, you may eat it. 10 But whatever lives in the sea or in a river and does not have fins and scales—including the things that fill the water and all other things that live in it—you should hate. 11 You must not eat any meat from them or even touch their dead bodies, because you should hate them. 12 You must hate any animal in the water that does not have fins and scales. 13 “ ‘Also, these are the birds you are to hate. They are hateful and should not be eaten. You must not eat eagles, vultures, black vultures, 14 kites, any kind of falcon, 15 any kind of raven, 16 horned owls, screech owls, sea gulls, any kind of hawk, 17 little owls, cormorants, great owls, 18 white owls, desert owls, ospreys, 19 storks, any kind of heron, hoopoes, or bats. 20 “ ‘Don’t eat insects that have wings and walk on all four feet; they also are to be hated. 21 “ ‘But you may eat certain insects that have wings and walk on four feet. You may eat those that have legs with joints above their feet so they can jump. 22 These are the insects you may eat: all kinds of locusts, winged locusts, crickets, and grasshoppers. 23 But all other insects that have wings and walk on four feet you are to hate. 24 Those insects will make you unclean, and anyone who touches the dead body of one of these insects will become unclean until evening. 25 Anyone who picks up one of these dead insects must wash his clothes and be unclean until evening. 26 “ ‘Some animals have split hoofs, but the hoofs are not completely divided; others do not chew the cud. They are unclean for you, and anyone who touches the dead body of one of these animals will become unclean. 27 Of all the animals that walk on four feet, the animals that walk on their paws are unclean for you. Anyone who touches the dead body of one of these animals will become unclean until evening. 28 Anyone who picks up their dead bodies must wash his clothes and be unclean until evening; these animals are unclean for you. 29 “ ‘These crawling animals are unclean for you: moles, rats, all kinds of great lizards, 30 geckos, crocodiles, lizards, sand reptiles, and chameleons. 31 These crawling animals are unclean for you; anyone who touches their dead bodies will be unclean until evening. 32 “ ‘If an unclean animal dies and falls on something, that item will also become unclean. This includes anything made from wood, cloth, leather, or rough cloth, regardless of its use. Whatever the animal falls on must be washed with water and be unclean until evening; then it will become clean again. 33 If the dead, unclean animal falls into a clay bowl, anything in the bowl will become unclean, and you must break the bowl. 34 If water from the unclean clay bowl gets on any food, that food will become unclean. 35 If any dead, unclean animal falls on something, it becomes unclean. If it is a clay oven or a clay baking pan, it must be broken into pieces. These things will be unclean; they are unclean for you. 36 “ ‘A spring or well that collects water will stay clean, but anyone who touches the dead body of any unclean animal will become unclean. 37 If a dead, unclean animal falls on a seed to be planted, that seed is still clean. 38 But if you put water on some seeds and a dead, unclean animal falls on them, they are unclean for you. 39 “ ‘Also, if an animal which you use for food dies, anyone who touches its body will be unclean until evening. 40 Anyone who eats meat from this animal’s dead body must wash his clothes and be unclean until evening. Anyone who picks up the animal’s dead body must wash his clothes and be unclean until evening. 41 “ ‘Every animal that crawls on the ground is to be hated; it must not be eaten. 42 You must not eat any of the animals that crawl on the ground, including those that crawl on their stomachs, that walk on all four feet, or on many feet. They are to be hated. 43 Do not make yourself unclean by these animals; you must not become unclean by them. 44 I am the Lord your God. Keep yourselves holy for me because I am holy. Don’t make yourselves unclean with any of these crawling animals. 45 I am the Lord who brought you out of Egypt to be your God; you must be holy because I am holy. 46 “ ‘These are the teachings about all of the cattle, birds, and other animals on earth, as well as the animals in the sea and those that crawl on the ground. 47 These teachings help people know the difference between unclean animals and clean animals; they help people know which animals may be eaten and which ones must not be eaten.’ ”**

; Deut. 14:3–21

**3 Do not eat anything the Lord hates. 4 These are the animals you may eat: oxen, sheep, goats, 5 deer, gazelle, roe deer, wild goats, ibex, antelope, and mountain sheep. 6 You may eat any animal that has a split hoof and chews the cud, 7 but you may not eat camels, rabbits, or rock badgers. These animals chew the cud, but they do not have split hoofs, so they are unclean for you. 8 Pigs are also unclean for you; they have split hoofs, but they do not chew the cud. Do not eat their meat or touch their dead bodies. 9 There are many things that live in the water. You may eat anything that has fins and scales, 10 but do not eat anything that does not have fins and scales. It is unclean for you. 11 You may eat any clean bird. 12 But do not eat these birds: eagles, vultures, black vultures, 13 red kites, falcons, any kind of kite, 14 any kind of raven, 15 horned owls, screech owls, sea gulls, any kind of hawk, 16 little owls, great owls, white owls, 17 desert owls, ospreys, cormorants, 18 storks, any kind of heron, the hoopoes, or bats. 19 All insects with wings are unclean for you; do not eat them. 20 Other things with wings are clean, and you may eat them. 21 Do not eat anything you find that is already dead. You may give it to a foreigner living in your town, and he may eat it, or you may sell it to a foreigner. But you are holy people, who belong to the Lord your God. Do not cook a baby goat in its mother’s milk.**

). Third, what we eat affects us not only physically but also spiritually. God Himself speaks at the end of Leviticus 11, saying, “For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy” (vv. 44). Fourth, Leviticus 11 reminds us that animals matter to God. Not every animal should be hunted down, killed, and eaten—only what is needed to sustain life and only what is for our best health and the glory of God (1 Cor. 10:31

**31 The answer is, if you eat or drink, or if you do anything, do it all for the glory of God.**

). Also, the most humane treatment was given to even the sacrificial animals, a fact exemplified by the careful and considerate criteria given in Leviticus 22:27

**27 “When an ox, a sheep, or a goat is born, it must stay seven days with its mother. But from the eighth day on, this animal will be accepted as a sacrifice by fire to the Lord.**

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**28 But you must not kill the animal and its mother on the same day, either an ox or a sheep.**

. What a compassionate and wise God we have!

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Ruminating on Ruminating  
Some argue that the Levitical laws regarding clean and unclean meats are no longer applicable to us today. They argue that because of the cross, New Testament Christians are free to eat whatever meats they want. But is this logical? Don’t we have the same bodies they had? And doesn’t the blood of Jesus make sinners, not food, clean? The truth is, there is not a single passage in the Old or New Testament that invalidates the dietary laws of Leviticus 11 and Deuteronomy 14. Along with other passages, the following verses are often used to argue against keeping God’s guidelines for healthy and holy living, but their true meanings can be quickly discovered when the context is prayerfully considered. In Mark 7:18

**18 Jesus said, “Do you still not understand? Surely you know that nothing that enters someone from the outside can make that person unclean.**

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**19 It does not go into the mind, but into the stomach. Then it goes out of the body.” (When Jesus said this, he meant that no longer was any food unclean for people to eat.)**

, where Jesus says anything that enters a person cannot defile them, He is talking about moral purity, not declaring unclean meats to be clean. And when Jesus mentions foods being purified by the stomach he is not speaking about unclean meats, because the Bible never categorizes unclean meats as food. When God gives Peter the vision in Acts 10:14

**14 But Peter said, “No, Lord! I have never eaten food that is unholy or unclean.”**

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**15 But the voice said to him again, “God has made these things clean, so don’t call them unholy!”**

, He is helping Peter rid himself of his prejudice toward the Gentiles (wrongly considered unclean) by using the analogy of clean and unclean meats. Peter understood clearly the meaning of the dream: “God has shown me that I should not call any man common or unclean” (v. 28). He did not arise from this vision and go eat pork; he arose from the vision, overcame his partiality and embraced people from every nation (vv. 34, 35). In 1 Peter 1:15

**15 But be holy in all you do, just as God, the One who called you, is holy.**

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**16 It is written in the Scriptures: “You must be holy, because I am holy.” n**

, the apostle Peter wrote, “But as He who called you is holy, you also be holy in all your conduct, because it is written, ‘Be holy, for I am holy.’ ” As we have already observed, this was a direct quote from Leviticus 11:44

**44 I am the Lord your God. Keep yourselves holy for me because I am holy. Don’t make yourselves unclean with any of these crawling animals.**

. Although there are many ways to be holy as God is holy, surely what we put in our bodies is still one of them! There are some who read this and wonder if perhaps it would be better to abstain from meats all together, especially when we compare the meat in the days of Leviticus with the meat produced today and when we consider that the whole point of keeping the food laws is to bring glory to God. Many within the Seventh-day Adventist Church have taken this view, especially as one observes the process that even clean meats must go through before reaching our plates. Before they are butchered, animals often experience abuse, overcrowded pens, and excessive hormone injections, not to mention infections and diseases. If the purpose of keeping the food laws is to glorify God, perhaps a wholistic vegetarian or vegan diet is best way to live these days. True obedience is a response to God’s grace (Titus 2:11

**11 That is the way we should live, because God’s grace that can save everyone has come.**

). The more we understand His deep love for us, the more willing we are to instantly obey Him, even when we don’t understand why He’s given the command. This doesn’t mean we should obey God blindly or that we can’t ask questions, discuss, or debate ideas (Isa. 1:18

**18  The Lord says, “Come, let us talk about these things. Though your sins are like scarlet, they can be as white as snow. Though your sins are deep red, they can be white like wool.**

), but it does mean that even when we don’t understand why God commands certain things, it is always wise to obey while we are asking the questions.

inSpect

What relationship do the following verses have with the primary passage? Genesis 1:29

**29 God said, “Look, I have given you all the plants that have grain for seeds and all the trees whose fruits have seeds in them. They will be food for you.**

; 3:18

**18  The ground will produce thorns and weeds for you, and you will eat the plants of the field.**

Deuteronomy 14:8

**8 Pigs are also unclean for you; they have split hoofs, but they do not chew the cud. Do not eat their meat or touch their dead bodies.**

; 23:14

**14 The Lord your God moves around through your camp to protect you and to defeat your enemies for you, so the camp must be holy. He must not see anything unclean among you so that he will not leave you.**

Daniel 1Leviticus 13:46–52

**46 That person will be unclean the whole time he has the disease; he is unclean. He must live alone outside the camp. Rules About Mildew 47 “Clothing might have mildew on it. It might be clothing made of linen or wool 48 (either woven or knitted), or of leather, or something made from leather. 49 If the mildew in the clothing, leather, or woven or knitted material is green or red, it is a spreading mildew. It must be shown to the priest. 50 The priest must look at the mildew, and he must put that piece of clothing in a separate place for seven days. 51 On the seventh day he must look at the mildew again. If the mildew has spread on the cloth (either woven or knitted) or the leather, no matter what the leather was used for, it is a mildew that destroys; it is unclean. 52 The priest must burn the clothing. It does not matter if it is woven or knitted, wool or linen, or made of leather, because the mildew is spreading. It must be burned.**

; 14:45–47

**45 Then the owner must tear down the house, remove all its stones, plaster, and wood, and take them to the unclean place outside the city. 46 Anyone who goes into that house while it is closed up will be unclean until evening. 47 Anyone who eats in that house or lies down there must wash his clothes.**

; 15:4–12

**4 “ ‘If the person who discharges the body fluid lies on a bed, that bed becomes unclean, and everything he sits on becomes unclean. 5 Anyone who touches his bed must wash his clothes and bathe in water, and the person will be unclean until evening. 6 Whoever sits on something that the person who discharges the fluid sat on must wash his clothes and bathe in water; he will be unclean until evening. 7 Anyone who touches the person who discharges the body fluid must wash his clothes and bathe in water; he will be unclean until evening. 8 “ ‘If the person who discharges the body fluid spits on someone who is clean, that person must wash his clothes and bathe in water; he will be unclean until evening. 9 Everything on which the person who is unclean sits when riding will become unclean. 10 Anyone who touches something that was under him will be unclean until evening. And anyone who carries these things must wash his clothes and bathe in water; he will be unclean until evening. 11 “ ‘If the person who discharges a body fluid has not washed his hands in water and touches another person, that person must wash his clothes and bathe in water; he will be unclean until evening. 12 “ ‘If a person who discharges a body fluid touches a clay bowl, that bowl must be broken. If he touches a wooden bowl, that bowl must be washed in water.**

; 20:24

**24 “ ‘I have told you that you will get their land, which I will give to you as your very own; it is a fertile land. I am the Lord your God, and I have set you apart from other people and made you my own.**

, 25

**25 So you must treat clean animals and birds differently from unclean animals and birds. Do not make yourselves unclean by any of these unclean birds or animals or things that crawl on the ground, which I have made unclean for you.**

1 Corinthians 3:16

**16 Don’t you know that you are God’s temple and that God’s Spirit lives in you?**

, 17

**17 If anyone destroys God’s temple, God will destroy that person, because God’s temple is holy and you are that temple.**

1 Peter 2:9

**9 But you are a chosen people, royal priests, a holy nation, a people for God’s own possession. You were chosen to tell about the wonderful acts of God, who called you out of darkness into his wonderful light.**

Romans 14 What other verses/promises come to mind in connection with Leviticus 11?

inVite

Springs of Sanitation  
We’ve spent a lot of time dealing with the eating aspect of health in Leviticus 11, so let’s briefly turn our attention to the sanitation aspects and how these point to Jesus. Before germs were discovered, God prepared His people to avoid much of their contaminating effects. Chapters 11 to 15 are all about sanitation measures, the latter of which could be titled the “take a bath and wash your hands” chapter (Lev. 15:5–11

**5 Anyone who touches his bed must wash his clothes and bathe in water, and the person will be unclean until evening. 6 Whoever sits on something that the person who discharges the fluid sat on must wash his clothes and bathe in water; he will be unclean until evening. 7 Anyone who touches the person who discharges the body fluid must wash his clothes and bathe in water; he will be unclean until evening. 8 “ ‘If the person who discharges the body fluid spits on someone who is clean, that person must wash his clothes and bathe in water; he will be unclean until evening. 9 Everything on which the person who is unclean sits when riding will become unclean. 10 Anyone who touches something that was under him will be unclean until evening. And anyone who carries these things must wash his clothes and bathe in water; he will be unclean until evening. 11 “ ‘If the person who discharges a body fluid has not washed his hands in water and touches another person, that person must wash his clothes and bathe in water; he will be unclean until evening.**

, 21

**21 Anyone who touches her bed must wash his clothes and bathe in water; that person will be unclean until evening.**

, 22

**22 Anyone who touches something she has sat on must wash his clothes and bathe in water; that person will be unclean until evening.**

, 27

**27 “ ‘Whoever touches those things will be unclean and must wash his clothes and bathe in water; he will be unclean until evening.**

). In several places in chapter 11, God’s people are reminded not to touch contaminated people, things, and animals (vv. 8, 24, 26, 27, 31). They are also instructed to wash contaminated things and persons (vv. 25, 32, 35, 40). Instructions were also given for mitigating contagious diseases such as leprosy by isolating carriers (Lev. 13:4

**4 “If there is a white spot on a person’s skin, but the spot does not seem deeper than the skin, and if the hair from the spot has not turned white, the priest must separate that person from other people for seven days.**

, 5

**5 On the seventh day the priest must look at the person again. If he sees that the sore has not changed and it has not spread on the skin, the priest must keep the person separated for seven more days.**

, 31

**31 But if the priest looks at it and it does not seem deeper than the skin and there is no black hair in it, the priest must separate the person from other people for seven days.**

, 33

**33 the person must shave himself, but he must not shave the sore place. The priest must separate that person from other people for seven more days.**

, 46

**46 That person will be unclean the whole time he has the disease; he is unclean. He must live alone outside the camp.**

). All of this ahead-of-its-time instruction regarding cleanliness was not for the purpose of health alone, but primarily for the purpose of holiness (Lev. 11:43–45

**43 Do not make yourself unclean by these animals; you must not become unclean by them. 44 I am the Lord your God. Keep yourselves holy for me because I am holy. Don’t make yourselves unclean with any of these crawling animals. 45 I am the Lord who brought you out of Egypt to be your God; you must be holy because I am holy.**

; 15:31

**31 “ ‘So you must warn the people of Israel to stay separated from things that make them unclean. If you don’t warn the people, they might make my Holy Tent unclean, and then they would have to die!’ ”**

). God’s people were to stand out among the pagan nations of the world. Leviticus 11:36

**36 “ ‘A spring or well that collects water will stay clean, but anyone who touches the dead body of any unclean animal will become unclean.**

is perhaps one of the most important verses in this chapter, as it has powerful gospel implications. This verse declares that the only thing that cannot be contaminated by impurity is a spring or fountain of water. Have you ever noticed how Jesus could touch people who were considered unclean by the rules in Leviticus and not become unclean Himself (Matt. 8:2

**2 Then a man with a skin disease came to Jesus. The man bowed down before him and said, “Lord, you can heal me if you will.”**

)? It makes sense, given that Jesus is the Living Water (John 4:10

**10 Jesus said, “If you only knew the free gift of God and who it is that is asking you for water, you would have asked him, and he would have given you living water.”**

) and the source of purity. Anyone who comes to Him, confessing and forsaking their sins, will be cleansed by Him (1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

). But wait, there’s more! Jesus said that when we receive Him as our Savior, we become fountains of water in this world. In other words, you and I do not need to be victims of our environment. Instead, with Jesus living inside us, we can be conduits of purity and positive change in our churches, schools, and communities. Jesus promises to become in us a fountain of uncorruptible water “springing up into everlasting life” (John 4:14

**14 but whoever drinks the water I give will never be thirsty. The water I give will become a spring of water gushing up inside that person, giving eternal life.”**

). Even though our Savior grew up in the troubled town of Nazareth (John 1:46

**46 But Nathanael said to Philip, “Can anything good come from Nazareth?” Philip answered, “Come and see.”**

), He was able to live through the violence, addiction, lust, greed, and selfishness around Him. Today, He is more than willing to do the same through and with all who submit to His lordship in their lives.

inSight

Cleanliness and Godliness  
“In the teaching that God gave to Israel, the preservation of health received careful attention. The people who had come from slavery with the uncleanly and unhealthful habits which it engenders, were subjected to the strictest training in the wilderness before entering Canaan. Health principles were taught and sanitary laws enforced” (Ellen G. White, The Ministry of Healing [Mountain View, Calif.: Pacific Press Pub. Assn., 1905], p. 277). “All who came in contact with contagious or contaminating diseases were isolated from the encampment, and they were not permitted to return without thorough cleansing of both the person and the clothing” (The Ministry of Healing, p. 277). “Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson that use of injurious foods is defiling. That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service” (The Ministry of Healing, p. 280). “Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world’s object lesson of health and prosperity. If as a people they had lived according to God’s plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect. They would have been the mightiest nation on the earth” (The Ministry of Healing, p. 283). “In order to know what are the best foods, we must study God’s original plan for man’s diet” (The Ministry of Healing, p. 295). “The diet appointed man in the beginning did not include animal food. Not till after the Flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh” (The Ministry of Healing, p. 311). “Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions which tended to lessen the evil results” (The Ministry of Healing, pp. 311, 312). “Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. . . . People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated” (The Ministry of Healing, p. 313). “Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others” (The Ministry of Healing, p. 315). “Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet” (The Ministry of Healing, p. 296). “The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in sufferings. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them. What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher’s knife?” (The Ministry of Healing, pp. 315, 316).

inQuire

Why do you think the information regarding meat was given to Moses to write and share? Should we consider avoiding meat all together? Explain.Is it a sin to eat meat? Is it a sin to not eat meat? How should we treat others who feel differently on this subject? How does this chapter in Leviticus give evidence of a divine Author? How do Ellen White’s writings help us progress in healthy living?What do these health laws in Scripture and the Spirit of Prophecy tell us about God’s concern for us?What does the treatment of our bodies have to do with holiness? What other unhealthy practices does Leviticus warn against? (Lev. 7:26

**26 No matter where you live, you must not eat blood from any bird or animal.**

; 10:8–11

**8 Then the Lord said to Aaron, 9 “You and your sons must not drink wine or beer when you go into the Meeting Tent. If you do, you will die. This law will continue from now on. 10 You must keep what is holy separate from what is not holy; you must keep what is clean separate from what is unclean. 11 You must teach the people all the laws that the Lord gave to them through Moses.”**

)

ATONEMENT

inTro

At-one-ment  
Read This Week’s Passage: Leviticus 16:1–28

**And Jehovah spake unto Moses, after the death of the two sons of Aaron, when they drew near before Jehovah, and died;and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.And he shall take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house.And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting.And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel.And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering.But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil:and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat:and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat:and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:and he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people.And the fat of the sin-offering shall he burn upon the altar.And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.**

At-one-ment There is hardly a word more beautiful in all of Scripture than “atonement.” It is without question one of God’s major values in the book of Leviticus (it appears nearly fifty times!) and we should be overjoyed because of it. Atonement means that not only are you forgiven for something you have done against another, but your sin is covered completely and your relationship restored with no lingering guilt and shame. The New Living Translation brings this meaning out the best: “Lay your hand on the animal’s head, and the Lord will accept its death in your place to purify you, making you right with him” (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

). In Leviticus 4, it adds that we are forgiven as well (v. 20). Atonement means at least three things: you are purified, forgiven, and made right with God. Have you ever forgiven someone for harming you but never really trusted them again? In other words, you gave forgiveness, but real friendship was no longer an option? This is not atonement! Atonement brings two parties that were divided back together as one, as if they were never parted in the first place. In other words, it includes forgiveness but offers much more: a restored friendship with God. The Hebrew word for atonement means “to appease, pacify, cover, and cleanse,” so atonement is having your sins cleansed and covered so perfectly that your once broken relationship with God is restored completely (Sidney Greidanus, Preaching Christ From Leviticus: Foundations for Expository Sermons [William B. Eerdmans Pub. Co., 2011], p. 49). Jesus died so we could receive these gifts of eternal life, forgiveness, purity, and restored relationship with God.

inGest

Of Goats and Garbage  
God wants to make our broken relationship with Him (Isa. 59:2

**2  It is your evil that has separated you from your God. Your sins cause him to turn away from you, so he does not hear you.**

) completely whole again. This is the meaning behind the beautiful word “atonement” in the book of Leviticus. God doesn’t just want to forgive you for your sins—He also wants to bring you back as a close and dear friend. In John 15:15

**15 I no longer call you servants, because a servant does not know what his master is doing. But I call you friends, because I have made known to you everything I heard from my Father.**

He actually calls us “friends”—how awesome is that! In Leviticus 16 we find the word atonement used several times in conjunction with descriptions of Yom Kippur, which literally means “Day of Atonement.” This was the most important day in an Israelite’s life. It was considered a solemn day because God would draw near to judge Israel for their sins. All year long the people had confessed their sins upon their sacrificial offerings, and those sins, by way of the blood and the food the priests ate, were carried into the sanctuary (Lev. 4:13–18

**13 “ ‘If the whole nation of Israel sins accidentally without knowing it and does something the Lord has commanded not to be done, they are guilty. 14 When they learn about the sin they have done, they must offer a young bull as a sin offering and bring it before the Meeting Tent. 15 The elders of the group of people must put their hands on the bull’s head before the Lord, and it must be killed before the Lord. 16 Then the appointed priest must bring some of the bull’s blood into the Meeting Tent. 17 Dipping his finger in the blood, he must sprinkle it seven times before the Lord in front of the curtain. 18 Then he must put some of the blood on the corners of the altar that is before the Lord in the Meeting Tent. The priest must pour out the rest of the blood at the bottom of the altar of burnt offering, which is at the entrance to the Meeting Tent.**

). This meant the sanctuary became a receptacle for all the lawbreaking (sin) the people had done throughout the year. By the time the Day of Atonement arrived, the sanctuary was in need of some serious cleansing. The Day of Atonement was the day God came to take away all the garbage of sin that had been defiling the sanctuary. This was therefore a very special day for serious heart searching, prayer, fasting, and rest (Lev. 16:29

**29 “This law will always continue for you: On the tenth day of the seventh month, you must deny yourself and you must not do any work. The travelers or foreigners living with you must not work either.**

, 31

**31 This is a very important day of rest for you, and you must deny yourselves. This law will continue forever.**

). After washing and dressing in the prescribed clothes as all Israel waited in anticipation and hope, the high priest made sacrifices for his own sins and took two goats, one of which represented Jesus, whose death on the cross would atone for the sins of Israel and for the whole world (Lev. 16:4–9

**4 He must put on the holy linen inner robe, with the linen underclothes next to his body. His belt will be the cloth belt, and he will wear the linen turban. These are holy clothes, so he must bathe his body in water before he puts them on. 5 “Aaron must take from the people of Israel two male goats for a sin offering and one male sheep for a burnt offering. 6 Then he will offer the bull for the sin offering for himself to remove sins from him and his family so they will belong to the Lord. 7 “Next Aaron will take the two goats and bring them before the Lord at the entrance to the Meeting Tent. 8 He will throw lots for the two goats—one will be for the Lord and the other for the goat that removes sin. 9 Then Aaron will take the goat that was chosen for the Lord by throwing the lot, and he will offer it as a sin offering.**

; Heb. 9:12

**12 Christ entered the Most Holy Place only once—and for all time. He did not take with him the blood of goats and calves. His sacrifice was his own blood, and by it he set us free from sin forever.**

; 1 John 2:2

**2 He died in our place to take away our sins, and not only our sins but the sins of all people.**

). The other goat represented Satan, who would ultimately be executed for being the original deceiver, accuser, liar, and murderer. After sacrificing the first goat, the high priest entered the Holy Place. Then, carefully and reverently, surrounded by the smoke from the incense, the high priest went into the Most Holy Place and sprinkled the blood seven times on the “mercy seat,” which was the cover of the ark of the covenant and where God’s presence hovered in the temple (Lev. 16:2

**2 The Lord said to him, “Tell your brother Aaron that there are times when he cannot go behind the curtain into the Most Holy Place where the Ark is. If he goes in when I appear in a cloud over the lid on the Ark, he will die.**

, 12–15

**12 Then he must take a pan full of burning coals from the altar before the Lord and two handfuls of sweet incense that has been ground into powder. He must bring it into the room behind the curtain. 13 He must put the incense on the fire before the Lord so that the cloud of incense will cover the lid on the Ark. Then when Aaron comes in, he will not die. 14 Also, he must take some of the blood from the bull and sprinkle it with his finger on the front of the lid; with his finger he will sprinkle the blood seven times in front of the lid. 15 “Then Aaron must kill the goat of the sin offering for the people and bring its blood into the room behind the curtain. He must do with the goat’s blood as he did with the bull’s blood, sprinkling it on the lid and in front of the lid.**

). When he did this, all of Israel’s sins were atoned for (Lev. 16:16

**16 Because the people of Israel have been unclean, Aaron will perform the acts to make the Most Holy Place ready for service to the Lord. Then it will be clean from the sins and crimes of the Israelites. He must also do this for the Meeting Tent, because it stays in the middle of unclean people.**

). Even though they had broken the law of God, which was kept in the ark of the covenant (Exod. 25:16

**16 Then put in the Ark the Agreement which I will make with you.**

, 21

**21 Put this lid on top of the Ark, and put in the Ark the Agreement which I will make with you.**

, 22

**22 I will meet with you there, above the lid between the two winged creatures on the Ark of the Agreement. There I will give you all my commands for the Israelites.**

), and even though God was ready to dispense justice for all who had broken His commands, the blood placed on the mercy seat between God and His broken law was a pledge, a symbol of Jesus’ atoning death for the sins of the world. God’s just wrath was stopped, and His people were made one with Him again. Then the high priest went out of the tabernacle, symbolically carrying the sins of Israel upon himself, and laid both hands on the head of the second goat, called the scapegoat, therefore transferring to it the guilt and garbage of sin (Lev. 16:20–22

**20 “When Aaron has finished making the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord, he will offer the living goat. 21 He will put both his hands on the head of the living goat, and he will confess over it all the sins and crimes of Israel. In this way Aaron will put the people’s sins on the goat’s head. Then he will send the goat away into the desert, and a man who has been appointed will lead the goat away. 22 So the goat will carry on itself all the people’s sins to a lonely place in the desert. The man who leads the goat will let it loose there.**

). Then a man chosen specifically for the task led the goat and all the sins of Israel into the wilderness (vv. 21, 22), leaving it there to wander, as Satan will before the final judgment (Lev. 16:10

**10 The other goat, which was chosen by lot to remove the sin, must be brought alive before the Lord. The priest will use it to perform the acts that remove Israel’s sin so they will belong to the Lord. Then this goat will be sent out into the desert as a goat that removes sin.**

, 11

**11 “Then Aaron will offer the bull as a sin offering for himself, to remove the sins from him and his family so they will belong to the Lord; he will kill the bull for the sin offering for himself.**

, 21

**21 He will put both his hands on the head of the living goat, and he will confess over it all the sins and crimes of Israel. In this way Aaron will put the people’s sins on the goat’s head. Then he will send the goat away into the desert, and a man who has been appointed will lead the goat away.**

, 22

**22 So the goat will carry on itself all the people’s sins to a lonely place in the desert. The man who leads the goat will let it loose there.**

; Rev. 20

**The Thousand Years 20 I saw an angel coming down from heaven. He had the key to the bottomless pit and a large chain in his hand. 2 The angel grabbed the dragon, that old snake who is the devil and Satan, and tied him up for a thousand years. 3 Then he threw him into the bottomless pit, closed it, and locked it over him. The angel did this so he could not trick the people of the earth anymore until the thousand years were ended. After a thousand years he must be set free for a short time. 4 Then I saw some thrones and people sitting on them who had been given the power to judge. And I saw the souls of those who had been killed because they were faithful to the message of Jesus and the message from God. They had not worshiped the beast or his idol, and they had not received the mark of the beast on their foreheads or on their hands. They came back to life and ruled with Christ for a thousand years. 5 (The others that were dead did not live again until the thousand years were ended.) This is the first raising of the dead. 6 Blessed and holy are those who share in this first raising of the dead. The second death has no power over them. They will be priests for God and for Christ and will rule with him for a thousand years. 7 When the thousand years are over, Satan will be set free from his prison. 8 Then he will go out to trick the nations in all the earth—Gog and Magog—to gather them for battle. There are so many people they will be like sand on the seashore. 9 And Satan’s army marched across the earth and gathered around the camp of God’s people and the city God loves. But fire came down from heaven and burned them up. 10 And Satan, who tricked them, was thrown into the lake of burning sulfur with the beast and the false prophet. There they will be punished day and night forever and ever. People of the World Are Judged 11 Then I saw a great white throne and the One who was sitting on it. Earth and sky ran away from him and disappeared. 12 And I saw the dead, great and small, standing before the throne. Then books were opened, and the book of life was opened. The dead were judged by what they had done, which was written in the books. 13 The sea gave up the dead who were in it, and Death and Hades n gave up the dead who were in them. Each person was judged by what he had done. 14 And Death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 And anyone whose name was not found written in the book of life was thrown into the lake of fire.**

). The sanctuary was cleansed and God’s people were cleared.

inTerpret

Forgiveness and Atonement  
Some may wonder why there needed to be a Day of Atonement if atonement was already offered to God’s people throughout the year (Lev. 1:4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

; 4

**4 He must put his hand on the animal’s head, and the Lord will accept it to remove the person’s sin so he will belong to God.**

; 5

**5 He must kill the young bull before the Lord, and Aaron’s sons, the priests, must bring its blood and sprinkle it on all sides of the altar at the entrance to the Meeting Tent.**

). Did they need to be forgiven and atoned for twice? The answer to this important question is found by carefully comparing Leviticus 4 and 16. For each sin offering in Leviticus 4, the sins that were transferred to the lamb were taken into the tabernacle or courtyard by the blood of the sacrifice (vv. 5, 16, 25, 30). The blood was a visible and smelly reminder to all that sin had taken place in the camp and that death occurred as a result of the sin. Every time the priest sprinkled blood in the sanctuary it freshened the odor of death—the death that had been demanded by the law that was residing nearby in the ark of the covenant. When blood from a sacrifice was not carried into the Holy Place, the sacrifice was eaten by the priest and the priest symbolically carried the sin into the Holy Place (Lev. 10:16–20

**16 Moses looked for the goat of the sin offering, but it had already been burned up. So he became very angry with Eleazar and Ithamar, Aaron’s remaining sons. He said, 17 “Why didn’t you eat that goat in a holy place? It is most holy, and the Lord gave it to you to take away the guilt of the people, to remove their sins so they will belong to the Lord. 18 You didn’t bring the goat’s blood inside the Holy Place. You were supposed to eat the goat in a holy place, as I commanded!” 19 But Aaron said to Moses, “Today they brought their sin offering and burnt offering before the Lord, but these terrible things have still happened to me! Do you think the Lord would be any happier if I ate the sin offering today?” 20 When Moses heard this, he was satisfied.**

). Whether through the sprinkling of blood or through the eating of the sacrifice by the priest, the Holy Place was polluted by the continual reminder or record of sins coming into the sanctuary from the daily sacrifices. Every day, any sinner who brought a sacrifice was granted full and immediate forgiveness with the promise of atonement (Lev. 4:20

**20 he will do the same thing with this bull that he did with the first bull of the sin offering. In this way the priest removes the sins of the people so they will belong to the Lord and be forgiven.**

, 26

**26 He must burn all the goat’s fat on the altar in the same way he burns the fat of the fellowship offerings. In this way the priest removes the ruler’s sin so he belongs to the Lord, and the Lord will forgive him.**

, 31

**31 Then the priest must remove all the goat’s fat in the same way the fat is removed from the fellowship offerings. He must burn it on the altar as a smell pleasing to the Lord. In this way the priest will remove that person’s sin so he will belong to the Lord, and the Lord will forgive him.**

, 35

**35 Then the priest must remove all the lamb’s fat in the same way that the lamb’s fat is removed from the fellowship offerings. He must burn the pieces on the altar on top of the offerings made by fire for the Lord. In this way the priest will remove that person’s sins so he will belong to the Lord, and the Lord will forgive him.**

). After the daily sacrifice is offered no additional forgiveness is needed; the forgiveness offered through the daily sacrifice is complete and whole. However, atonement is incomplete until the Day of Atonement. While the daily service in Leviticus 4 promises forgiveness and atonement (vv. 20, 26, 31, 35), the yearly service on the Day of Atonement in Leviticus 16 promises cleansing and atonement (vv. 19, 30). In Leviticus, atonement is illustrated as a two-step process: forgiveness and cleansing. Forgiveness + Cleansing = Atonement. The forgiveness part of atonement was supplied through the daily sacrifice described in Leviticus 4. The cleansing part of atonement was supplied through the yearly Day of Atonement described in Leviticus 16. Together, both forgiveness and cleansing completed the atonement. The Day of Atonement made the people’s atonement complete. This two-step process of the atonement is also affirmed in the New Testament when John writes, “If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

). Notice that the ministry of Jesus offers both forgiveness and cleansing distinctively. One important question is why are the two steps of forgiveness and cleansing separated? Why couldn’t sin and the record of sin be immediately cleansed when sin was forgiven? One answer is found in Ezekiel 18:24

**24 “But suppose good people stop doing good and do wrong and do the same hateful things the wicked do. Will they live? All their good acts will be forgotten, because they became unfaithful. They have sinned, so they will die because of their sins.**

and Matthew 18:27

**27 The master felt sorry for his servant and told him he did not have to pay it back. Then he let the servant go free.**

, 32–35

**32 “Then the master called his servant in and said, ‘You evil servant! Because you begged me to forget what you owed, I told you that you did not have to pay anything. 33 You should have showed mercy to that other servant, just as I showed mercy to you.’ 34 The master was very angry and put the servant in prison to be punished until he could pay everything he owed. 35 “This king did what my heavenly Father will do to you if you do not forgive your brother or sister from your heart.”**

. These two passages teach that it is possible for some to seek forgiveness without having a sincere heart. For these people there is no real repentance and therefore no real change in their lives. It is also possible for some who are truly repentant at first to later “repent of their repentance” by failing to change how they live (M. L. Andreasen, The Sanctuary Service [Washington, D.C.: Review and Herald Pub. Assn., 2007], p. 178). Sins will be completely erased (cleansed) from the record (Isaiah 44:22

**22  I have swept away your sins like a big cloud; I have removed your sins like a cloud that disappears into the air. Come back to me because I saved you.”**

) once destinies have been fixed and there is no turning back. Forgiveness of sin is available today! Cleansing of sin is promised in due time! In dealing with sin and saving sinners, God has chosen the process that is most fair, merciful, and just!

inSpect

What relationship do the following verses have with the primary passage? Romans 3:25

**25 God sent him to die in our place to take away our sins. We receive forgiveness through faith in the blood of Jesus’ death. This showed that God always does what is right and fair, as in the past when he was patient and did not punish people for their sins.**

Romans 5:11

**11 And not only that, but now we are also very happy in God through our Lord Jesus Christ. Through him we are now God’s friends again.**

, 19

**19 One man disobeyed God, and many became sinners. In the same way, one man obeyed God, and many will be made right.**

1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

; 2:1

**Jesus Is Our Helper 2 My dear children, I write this letter to you so you will not sin. But if anyone does sin, we have a helper in the presence of the Father—Jesus Christ, the One who does what is right.**

, 2

**2 He died in our place to take away our sins, and not only our sins but the sins of all people.**

1 John 4:10

**10 This is what real love is: It is not our love for God; it is God’s love for us. He sent his Son to die in our place to take away our sins.**

Revelation 20 What other verses/promises come to mind in connection with Leviticus 16:1–28

**The Day of Cleansing 16 Now two of Aaron’s sons had died while offering incense to the Lord, and after that time the Lord spoke to Moses. 2 The Lord said to him, “Tell your brother Aaron that there are times when he cannot go behind the curtain into the Most Holy Place where the Ark is. If he goes in when I appear in a cloud over the lid on the Ark, he will die. 3 “This is how Aaron may enter the Most Holy Place: Before he enters, he must offer a bull for a sin offering and a male sheep for a whole burnt offering. 4 He must put on the holy linen inner robe, with the linen underclothes next to his body. His belt will be the cloth belt, and he will wear the linen turban. These are holy clothes, so he must bathe his body in water before he puts them on. 5 “Aaron must take from the people of Israel two male goats for a sin offering and one male sheep for a burnt offering. 6 Then he will offer the bull for the sin offering for himself to remove sins from him and his family so they will belong to the Lord. 7 “Next Aaron will take the two goats and bring them before the Lord at the entrance to the Meeting Tent. 8 He will throw lots for the two goats—one will be for the Lord and the other for the goat that removes sin. 9 Then Aaron will take the goat that was chosen for the Lord by throwing the lot, and he will offer it as a sin offering. 10 The other goat, which was chosen by lot to remove the sin, must be brought alive before the Lord. The priest will use it to perform the acts that remove Israel’s sin so they will belong to the Lord. Then this goat will be sent out into the desert as a goat that removes sin. 11 “Then Aaron will offer the bull as a sin offering for himself, to remove the sins from him and his family so they will belong to the Lord; he will kill the bull for the sin offering for himself. 12 Then he must take a pan full of burning coals from the altar before the Lord and two handfuls of sweet incense that has been ground into powder. He must bring it into the room behind the curtain. 13 He must put the incense on the fire before the Lord so that the cloud of incense will cover the lid on the Ark. Then when Aaron comes in, he will not die. 14 Also, he must take some of the blood from the bull and sprinkle it with his finger on the front of the lid; with his finger he will sprinkle the blood seven times in front of the lid. 15 “Then Aaron must kill the goat of the sin offering for the people and bring its blood into the room behind the curtain. He must do with the goat’s blood as he did with the bull’s blood, sprinkling it on the lid and in front of the lid. 16 Because the people of Israel have been unclean, Aaron will perform the acts to make the Most Holy Place ready for service to the Lord. Then it will be clean from the sins and crimes of the Israelites. He must also do this for the Meeting Tent, because it stays in the middle of unclean people. 17 When Aaron makes the Most Holy Place ready for service to the Lord, no one is allowed in the Meeting Tent until he comes out. So Aaron will perform the acts to remove sins from himself, his family, and all the people of Israel, so they will belong to the Lord. 18 Afterward he will go out to the altar that is before the Lord and will make it ready for service to the Lord. Aaron will take some of the bull’s blood and some of the goat’s blood and put it on the corners of the altar on all sides. 19 Then, with his finger, he will sprinkle some of the blood on the altar seven times to make the altar holy for the Lord and clean from all the sins of the Israelites. 20 “When Aaron has finished making the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord, he will offer the living goat. 21 He will put both his hands on the head of the living goat, and he will confess over it all the sins and crimes of Israel. In this way Aaron will put the people’s sins on the goat’s head. Then he will send the goat away into the desert, and a man who has been appointed will lead the goat away. 22 So the goat will carry on itself all the people’s sins to a lonely place in the desert. The man who leads the goat will let it loose there. 23 “Then Aaron will enter the Meeting Tent and take off the linen clothes he had put on before he went into the Most Holy Place; he must leave these clothes there. 24 He will bathe his body in water in a holy place and put on his regular clothes. Then he will come out and offer the whole burnt offering for himself and for the people, to remove sins from himself and the people so they will belong to the Lord. 25 Then he will burn the fat of the sin offering on the altar. 26 “The person who led the goat, the goat to remove sins, into the desert must wash his clothes and bathe his body in water. After that, he may come back into the camp. 27 “The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make it ready for service to the Lord, must be taken outside the camp; the animals’ skins, bodies, and intestines will be burned in the fire. 28 Then the one who burns them must wash his clothes and bathe his body in water. After that, he may come back into the camp.**

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inVite

How to Remove Guilt  
Maybe you are currently carrying a heavy burden of guilt and condemnation. Maybe it’s so heavy that you’re ready to give up on ministry, church, or even life itself. I have good news for you: Jesus wants to take away all your guilt and condemnation. He wants to atone (cover) for your sins and make you pure, right with God, and forgiven! Unlike the blood of animals, the blood of Jesus can even erase your condemning thoughts and soothe your tortured conscience (Heb. 9:13

**13 The blood of goats and bulls and the ashes of a cow are sprinkled on the people who are unclean, and this makes their bodies clean again.**

, 14

**14 How much more is done by the blood of Christ. He offered himself through the eternal Spirit n as a perfect sacrifice to God. His blood will make our consciences pure from useless acts so we may serve the living God.**

; Rom. 8:1

**Be Ruled by the Spirit 8 So now, those who are in Christ Jesus are not judged guilty. n**

). The gospel according to Leviticus reveals how to remove guilt, teaching that a person must first realize their guilt. There are four ways this happens: conviction of the Holy Spirit (John 16:7–11

**7 But I tell you the truth, it is better for you that I go away. When I go away, I will send the Helper n to you. If I do not go away, the Helper will not come. 8 When the Helper comes, he will prove to the people of the world the truth about sin, about being right with God, and about judgment. 9 He will prove to them that sin is not believing in me. 10 He will prove to them that being right with God comes from my going to the Father and not being seen anymore. 11 And the Helper will prove to them that judgment happened when the ruler of this world was judged.**

), the conscience (Rom. 2:12–16

**12 People who do not have the law and who are sinners will be lost, although they do not have the law. And, in the same way, those who have the law and are sinners will be judged by the law. 13 Hearing the law does not make people right with God. It is those who obey the law who will be right with him. 14 (Those who are not Jews do not have the law, but when they freely do what the law commands, they are the law for themselves. This is true even though they do not have the law. 15 They show that in their hearts they know what is right and wrong, just as the law commands. And they show this by their consciences. Sometimes their thoughts tell them they did wrong, and sometimes their thoughts tell them they did right.) 16 All these things will happen on the day when God, through Christ Jesus, will judge people’s secret thoughts. The Good News that I preach says this.**

), studying the Word of God (Heb. 4:12

**12 God’s word is alive and working and is sharper than a double-edged sword. It cuts all the way into us, where the soul and the spirit are joined, to the center of our joints and bones. And it judges the thoughts and feelings in our hearts.**

, 13

**13 Nothing in all the world can be hidden from God. Everything is clear and lies open before him, and to him we must explain the way we have lived.**

), and the preaching and teaching of the Word (Acts 2:36

**36 “So, all the people of Israel should know this truly: God has made Jesus—the man you nailed to the cross—both Lord and Christ.”**

, 37

**37 When the people heard this, they felt guilty and asked Peter and the other apostles, “What shall we do?”**

). Interestingly, Leviticus 5:17

**17 “If a person sins and does something the Lord has commanded not to be done, even if he does not know it, he is still guilty. He is responsible for his sin.**

tells us it’s possible to be guilty of a sin and not know it! It is so important that we tell people the truth in love and don’t turn a blind eye to their sin—because if we don’t, they are robbed of a reason to run to Christ for forgiveness. This also reveals that our conscience is not always trustworthy (Titus 1:15

**15 To those who are pure, all things are pure, but to those who are full of sin and do not believe, nothing is pure. Both their minds and their consciences have been ruined.**

). Sometimes it misses things or has become so corrupt by our violations of the law that it no longer sounds the alarm, and we no longer feel any guilt. We must spend time in the Word daily to avoid this sad state; to keep our consciences sharp and informed by God’s law. Additionally, we should look for preachers and teachers who tell the truth about sin and not just what our “itching ears want to hear” (2 Tim. 4:3, NLT

**3 because the time will come when people will not listen to the true teaching but will find many more teachers who please them by saying the things they want to hear.**

). On the other hand, we should also be aware of individuals who try to convict us of sins we are not personally guilty of. It is becoming more and more common for some to lay blame where blame is not deserved. Always let the Holy Spirit inform you; do not take guilt or condemnation on yourself when it is not warranted. Once we have become aware of our sins, the Bible requires us to confess them (Lev. 5:5

**5 “ ‘When anyone is guilty of any of these things, he must tell how he sinned.**

). In other words, we should acknowledge the specific ways we have hurt God or those around us. This is not a time to make excuses or try to justify what we have done; it is a time to recognize the ways we have broken God’s law and violated our relationship with Him. Next, we must by faith lay our sins upon Jesus, who is our substitute. When we lay our sins upon Him, we are trusting that His one-time death was enough to cover our sins completely and restore our relationship to God (provide atonement). But what if you don’t feel it? The good news about forgiveness and atonement is that they are based on God’s promises, not our emotions. The feelings of peace, joy, and assurance will come, but only as we trust our God—who literally cannot lie! Trusting God’s promises comes first. The feelings will come later as our knowledge and understanding of God’s honest character and Jesus’ gospel grows deeper. Under the old covenant, the Israelites looked forward to Jesus’ death with hope, but under the new covenant, we look back at the cross with confidence! As we’ve discovered in other lessons, the blood of the animal sacrifices in Leviticus could save the sinner only if they pointed him or her to the blood of Jesus. Nothing but the blood of Christ could save the Israelites, and so, too, nothing but the blood of Christ can save you and me (Heb. 10:4

**4 because it is impossible for the blood of bulls and goats to take away sins.**

).

inSight

Soul Temple Cleansed  
“The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. “In the great day of final award, the dead are to be ‘judged out of those things which were written in the books, according to their works.’ Revelation 20:12, KJV

**12 And I saw the dead, qsmall and great, stand before God; and rthe books were opened: and another book was opened, swhich is the book of life: and tthe dead were judged out of those things which were written in the books, uaccording to their works.**

. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted” (Ellen G. White, Patriarchs and Prophets [Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908], pp. 357, 358). “Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth. . . . “We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing” (Ellen G. White, The Great Controversy [Mountain View, Calif.: Pacific Press Pub. Assn., 1911], pp. 488-490).

inQuire

How should the knowledge that your relationship with God has been completely restored influence your daily life?What does it mean to be not only God’s creation but His friend as well? What sins do you need to lay at Jesus’ feet today? What sins have you been holding on to, perhaps out of guilt or shame? What can we do if we no longer recognize our consciences’ proddings when we sin? What steps can we take to begin hearing the proverbial alarm again? How much should we rely on the Holy Spirit to convict us when we're sinning? Can we rely on Him alone, or are there other steps we should take to recognize sin?What would you do if someone you trust tried to convict you of a sin you're not guilty of? Why is it so important to confess our specific sins?

JUDGMENT

inTro

Justice and Judgment for All  
Read This Week’s Passage: Leviticus 16:29–34

**And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you:for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah.It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.And the priest, who shall be anointed and who shall be consecrated to be priest in his father’s stead, shall make the atonement, and shall put on the linen garments, even the holy garments:and he shall make atonement for the holy sanctuary; and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as Jehovah commanded Moses.**

Justice and Judgment for AllAll around the world, people are crying out for justice. This is particularly true of young people, who want to do something about the corruption they have just recently begun to see. They wonder why progress is so slow and why regression seems to happen so fast. Thankfully, Leviticus brings hope to every soul that dreams of a world in which equity and justice are valued. Leviticus 16 details the Day of Atonement. On the tenth day of the seventh month (September or October in the Jewish calendar), Israel’s high priest entered the Most Holy Place of the sanctuary wearing the breastplate of judgment (Exod. 28:15

**The Chest Covering 15 “Make a chest covering to help in making decisions. The craftsmen should make it as they made the holy vest, using gold and blue, purple and red thread, and fine linen.**

). The Feast of Trumpets was on the first day of the same month. As the name suggests, trumpets would blast, preparing the people for God’s approaching presence and judgment. What a reminder to make sure our own lives are right with God if we seek to hold others accountable! God’s judgment is coming for each of us, too. Perhaps we can discern the trumpets of judgment and the need to get our own lives right with God and with those around us in the sound of the many cries for justice in the world today. On the Day of Atonement, every Israelite confessed and forsook their sins and earnestly prayed that God would cover (atone for) them with the blood of the sacrifice. God promised them the same thing He promises us today (Lev. 16:34

**34 That law for removing the sins of the Israelites so they will belong to the Lord will continue forever. You will do these things once a year.” So they did the things the Lord had commanded Moses.**

): that those who confess their sins in sincerity and repentance can be assured that they are forgiven and their sins atoned for. We should humbly enter the work of bringing justice, mercy, equity, and compassion to our communities, knowing our shortcomings and remembering the mercy God extends to us through Christ. This kind of activism is both biblical and world changing if it comes from a place of humility, not from judgment or self-righteousness.

inGest

The Advent of the Adventists  
If there was one verse that inspired the Adventist movement, it would be Daniel 8:14

**14 The angel said to me, “This will happen for twenty-three hundred evenings and mornings. Then the holy place will be repaired.”**

: “For two thousand three hundred days; then the sanctuary shall be cleansed.” This verse led Adventists to a deeper understanding of the Day of Atonement, since it pointed clearly to Leviticus 16:30

**30 It is on this day that the priests will make you clean so you will belong to the Lord again. All your sins will be removed.**

: “For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD.” For many years Christians had been teaching that the earth was the sanctuary and that the earth would be cleansed with fire when Jesus returned. In line with this belief, they concluded that Daniel 8:14

**14 The angel said to me, “This will happen for twenty-three hundred evenings and mornings. Then the holy place will be repaired.”**

was pointing to Jesus’ second coming and the end of the world. This idea became especially powerful when William Miller began preaching that all this would happen in 1844. His biblical evidence seemed overwhelming: Using Daniel 9:25–27

**25 “Learn and understand these things. A command will come to rebuild Jerusalem. The time from this command until the appointed leader comes will be forty-nine years and four hundred thirty-four years. Jerusalem will be rebuilt with streets and a trench filled with water around it, but it will be built in times of trouble. 26 After the four hundred thirty-four years the appointed leader will be killed; he will have nothing. The people of the leader who is to come will destroy the city and the holy place. The end of the city will come like a flood, and war will continue until the end. God has ordered that place to be completely destroyed. 27 That leader will make firm an agreement with many people for seven years. He will stop the offerings and sacrifices after three and one-half years. A destroyer will do blasphemous things until the ordered end comes to the destroyed city.”**

, he showed that the 2,300 days found in Daniel 8:14

**14 The angel said to me, “This will happen for twenty-three hundred evenings and mornings. Then the holy place will be repaired.”**

began in 457 B.C. when Artaxerxes commanded the restoration and rebuilding of Jerusalem. He then showed that a day symbolizes a year in biblical prophecy (Num. 14:34

**34 For forty years you will suffer for your sins—a year for each of the forty days you explored the land. You will know me as your enemy.’**

; Ezek. 4:4–6

**4 “Then lie down on your left side, and take the guilt of Israel on yourself. Their guilt will be on you for the number of days you lie on your left side. 5 I have given you the same number of days as the years of the people’s sin. So you will have the guilt of Israel’s sin on you for three hundred ninety days. 6 “After you have finished these three hundred ninety days, lie down a second time, on your right side. You will then have the guilt of Judah on you. I will give it to you for forty days, a day for each year of their sin.**

), so the 2,300 prophetic days were actually 2,300 literal years that began in 457 B.C. You can imagine the growing excitement as William Miller did the math in front of the thousands of people who came to hear him preach when he showed that the 2,300 years would be ending soon in the year 1844. When Jesus did not return in the specified year, many either gave up their faith or rejected Daniel’s prophecy altogether. Fortunately, there was a group of people (who would later organize themselves into the Seventh-day Adventist Church) who found strong biblical evidence that the date was right, but the event was wrong! They saw that the start date, 457, had to be correct, as well as the end date, 1844, since they lined up perfectly with the predictions regarding the Messiah found in the same passages. Sixty-nine weeks (483 prophetic years) from 457 B.C. pointed to A.D. 27, the very year the Messiah was anointed with the Holy Spirit and baptized. Seventy weeks from 457 B.C. (490 prophetic years) pointed to the death of the Messiah in A.D. 31 in the middle of the prophetic week, and the end of that week pointed to the ultimate rejection of Christ and His disciples by the Jewish nation in A.D. 34. So what actually took place in 1844? What sanctuary needed to be cleansed in Daniel 8:14

**14 The angel said to me, “This will happen for twenty-three hundred evenings and mornings. Then the holy place will be repaired.”**

? They didn’t have to wonder long. First, they discovered that the Bible never calls this earth a sanctuary. Next, they learned that this passage could not be talking about the Old Testament sanctuary in Jerusalem since the event in question took place in 1844. The Jewish temple service had long since ended in A.D. 70 when Jerusalem was destroyed, so this was not an option. As they studied the books of Hebrews and Revelation in connection with Daniel, they were impressed by the fact that there is a sanctuary in heaven. They found that the sanctuary discussed in Leviticus was a smaller version of the heavenly sanctuary where millions of angels minister to God the Father and God the Son (Dan. 7:10

**10  A river of fire was flowing from in front of him. Many thousands of angels were serving him, and millions of angels stood before him. Court was ready to begin, and the books were opened.**

; Heb. 8:1–5

**Jesus Is Our High Priest 8 Here is the point of what we are saying: We have a high priest who sits on the right side of God’s throne in heaven. 2 Our high priest serves in the Most Holy Place, the true place of worship that was made by God, not by humans. 3 Every high priest has the work of offering gifts and sacrifices to God. So our high priest must also offer something to God. 4 If our high priest were now living on earth, he would not be a priest, because there are already priests here who follow the law by offering gifts to God. 5 The work they do as priests is only a copy and a shadow of what is in heaven. This is why God warned Moses when he was ready to build the Holy Tent: “Be very careful to make everything by the plan I showed you on the mountain.” n**

; 9:23

**Christ’s Death Takes Away Sins 23 So the copies of the real things in heaven had to be made clean by animal sacrifices. But the real things in heaven need much better sacrifices.**

, 24

**24 Christ did not go into the Most Holy Place made by humans, which is only a copy of the real one. He went into heaven itself and is there now before God to help us.**

; Rev. 11:19

**19 Then God’s temple in heaven was opened. The Ark that holds the agreement God gave to his people could be seen in his temple. Then there were flashes of lightning, noises, thunder, an earthquake, and a great hailstorm.**

). Moses, Daniel, Paul, and the apostle John all confirm this idea! This was an incredible discovery for the founders of the Adventist movement. They realized that Miller and the others had missed this crucial detail. Rather than the earth being the sanctuary that needed to be cleansed, the Bible was instead pointing to the sanctuary in heaven. Leviticus 16 suddenly became an extremely important chapter for Adventists. By studying this chapter, students of biblical prophecy could get a glimpse into Jesus’ work in the heavenly sanctuary—work that began in 1844.

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From Time Setting to Sincere Seeking  
Some accuse the Seventh-day Adventist Church of setting dates for Jesus’ second coming. This is not true; the Seventh-day Adventist Church was organized as an official denomination in 1863, many years after 1844. William Miller and many others from various denominations of the day were part of proclaiming that Jesus would return on October 22, 1844. It’s true that there were some who would become Seventh-day Adventists in the future who shared, preached, and taught that the second coming of Jesus would occur in 1844, but Seventh-day Adventists have always taught that “no one knows the day or hour” of Christ’s return (Matt. 24:36, NLT

**When Will Jesus Come Again? 36 “No one knows when that day or time will be, not the angels in heaven, not even the Son. n Only the Father knows.**

). However, Seventh-day Adventists do appreciate William Miller’s emphasis on Jesus’ second coming and the need to ready ourselves through repentance and faith in Christ every day. This passion, ignited by Miller and resounding through Scripture, no doubt inspired the word “Adventist” in our denomination’s name. Another argument sometimes leveled at the church is that our founders’ focus on the sanctuary in heaven was contrived later in order to escape the embarrassment of the Great Disappointment. In other words, they came up with the idea to keep the concept that something special happened in 1844 alive rather than simply admitting they were wrong. However, as we have already discussed, when we humbly and prayerfully study Scripture, we are brought to the same inescapable conclusion that these early church pioneers came to: there is indeed a sanctuary in heaven, the cleansing of which began in 1844. Revelation 11:19

**19 Then God’s temple in heaven was opened. The Ark that holds the agreement God gave to his people could be seen in his temple. Then there were flashes of lightning, noises, thunder, an earthquake, and a great hailstorm.**

is clear that the temple in the book of Revelation is none other than God’s temple in heaven: “Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple.” The whole book of Hebrews is predicated on the understanding of the true sanctuary being in heaven where Jesus is “a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (Heb. 8:2

**2 Our high priest serves in the Most Holy Place, the true place of worship that was made by God, not by humans.**

). Indeed, there is no purpose to the wilderness sanctuary, except that it teaches us something about the sanctuary in heaven. The wilderness sanctuary can only have real meaning when understood as a “copy and shadow of the heavenly things” (v. 5). Now if the earthly sanctuary needed cleansed from defilement, is it true that the heavenly sanctuary also needs cleansing? Hebrews 9:23

**Christ’s Death Takes Away Sins 23 So the copies of the real things in heaven had to be made clean by animal sacrifices. But the real things in heaven need much better sacrifices.**

affirms the need for cleansing in the heavenly sanctuary as well: “Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.” Just as the earthly sanctuary needed cleansed from a trail of blood that was left in the sanctuary as evidence of sin, so the heavenly sanctuary has a record of sins that also needs cleansing. The blood sprinkled on the horns of the altar represented sins being written down in the records in heaven. “The sin of Judah is written with a pen of iron. . . . on the horns of your altars” (Jeremiah 17:1

**Judah’s Guilty Heart 17 “The sin of the people of Judah is written with an iron tool. Their sins were cut with a hard point into the stone that is their hearts. Their sins were cut into the corners of their altars.**

). The Day of Atonement was a reminder to them—and to us—that we must fully and from the heart turn from our sins. The blood of Jesus justifies us, but it never justifies sin (The Sanctuary Service, pp. 178, 179). Since we are living in the Day of Atonement and our eternal destinies are being decided right now, we need to get right and stay right with God through the blood of Jesus and His indwelling Spirit. This is a time to reflect solemnly upon our lives and to disentangle ourselves from all sin (Lev. 16:31

**31 This is a very important day of rest for you, and you must deny yourselves. This law will continue forever.**

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What relationship do the following verses have with the primary passage? Hebrews 8:1

**Jesus Is Our High Priest 8 Here is the point of what we are saying: We have a high priest who sits on the right side of God’s throne in heaven.**

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**2 Our high priest serves in the Most Holy Place, the true place of worship that was made by God, not by humans.**

Hebrews 9:11

**The New Agreement 11 But when Christ came as the high priest of the good things we now have, n he entered the greater and more perfect tent. It is not made by humans and does not belong to this world.**

, 12

**12 Christ entered the Most Holy Place only once—and for all time. He did not take with him the blood of goats and calves. His sacrifice was his own blood, and by it he set us free from sin forever.**

, 23

**Christ’s Death Takes Away Sins 23 So the copies of the real things in heaven had to be made clean by animal sacrifices. But the real things in heaven need much better sacrifices.**

, 24

**24 Christ did not go into the Most Holy Place made by humans, which is only a copy of the real one. He went into heaven itself and is there now before God to help us.**

Leviticus 23:26–32

**The Day of Cleansing 26 The Lord said to Moses, 27 “The Day of Cleansing will be on the tenth day of the seventh month. There will be a holy meeting, and you will deny yourselves and bring an offering made by fire to the Lord. 28 Do not do any work on that day, because it is the Day of Cleansing. On that day the priests will go before the Lord and perform the acts to make you clean from sin so you will belong to the Lord. 29 “Anyone who refuses to give up food on this day must be cut off from the people. 30 If anyone works on this day, I will destroy that person from among the people. 31 You must not do any work at all; this law will continue for people from now on wherever you live. 32 It will be a special day of rest for you, and you must deny yourselves. You will start this special day of rest on the evening after the ninth day of the month, and it will continue from that evening until the next evening.”**

Numbers 29:7–11

**The Day of Cleansing 7 “ ‘Have a holy meeting on the tenth day of the seventh month. On that day do not eat and do not work. 8 Bring these burnt offerings as a smell pleasing to the Lord: one young bull, one male sheep, and seven male lambs a year old. They must have nothing wrong with them. 9 With the bull give a grain offering of six quarts of fine flour mixed with oil. With the male sheep it must be four quarts, 10 and with each of the seven lambs it must be two quarts. 11 Offer one male goat as a sin offering. This will be in addition to the sin offering which removes your sins, the daily burnt offering with its grain offering, and the drink offerings.**

Revelation 1–5 What other verses/promises come to mind in connection with Leviticus 16:29–34

**29 “This law will always continue for you: On the tenth day of the seventh month, you must deny yourself and you must not do any work. The travelers or foreigners living with you must not work either. 30 It is on this day that the priests will make you clean so you will belong to the Lord again. All your sins will be removed. 31 This is a very important day of rest for you, and you must deny yourselves. This law will continue forever. 32 “The priest appointed to take his father’s place, on whom the oil was poured, will perform the acts for making things ready for service to the Lord. He must put on the holy linen clothes 33 and make the Most Holy Place, the Meeting Tent, and the altar ready for service to the Lord. He must also remove the sins of the priests and all the people of Israel so they will belong to the Lord. 34 That law for removing the sins of the Israelites so they will belong to the Lord will continue forever. You will do these things once a year.” So they did the things the Lord had commanded Moses.**

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Questions on the Cleansing  
Why did the sanctuary need to be cleansed? Previously, we learned that the people’s sins were transferred to the sanctuary throughout the year. The priests would either eat the meat of the sacrifice or take the blood of the sacrifice into the sanctuary and sprinkle it before the curtain leading into the Most Holy Place. Either way, the sins of the people and the record of their sins were carried by the priests into the tabernacle, making it a receptacle of sin (Lev. 10:16–18

**16 Moses looked for the goat of the sin offering, but it had already been burned up. So he became very angry with Eleazar and Ithamar, Aaron’s remaining sons. He said, 17 “Why didn’t you eat that goat in a holy place? It is most holy, and the Lord gave it to you to take away the guilt of the people, to remove their sins so they will belong to the Lord. 18 You didn’t bring the goat’s blood inside the Holy Place. You were supposed to eat the goat in a holy place, as I commanded!”**

). The sanctuary therefore required the annual cleansing on the Day of Atonement to return it to its original holy and clean state. How was the sanctuary cleansed? On the Day of Atonement God provided a simple yet profound way to remove all sins from the sanctuary. First, the high priest set aside two goats (chosen by lots). The first one, or the “Lord’s goat,” was used to make a sacrifice for the sins of the people and cleanse the sanctuary. The priest carried its blood into the Most Holy Place and sprinkled it on the mercy seat, which was directly above the Ten Commandments, which the people had broken (Lev. 4:2

**2 “Tell the people of Israel this: ‘When a person sins by accident and does some things the Lord has commanded not to be done, that person must do these things:**

; 1 John 3:4

**4 The person who sins breaks God’s law. Yes, sin is living against God’s law.**

). This goat was not contaminated with sin. No confession was made over it, so its blood was for cleansing and removing sin from the sanctuary. In the eyes of God, who hovered in radiant glory above the mercy seat, the blood of this goat covered His people’s sins. Through this simple act performed by the high priest, who represented Jesus (Heb. 4:14–16

**Jesus Is Our High Priest 14 Since we have a great high priest, Jesus the Son of God, who has gone into heaven, let us hold on to the faith we have. 15 For our high priest is able to understand our weaknesses. He was tempted in every way that we are, but he did not sin. 16 Let us, then, feel very sure that we can come before God’s throne where there is grace. There we can receive mercy and grace to help us when we need it.**

), the people avoided God’s just judgment for their sins. Next, the high priest sprinkled the blood of that first goat on the altar of incense located in the Holy Place and on the bronze altar of burnt offerings in the courtyard. This was all part of the cleansing process, and this soap for sin pointed to Christ’s blood (Heb. 9:22

**22 The law says that almost everything must be made clean by blood, and sins cannot be forgiven without blood to show death.**

). Finally, Aaron placed both hands upon the second goat, transferring all the sins of Israel upon it. Just like a garbage truck, this goat carried their sins away, far into the wilderness. This goat was not sacrificed and therefore was not a symbol of Jesus. It was instead a symbol of Satan, who will one day be left to roam earth by himself for 1,000 years before facing God’s judgment and complete extermination for all the suffering he has caused (Rev. 20

**The Thousand Years 20 I saw an angel coming down from heaven. He had the key to the bottomless pit and a large chain in his hand. 2 The angel grabbed the dragon, that old snake who is the devil and Satan, and tied him up for a thousand years. 3 Then he threw him into the bottomless pit, closed it, and locked it over him. The angel did this so he could not trick the people of the earth anymore until the thousand years were ended. After a thousand years he must be set free for a short time. 4 Then I saw some thrones and people sitting on them who had been given the power to judge. And I saw the souls of those who had been killed because they were faithful to the message of Jesus and the message from God. They had not worshiped the beast or his idol, and they had not received the mark of the beast on their foreheads or on their hands. They came back to life and ruled with Christ for a thousand years. 5 (The others that were dead did not live again until the thousand years were ended.) This is the first raising of the dead. 6 Blessed and holy are those who share in this first raising of the dead. The second death has no power over them. They will be priests for God and for Christ and will rule with him for a thousand years. 7 When the thousand years are over, Satan will be set free from his prison. 8 Then he will go out to trick the nations in all the earth—Gog and Magog—to gather them for battle. There are so many people they will be like sand on the seashore. 9 And Satan’s army marched across the earth and gathered around the camp of God’s people and the city God loves. But fire came down from heaven and burned them up. 10 And Satan, who tricked them, was thrown into the lake of burning sulfur with the beast and the false prophet. There they will be punished day and night forever and ever. People of the World Are Judged 11 Then I saw a great white throne and the One who was sitting on it. Earth and sky ran away from him and disappeared. 12 And I saw the dead, great and small, standing before the throne. Then books were opened, and the book of life was opened. The dead were judged by what they had done, which was written in the books. 13 The sea gave up the dead who were in it, and Death and Hades n gave up the dead who were in them. Each person was judged by what he had done. 14 And Death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15 And anyone whose name was not found written in the book of life was thrown into the lake of fire.**

). The Day of Atonement is very good news for everyone who longs for justice, but very bad news for those who think they can do evil and get away with it. What does all this teach us about Jesus and His work in the heavenly sanctuary? There are two things the Day of Atonement reveals about Jesus: First, He is right now ready and willing to grant atonement for our sins because of His great sacrifice on the cross 2,000 years ago. Christ’s nail-scarred hands are still open to all who will receive Him. Second, the Day of Atonement reveals that we have a Savior who is praying for us (Rom. 8:34

**34 Who can say God’s people are guilty? No one, because Christ Jesus died, but he was also raised from the dead, and now he is on God’s right side, appealing to God for us.**

). When the high priest entered the Most Holy Place, he put incense in his censer and filled the room with a cloud of fragrance (Lev. 16:12

**12 Then he must take a pan full of burning coals from the altar before the Lord and two handfuls of sweet incense that has been ground into powder. He must bring it into the room behind the curtain.**

). In Scripture, incense symbolizes prayer (Rev. 8:3

**3 Another angel came and stood at the altar, holding a golden pan for incense. He was given much incense to offer with the prayers of all God’s holy people. The angel put this offering on the golden altar before the throne.**

). This simple practice assures us that Jesus prays for us. And who else would you rather have praying for you than Jesus Himself!

inSight

The Work of Investigation  
“His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost” (Ellen G. White, The Great Controversy [Mountain View, Calif.: Pacific Press Pub. Assn., 1911], p. 416). “And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12

**12 “Listen! I am coming soon! I will bring my reward with me, and I will repay each one of you for what you have done.**

” (The Great Controversy, pp. 421, 422). “When Christ, by virtue of His own blood, removes the sins of His people from the heavenly sanctuary at the close of His ministration, He will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners” (The Great Controversy, p. 422). “Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of the penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. . . . “When this work shall have been accomplished, the followers of Christ will be ready for His appearing” (The Great Controversy, p. 425). “If there ever was a time when serious reflection becomes every one who fears God, it is now, when personal piety is essential. The inquiry should be made, ‘What am I, and what is my work and mission in this time? On which side am I working--Christ’s side or the enemy’s side?’ Let every soul now humble himself or herself before God, for now we are surely living in the great Day of Atonement. . . . Are my sins confessed and am I repenting of them before God, that they may be blotted out? Do I esteem myself too highly? Am I willing to make any and every sacrifice for the excellency of the knowledge of Jesus Christ? Do I feel every moment I am not my own, but Christ’s property, that my service belongs to God, whose I am?” (Ellen G. White, Last Day Events [Nampa, Idaho: Pacific Press Pub. Assn., 1992], pp. 72, 73). “We should ask ourselves, ‘For what are we living and working? And what will be the outcome of it all?’ ” (Last Day Events, p. 73).

inQuire

Have we minimized sin in the church today? What does the Day of Atonement teach us about sin?Is there a need for more solemnity in the church today? If so, what would that look or sound like?What aspect of Christ’s work in the Most Holy Place do you appreciate the most? How can we be conquerors over sin and why is this important if salvation is not by works? How is the Day of Atonement good news for those who want to see justice prevail? How does the Day of Atonement help us be more balanced in our Christian activism?Like Jesus, are you praying for your enemies?

PURITY

inTro

Countercultural  
Read This Week’s Passage: Leviticus 18; 20

**And Jehovah spake unto Moses, saying,Speak unto the children of Israel, and say unto them, I am Jehovah your God.After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their statutes.Mine ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am Jehovah your God.Ye shall therefore keep my statutes, and mine ordinances; which if a man do, he shall live in them: I am Jehovah.None of you shall approach to any that are near of kin to him, to uncover nakedness: I am Jehovah.The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.The nakedness of thy father’s wife shalt thou not uncover; it is thy father’s nakedness.The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.The nakedness of thy son’s daughter, or of thy daughter’s daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.Thou shalt not uncover the nakedness of thy father’s sister: she is thy father’s near kinswoman.Thou shalt not uncover the nakedness of thy mother’s sister: for she is thy mother’s near kinswoman.Thou shalt not uncover the nakedness of thy father’s brother, thou shalt not approach to his wife: she is thine aunt.Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son’s wife; thou shalt not uncover her nakedness.Thou shalt not uncover the nakedness of thy brother’s wife: it is thy brother’s nakedness.Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son’s daughter, or her daughter’s daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.And thou shalt not take a wife to her sister, to be a rival, to uncover her nakedness, besides the other in her life-time.And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.And thou shalt not lie carnally with thy neighbor’s wife, to defile thyself with her.And thou shalt not give any of thy seed to make them pass through to Molech; neither shalt thou profane the name of thy God: I am Jehovah.Thou shalt not lie with mankind, as with womankind: it is abomination.And thou shalt not lie with any beast to defile thyself therewith; neither shall any woman stand before a beast, to lie down thereto: it is confusion.Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you;and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants.Ye therefore shall keep my statutes and mine ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you( for all these abominations have the men of the land done, that were before you, and the land is defiled);that the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.Therefore shall ye keep my charge, that ye practise not any of these abominable customs, which were practised before you, and that ye defile not yourselves therein: I am Jehovah your God.**

CounterculturalLeviticus 18 is all about upholding sexual integrity in a global culture jaded by many sexual perversions. This chapter and the laws given within it carefully protect both women and children from sexual abuse. These laws expound on the seventh commandment, which says, “You shall not commit adultery” (Exod. 20:14

**14 “You must not be guilty of adultery.**

). There are some today who pride themselves in not breaking this commandment since they have not cheated on their spouse, but this chapter expands the meaning of “adultery” to include a variety of perversions. Before we look at some of the sexual issues discussed in this chapter, let’s remember that God created sex. He is the architect of one of the most wonderful bonding experiences in life (Gen. 1:27

**27 So God created human beings in his image. In the image of God he created them. He created them male and female.**

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**28 God blessed them and said, “Have many children and grow in number. Fill the earth and be its master. Rule over the fish in the sea and over the birds in the sky and over every living thing that moves on the earth.”**

; 2:25

**25 The man and his wife were naked, but they were not ashamed.**

). He deserves the credit and deserves to have a generation of people who practice sexuality as He designed it. In contrast to the beliefs and practices of Egypt and the land of Canaan (Lev. 18:3

**3 In the past you lived in Egypt, but you must not do what was done in that country. And you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their customs.**

), biblical sexuality as defined in the Garden of Eden was to be covenantal, permanent, monogamous, heterosexual, and between two human beings. (To learn more, check out the inVerse study guide titled Principles of Biblical Sexuality.) Because Israel had just come out of Egypt and were heading straight for the Promised Land in Canaan, God wanted to state clearly what was and what wasn’t proper sexual integrity. Leviticus 18 and 20 are both relevant and countercultural still today. Our culture encourages and celebrates sexual perversion and uses it for entertainment. Sexual sin is the cause of much of the disease, divorce, crime, heartbreak, and many other kinds of evils that plague us (1 Cor. 6:18

**18 So run away from sexual sin. Every other sin people do is outside their bodies, but those who sin sexually sin against their own bodies.**

). God calls us to the path that brings the most happiness, joy, peace, fulfillment, and health.

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Five Reasons  
God provides five major reasons in Leviticus 18 for why we should choose sexual purity: First, because He says so! Four verses in the beginning of the chapter repeat the statement “I am the Lord” (vv. 2, 4–6), with verse 4 rather plainly saying we are to obey His laws because He is God. The Lord’s people are answerable to Him; they are under His authority and are therefore required to keep His laws. God is the one who defines purity, not us. Second, living obediently to the Lord is good for us and brings joy into our lives, an idea that is expressed in verse 5: “If you obey my decrees and my regulations, you will find life through them. I am the Lord” (NLT). Notice that this verse is not simply a command, but a promise as well. God establishes clear sexual boundaries to protect the happiness of families and the human dignity of individuals. If sexually aberrant behavior were for our best development, God would never have prohibited them by name the way He did in Leviticus 18 and 20 and Matthew 5. God’s laws are not arbitrary. They are always for our health, wellness, and happiness. Third, if we do not choose to be sexually pure, there will be severe consequences not only in this life but in the life to come (Rom. 6:23

**23 The payment for sin is death. But God gives us the free gift of life forever in Christ Jesus our Lord.**

; 1 Cor. 6:9

**9–10 Surely you know that the people who do wrong will not inherit God’s kingdom. Do not be fooled. Those who sin sexually, worship idols, take part in adultery, those who are male prostitutes, or men who have sexual relations with other men, those who steal, are greedy, get drunk, lie about others, or rob—these people will not inherit God’s kingdom.**

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**9–10 Surely you know that the people who do wrong will not inherit God’s kingdom. Do not be fooled. Those who sin sexually, worship idols, take part in adultery, those who are male prostitutes, or men who have sexual relations with other men, those who steal, are greedy, get drunk, lie about others, or rob—these people will not inherit God’s kingdom.**

). Sin is a severe and cruel debt collector! Like a predator, sin stalks us through sexual temptation, hoping to destroy our health, families, marriages, reputation, careers, and ministries (see 1 Pet. 5:8

**8 Control yourselves and be careful! The devil, your enemy, goes around like a roaring lion looking for someone to eat.**

). Like an assassin, it seeks to slay us with guilt, regret, and condemnation, but—praise God!—we have Jesus, and the Bible promises that “He will save His people from their sins” (Matt. 1:21

**21 She will give birth to a son, and you will name him Jesus, n because he will save his people from their sins.”**

). Fourth, God calls us to sexual pureness because He is holy—set apart from sin—and expects His people to be holy and set apart from the world as well (Lev. 19:2

**2 “Tell all the people of Israel: ‘I am the Lord your God. You must be holy because I am holy.**

). The entire book of Leviticus has one primary value: holiness, in the food we eat, in our treatment of others, in how we approach God, in our sexuality. Christians abstain from divergent sexual practices because they know that they belong to God and that their sexual integrity will benefit not only them but society in general as well. Finally, God wants us to live sexually pure lives to protect others. It is hard to imagine a more relevant chapter for people living in our day. Today’s news is filled with horrific stories of abuse, abandonment, neglect, and heartache. One consequence of our sexual sins against others is that it dishonors them. Other consequences that appear are jealousy, tension, and rivalry (Lev. 18

**Rules About Sexual Relations 18 The Lord said to Moses, 2 “Tell the people of Israel: ‘I am the Lord your God. 3 In the past you lived in Egypt, but you must not do what was done in that country. And you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their customs. 4 You must obey my rules and follow them. I am the Lord your God. 5 Obey my laws and rules; a person who obeys them will live because of them. I am the Lord. 6 “ ‘You must never have sexual relations with your close relatives. I am the Lord. 7 “ ‘You must not shame your father by having sexual relations with your mother. She is your mother; do not have sexual relations with her. 8 You must not have sexual relations with your father’s wife; that would shame your father. 9 “ ‘You must not have sexual relations with your sister, either the daughter of your father or your mother. It doesn’t matter if she was born in your house or somewhere else. 10 “ ‘You must not have sexual relations with your son’s daughter or your daughter’s daughter; that would bring shame on you. 11 “ ‘If your father and his wife have a daughter, she is your sister. You must not have sexual relations with her. 12 “ ‘You must not have sexual relations with your father’s sister; she is your father’s close relative. 13 You must not have sexual relations with your mother’s sister; she is your mother’s close relative. 14 You must not have sexual relations with the wife of your father’s brother, because this would shame him. She is your aunt. 15 “ ‘You must not have sexual relations with your daughter-in-law; she is your son’s wife. Do not have sexual relations with her. 16 “ ‘You must not have sexual relations with your brother’s wife. That would shame your brother. 17 “ ‘You must not have sexual relations with both a woman and her daughter. And do not have sexual relations with this woman’s granddaughter, either the daughter of her son or her daughter; they are her close relatives. It is evil to do this. 18 “ ‘While your wife is still living, you must not take her sister as another wife. Do not have sexual relations with her. 19 “ ‘You must not go near a woman to have sexual relations with her during her monthly period, when she is unclean. 20 “ ‘You must not have sexual relations with your neighbor’s wife and make yourself unclean with her. 21 “ ‘You must not give any of your children to be sacrificed to Molech, because this would show that you do not respect your God. I am the Lord. 22 “ ‘You must not have sexual relations with a man as you would a woman. That is a hateful sin. 23 “ ‘You must not have sexual relations with an animal and make yourself unclean with it. Also a woman must not have sexual relations with an animal; it is not natural. 24 “ ‘Don’t make yourself unclean by any of these wrong things. I am forcing nations out of their countries because they did these sins, and I am giving their land to you. 25 The land has become unclean, and I punished it for its sins, so the land is throwing out those people who live there. 26 “ ‘You must obey my laws and rules, and you must not do any of these hateful sins. These rules are for the citizens of Israel and for the people who live with you. 27 The people who lived in the land before you did all these hateful things and made the land unclean. 28 If you do these things, you will also make the land unclean, and it will throw you out as it threw out the nations before you. 29 Anyone who does these hateful sins must be cut off from the people. 30 Keep my command not to do these hateful sins that were done by the people who lived in the land before you. Don’t make yourself unclean by doing them. I am the Lord your God.’ ”**

). Like many Christians today, the Israelites lived between two sexually perverted cultures that openly or secretly embraced premarital sex, adultery, incest, homosexuality, bestiality, pedophilia, and rape (vv. 3–23). God is speaking through Moses in this chapter, so we know these instructions come backed by the highest Authority in the universe (vv. 1, 2). God is the authority behind these commands, not Hollywood, your culture, or even your church or pastor. In this countercultural chapter God clears the air regarding these things not only for Israel but for every nation and all humanity living today.

inTerpret

Impure Desires  
What should a Christian do if he or she has sexually impure desires? First, they must realize they are not alone in their struggle; sexual temptation is one of the biggest temptations humans this side of eternity will face. Second, nowhere in the Bible is a person condemned for being tempted—it is only in acting on the temptation that sin takes place. Third, the victory is won or lost in the mind. The Bible says to take “every thought into captivity” and make it obedient to Jesus (2 Cor. 10:5

**5 and every proud thing that raises itself against the knowledge of God. We capture every thought and make it give up and obey Christ.**

). When we allow ourselves to dwell on impure thoughts, watch movies or listen to songs that have sexual themes, or engage with sexual content online, we are weakening ourselves and giving sexual sin greater power over our lives. Fourth, they should surround themselves with others who can encourage them in their decision to live fully for the Lord regarding their sexuality. Be careful about organizations in the community, school, or even church that subtly or even openly promote sexual deviations from God’s Word. In Romans 1:32

**32 They know God’s law says that those who live like this should die. But they themselves not only continue to do these evil things, they applaud others who do them.**

God warns not only those who engage in these lifestyles but also those who watch approvingly from a distance. Of course, “from a distance” could include listening to their lyrics, joining their culture, or keeping company with them as they engage in those things. Fifth, do not be surprised that living a sexually pure life inevitably involves struggle. Dying to self so that we can live for Christ is a workout! It requires much prayer, Bible study, self-control, and even strategic planning (e.g., getting to bed early, avoiding certain places, guarding our entertainment choices, installing safeguards). But never forget this: as Christians, we fight from victory, not for victory. In Jesus we have already won, so walk like a winner—walk like a soldier who has already defeated his enemy! Sixth, use the Bible like a sword, for that is what it’s called in Ephesians 6:17

**17 Accept God’s salvation as your helmet, and take the sword of the Spirit, which is the word of God.**

: “the sword of the Spirit, which is the word of God” (emphasis added). Interestingly, the Greek word for “word” is rhema, which means the spoken Word of God. Like Jesus when He faced Satan’s temptations in the wilderness, we must speak out loud the promises of God when we are faced with temptation (Matt. 4

**The Temptation of Jesus 4 Then the Spirit led Jesus into the desert to be tempted by the devil. 2 Jesus fasted for forty days and nights. After this, he was very hungry. 3 The devil came to Jesus to tempt him, saying, “If you are the Son of God, tell these rocks to become bread.” 4 Jesus answered, “It is written in the Scriptures, ‘A person lives not on bread alone, but by everything God says.’ ” n 5 Then the devil led Jesus to the holy city of Jerusalem and put him on a high place of the Temple. 6 The devil said, “If you are the Son of God, jump down, because it is written in the Scriptures: ‘He has put his angels in charge of you. They will catch you in their hands so that you will not hit your foot on a rock.’ ” Psalm 91:11–12 7 Jesus answered him, “It also says in the Scriptures, ‘Do not test the Lord your God.’ ” n 8 Then the devil led Jesus to the top of a very high mountain and showed him all the kingdoms of the world and all their splendor. 9 The devil said, “If you will bow down and worship me, I will give you all these things.” 10 Jesus said to the devil, “Go away from me, Satan! It is written in the Scriptures, ‘You must worship the Lord your God and serve only him.’ ” n 11 So the devil left Jesus, and angels came and took care of him. Jesus Begins Work in Galilee 12 When Jesus heard that John had been put in prison, he went back to Galilee. 13 He left Nazareth and went to live in Capernaum, a town near Lake Galilee, in the area near Zebulun and Naphtali. 14 Jesus did this to bring about what the prophet Isaiah had said: 15  “Land of Zebulun and land of Naphtali along the sea, beyond the Jordan River. This is Galilee where the non-Jewish people live. 16  These people who live in darkness will see a great light. They live in a place covered with the shadows of death, but a light will shine on them.” Isaiah 9:1–2 Jesus Chooses Some Followers 17 From that time Jesus began to preach, saying, “Change your hearts and lives, because the kingdom of heaven is near.” 18 As Jesus was walking by Lake Galilee, he saw two brothers, Simon (called Peter) and his brother Andrew. They were throwing a net into the lake because they were fishermen. 19 Jesus said, “Come follow me, and I will make you fish for people.” 20 So Simon and Andrew immediately left their nets and followed him. 21 As Jesus continued walking by Lake Galilee, he saw two other brothers, James and John, the sons of Zebedee. They were in a boat with their father Zebedee, mending their nets. Jesus told them to come with him. 22 Immediately they left the boat and their father, and they followed Jesus. Jesus Teaches and Heals People 23 Jesus went everywhere in Galilee, teaching in the synagogues, preaching the Good News about the kingdom of heaven, and healing all the people’s diseases and sicknesses. 24 The news about Jesus spread all over Syria, and people brought all the sick to him. They were suffering from different kinds of diseases. Some were in great pain, some had demons, some were epileptics, n and some were paralyzed. Jesus healed all of them. 25 Many people from Galilee, the Ten Towns, n Jerusalem, Judea, and the land across the Jordan River followed him.**

). Seventh, expect God to do a miracle, for He promises to in 1 Corinthians 6:11

**11 In the past, some of you were like that, but you were washed clean. You were made holy, and you were made right with God in the name of the Lord Jesus Christ and in the Spirit of our God.**

. Though some people may have been born with a propensity toward a particular sexual sin, been sexually abused and led into sin, or gotten themselves enslaved to a particular sin by engaging in it, Jesus still does miracles today. We shouldn’t be afraid to ask Him for one—to ask Him to help us desire sexual pureness and live in such a way that honors Him and brings us freedom from fear and guilt. He will do it. God may show us other steps to take in the journey, but just know that our failings on the straight and narrow are failings forward, not backward. Don’t be discouraged. God will not abandon His faithful warriors, especially when they stumble in the fight.

inSpect

What relationship do the following verses have with the primary passage? 1 Thessalonians 4:3–7

**3 God wants you to be holy and to stay away from sexual sins. 4 He wants each of you to learn to control your own body n in a way that is holy and honorable. 5 Don’t use your body for sexual sin like the people who do not know God. 6 Also, do not wrong or cheat another Christian in this way. The Lord will punish people who do those things as we have already told you and warned you. 7 God called us to be holy and does not want us to live in sin.**

Genesis 39Deuteronomy 22:25–29

**25 But if a man meets an engaged girl out in the country and forces her to have sexual relations with him, only the man who had sexual relations with her must be put to death. 26 Don’t do anything to the girl, because she has not done a sin worthy of death. This is like the person who attacks and murders a neighbor; 27 the man found the engaged girl in the country and she screamed, but no one was there to save her. 28 If a man meets a virgin who is not engaged to be married and forces her to have sexual relations with him and people find out about it, 29 the man must pay the girl’s father about one and one-fourth pounds of silver. He must also marry the girl, because he has dishonored her, and he may never divorce her for as long as he lives.**

Ephesians 4:17–19

**The Way You Should Live 17 In the Lord’s name, I tell you this. Do not continue living like those who do not believe. Their thoughts are worth nothing. 18 They do not understand, and they know nothing, because they refuse to listen. So they cannot have the life that God gives. 19 They have lost all feeling of shame, and they use their lives for doing evil. They continually want to do all kinds of evil.**

1 Corinthians 5:9–11

**9 I wrote you in my earlier letter not to associate with those who sin sexually. 10 But I did not mean you should not associate with those of this world who sin sexually, or with the greedy, or robbers, or those who worship idols. To get away from them you would have to leave this world. 11 I am writing to tell you that you must not associate with those who call themselves believers in Christ but who sin sexually, or are greedy, or worship idols, or abuse others with words, or get drunk, or cheat people. Do not even eat with people like that.**

2 Peter 1:4

**4 Through these he gave us the very great and precious promises. With these gifts you can share in God’s nature, and the world will not ruin you with its evil desires.**

1 Corinthians 3:16

**16 Don’t you know that you are God’s temple and that God’s Spirit lives in you?**

, 17

**17 If anyone destroys God’s temple, God will destroy that person, because God’s temple is holy and you are that temple.**

; 5:1–8

**Wickedness in the Church 5 It is actually being said that there is sexual sin among you. And it is a kind that does not happen even among people who do not know God. A man there has his father’s wife. 2 And you are proud! You should have been filled with sadness so that the man who did this should be put out of your group. 3 I am not there with you in person, but I am with you in spirit. And I have already judged the man who did that sin as if I were really there. 4 When you meet together in the name of our Lord Jesus, and I meet with you in spirit with the power of our Lord Jesus, 5 then hand this man over to Satan. So his sinful self n will be destroyed, and his spirit will be saved on the day of the Lord. 6 Your bragging is not good. You know the saying, “Just a little yeast makes the whole batch of dough rise.” 7 Take out all the old yeast so that you will be a new batch of dough without yeast, which you really are. For Christ, our Passover lamb, has been sacrificed. 8 So let us celebrate this feast, but not with the bread that has the old yeast—the yeast of sin and wickedness. Let us celebrate this feast with the bread that has no yeast—the bread of goodness and truth.**

2 Corinthians 2:6–8

**6 The punishment that most of you gave him is enough for him. 7 But now you should forgive him and comfort him to keep him from having too much sadness and giving up completely. 8 So I beg you to show that you love him.**

What other verses/promises come to mind in connection with Leviticus 18; 20?

inVite

The Order of the Order  
Where’s Jesus in this week’s study of Leviticus 18? Jesus is the source of life, and when we obey Him, we experience that life flowing through us. Some wonder if Leviticus is a legalistic book, or, to put it differently, if life is given conditionally based on obedience. The Bible teaches that life, joy, and fulfillment here on earth are often dependent on obeying God (Deut. 6:2

**2 You, your children, and your grandchildren must respect the Lord your God as long as you live. Obey all his rules and commands I give you so that you will live a long time.**

; 8:2

**2 Remember how the Lord your God has led you in the desert for these forty years, taking away your pride and testing you, because he wanted to know what was in your heart. He wanted to know if you would obey his commands.**

, 3

**3 He took away your pride when he let you get hungry, and then he fed you with manna, which neither you nor your ancestors had ever seen. This was to teach you that a person does not live on bread alone, but by everything the Lord says.**

; 30:12

**12 It is not up in heaven. You do not have to ask, “Who will go up to heaven and get it for us so we can obey it and keep it?”**

), but life in the world to come (meaning immortality) is dependent entirely on repentance and faith in Christ (Acts 20:12

**12 They took the young man home alive and were greatly comforted.**

; Rom. 10:5

**5 Moses writes about being made right by following the law. He says, “A person who obeys these things will live because of them.” n**

; Gal. 3:12

**12 The law is not based on faith. It says, “A person who obeys these things will live because of them.” n**

). Salvation is possible only through the good works that Jesus did on our behalf. Only by His blood, sweat, and tears can we gain forgiveness for our sins and assurance of salvation and right standing with God. We are not saved by being sexually pure or by keeping any of the other commandments either. No matter what superficial categories may divide us, we are all in the same category of depending completely on the grace of Christ for salvation. One of the most amazing discoveries to make in Scripture is the truth that when we experience the unconditional kindness of God, called grace, we are supernaturally empowered to overcome any sin, obstacle, or challenge in our lives (Rom. 6:14

**14 Sin will not be your master, because you are not under law but under God’s grace.**

; Titus 2:11–13

**11 That is the way we should live, because God’s grace that can save everyone has come. 12 It teaches us not to live against God nor to do the evil things the world wants to do. Instead, that grace teaches us to live in the present age in a wise and right way and in a way that shows we serve God. 13 We should live like that while we wait for our great hope and the coming of the glory of our great God and Savior Jesus Christ.**

). The grace displayed on Calvary moves us not only to renounce sin but also to live holy and committed lives for God. Perhaps you remember the story of the adulterous woman in John 8, whom the religious leaders caught sleeping with someone else’s husband. She was then dragged out in public and condemned for adultery. There are a lot of unknowns in this story, such as where the man she was sleeping with was for the trial, but you may remember that they brought her to Jesus, no doubt because this whole thing was a setup to trap Him in His words and have Him killed. Instead of falling into the trap, Jesus knelt and wrote the accusers’ sins in the dirt for all to see. One by one, the church leaders made a rather hasty exit. After a short exchange with the woman, Jesus said some of the most powerful words ever addressed to someone whose sexual life is impure but who wants to live a pure and holy life for God: “Neither do I condemn you; go and sin no more” (v. 11). Notice that Jesus did not reverse the order, as many do today; He did not tell her to stop sinning before offering her forgiveness. He gave her grace first, and then, from a position of forgiveness, love, and right standing with God, commanded her to sin no more. Wow! Can you see how grace can give a person victory over any sin? Jesus says the same thing to us right now. “Sister, Brother, neither do I condemn you. Go and sin no more.” Wouldn’t it be wonderful if we made this our strategy for helping those within our churches and communities who struggle with various sexual sins? What if, like Jesus, we too were filled with grace and truth and not only loved them unconditionally but also told them the truth about both the danger of their sins and God’s command to live in freedom?

inSight

The Pureness of the Savior  
“There are those who have known the pardoning love of Christ and who really desire to be children of God, yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the Holy Spirit. To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes, but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us. Said the beloved John, ‘These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ 1 John 2:1, KJV

**My little children, these things write I unto you, that ye sin not. And if any man sin, awe have an badvocate with the Father, Jesus Christ the righteous:**

. And do not forget the words of Christ, ‘The Father Himself loveth you.’ John 16:27, KJV

**27 For athe Father himself loveth you, because ye have loved me, and have bbelieved bcthat I came out from God.**

. He desires to restore you to Himself, to see His own purity and holiness reflected in you. And if you will but yield yourself to Him, He that hath begun a good work in you will carry it forward to the day of Jesus Christ. Pray more fervently; believe more fully. As we come to distrust our own power, let us trust the power of our Redeemer, and we shall praise Him who is the health of our countenance. “The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. “No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. “The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image” (Ellen G. White, Steps to Christ [Mountain View, Calif.: Pacific Press Pub. Assn., 1956], pp. 64, 65). “It is not Christ's follower that, with averted eyes, turns from the erring, leaving them unhindered to pursue their downward course. Those who are forward in accusing others, and zealous in bringing them to justice, are often in their own lives more guilty than they. Men hate the sinner, while they love the sin. Christ hates the sin, but loves the sinner. This will be the spirit of all who follow Him. Christian love is slow to censure, quick to discern penitence, ready to forgive, to encourage, to set the wanderer in the path of holiness, and to stay his feet therein” (The Desire of Ages [Mountain View, Calif.: Pacific Press Pub. Assn., 1898, 1940], p. 462).

inQuire

What do Leviticus 18 and 20 tell you about God and His care for your sexuality? Why did God highlight so many misuses of sexuality? Whom is He protecting? How is this chapter countercultural to us today? What does this mean for the church in the long run?How can a young person overcome sexual temptation? What responsibility do we have to protect others from sexual abuse? How did Jesus minister to people who struggled with sexual sins and lifestyles? How can we help each other live sexually pure lives in this world? If a friend of yours was struggling with God’s condemnation of certain lifestyle in Leviticus 18, what questions might he or she have and how would you answer them?

HOLINESS

inTro

Positional and Practical  
Read This Week’s Passage: Leviticus 19

**And Jehovah spake unto Moses, saying,Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I Jehovah your God am holy.Ye shall fear every man his mother, and his father; and ye shall keep my sabbaths: I am Jehovah your God.Turn ye not unto idols, nor make to yourselves molten gods: I am Jehovah your God.And when ye offer a sacrifice of peace-offerings unto Jehovah, ye shall offer it that ye may be accepted.It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire.And if it be eaten at all on the third day, it is an abomination; it shall not be accepted:but every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of Jehovah: and that soul shall be cut off from his people.And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest.And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner: I am Jehovah your God.Ye shall not steal; neither shall ye deal falsely, nor lie one to another.And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning.Thou shalt not curse the deaf, nor put a stumblingblock before the blind; but thou shalt fear thy God: I am Jehovah.Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together.And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to a husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free.And he shall bring his trespass-offering unto Jehovah, unto the door of the tent of meeting, even a ram for a trespass-offering.And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath sinned: and the sin which he hath sinned shall be forgiven him.And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten.But in the fourth year all the fruit thereof shall be holy, for giving praise unto Jehovah.And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Jehovah your God.Ye shall not eat anything with the blood: neither shall ye use enchantments, nor practise augury.Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am Jehovah.Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness.Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God.Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.And if a stranger sojourn with thee in your land, ye shall not do him wrong.The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God.Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.**

Positional and PracticalBefore we begin our study, we must remember that holiness is both positional and practical (Warren Wiersbe, Be Holy: Becoming “Set Apart” for God [Colorado Springs, CO: David C. Cook, 2010], p. 9), for when we put our faith in Jesus and get baptized, the Bible says we are in a spiritual and very real sense included “in Christ” (Gal. 3:26

**26–27 You were all baptized into Christ, and so you were all clothed with Christ. This means that you are all children of God through faith in Christ Jesus.**

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**26–27 You were all baptized into Christ, and so you were all clothed with Christ. This means that you are all children of God through faith in Christ Jesus.**

). In other words, because He is holy and we are positionally in Him, we are holy as well. You can never be holier than you are in Jesus (Eph. 1:4

**4 That is, in Christ, he chose us before the world was made so that we would be his holy people—people without blame before him.**

; Col. 1:22

**22 But now God has made you his friends again. He did this through Christ’s death in the body so that he might bring you into God’s presence as people who are holy, with no wrong, and with nothing of which God can judge you guilty.**

; Heb. 10:14

**14 With one sacrifice he made perfect forever those who are being made holy.**

). Let that sink in! The gospel tells us that God replaces our unrighteousness with His holiness when we put our trust in Christ. Being positionally in Jesus makes us holy in a practical way, from the inside out. Not only do we live in Jesus, but He lives in us through the Holy Spirit as well! Holiness, then, is God’s work for us and in us through sanctification, which is the process of being made holy or like Jesus. We know this is happening in our lives when we begin to have holier thoughts, holier motives, holier plans, and when living for Jesus and serving Him becomes desirable and satisfying. Our responsibility is to surrender ourselves to the Lord every day and cooperate with what He is doing in and through us. God teaches us how to live holy lives for Him through Scripture (2 Tim. 3:16

**16 All Scripture is inspired by God and is useful for teaching, for showing people what is wrong in their lives, for correcting faults, and for teaching how to live right.**

, 17

**17 Using the Scriptures, the person who serves God will be capable, having all that is needed to do every good work.**

), and Leviticus 19 provides some pointed examples of how to do it. This chapter is all about living practically in this world because we are positionally holy in Christ. God provides specific examples of how we can be holy in our relationships with others, some of which are our parents, the poor, the rich, the blind, the deaf, the elderly, employees, neighbors, immigrants, the opposite sex, land, and even animals. This entire chapter is about Jesus manifesting Himself in us through practical holiness.

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Sundry Holiness  
Parents Secular entertainment often portrays parents as naive, hypocritical, closed-minded, and immature—obstacles to overcome rather than springboards to a young person’s success in life. Assuming that the parents fear God and raise their children according to His instructions, nothing could be further from the truth. In Leviticus 19, biblical holiness is a call to “show great respect for your mother and father” (v. 3, NLT). Holiness is first and foremost reflected in the homelife starting with the parental relationship. Rich and Poor God calls on those who own property and who use it for business purposes to be holy by leaving some of the crop behind for those who are poor to glean (vv. 9, 10; see also Deut. 24:21

**21 When you harvest the grapes in your vineyard, don’t pick the vines a second time. Leave what is left for foreigners, orphans, and widows.**

). Notice that those who are poor had an opportunity to be holy as well. They did not get food delivered to their door for free; they went out and gleaned what the farmer had left for them. Holiness is about not only sharing what we have with those in need but also working hard and providing as best we can for ourselves and our families. Justice Holy people never corrupt justice, but instead make it unconditionally available to all. Verse 15 teaches that justice should be administered to those who are rich as well as those who are poor. In other words, disparity of wealth should have no bearing on the verdicts given in a court of law. Justice that delivers a verdict based on sympathy for poor persons or fear of rich ones always leads to corrupt justice. Spiritualism/The Occult God wants His holy people to stay away from spiritualism in all its forms (vs. 26–31). Drinking blood, talking with the dead, tattooing the body, prostitution, and child sacrifice were frequent pagan practices in the days when Leviticus was written. These things still happen in occult gatherings today, but are also often publicized on a global level through music, movies, and books. God’s holy people will have nothing to do with spiritualism in any of its forms. Elderly In verse 32 we learn that God’s holy people are to treat elderly persons among them with deep respect. Sadly, some cultures promote ageism – favoring youth and beauty above age and experience. Regardless of culture, God’s holy people will honor the presence of the older generation and learn from their experiences. The healthiest churches are those with strong cross-generational relationships that blend the energy and daring spirit of youth together with the experience and wisdom of seniors. Immigrants In verses 33 and 34 God’s holy people are reminded to show love to the immigrants among them. Not only are they to not “mistreat” them, they are to love foreign individuals as much as they love themselves. In Matthew 25 the Bible differentiates saved individuals from lost persons by how well they treated those who are foreign: “I was a stranger and you took Me in” (v. 35). Integrity This chapter also displays holiness through integrity (Lev. 19:35

**35 “ ‘Do not cheat when you measure the length or weight or amount of something.**

, 36

**36 Your weights and balances should weigh correctly, with your weighing baskets the right size and your jars holding the right amount of liquid. I am the Lord your God. I brought you out of the land of Egypt.**

). Be holy in public as well as in private. And according to Leviticus, integrity is doubly important when it comes to working with blind people, deaf people, immigrants, and those living closest to you. Taking advantage of people who are vulnerable to exploitation puts you in real danger with God. Holy people fear God and live by a principle of strict integrity (vv. 13, 14, 34).

inTerpret

Disputed Laws of Leviticus  
There are some interesting passages in Leviticus 19 that are real debate starters, and that’s OK! It is not necessary that we understand everything in Scripture, just the things God wants us to. Sometimes we have to simply trust His wise and good heart. This does not mean we shouldn’t try to understand (2 Tim. 2:15

**15 Make every effort to give yourself to God as the kind of person he will approve. Be a worker who is not ashamed and who uses the true teaching in the right way.**

), but we should not be discouraged or humiliated when we don’t have the answers for everything. Leviticus 19:19

**19 “ ‘Obey my laws. You must not mate two different kinds of cattle or sow your field with two different kinds of seed. You must not wear clothing made from two different kinds of material mixed together.**

is one such passage that causes much debate and stands out as unique for its time. There are various interpretations for what was meant by not allowing mixing in cattle breeding, seeds, or clothing (cf. Deut. 22:9–11

**9 Don’t plant two different kinds of seeds in your vineyard. Otherwise, both crops will be ruined. 10 Don’t plow with an ox and a donkey tied together. 11 Don’t wear clothes made of wool and linen woven together.**

). Some may argue that if this law is no longer important to keep, we cannot be sure the others have not become obsolete as well. We must exercise discernment and scholarship when studying Leviticus, comparing the teachings of the Old Testament with those of the New Testament to discover which laws are still applicable to us today. We must also be careful not to build a doctrine on just one passage of Scripture, especially if its meaning is not clear to the modern reader. What we do know is that God drew strong boundaries around certain holy mixtures such as the mixture of anointing oil and the incense (Ex. 30:32

**32 Do not pour it on the bodies of ordinary people, and do not make perfume the same way you make this oil. It is holy, and you must treat it as holy.**

, 37

**37 Do not make incense for yourselves the same way you make this incense. Treat it as holy to the Lord.**

, 38

**38 Whoever makes incense like this to use as perfume must be cut off from his people.”**

). These special mixtures for the sanctuary were never to be imitated in any way outside the holy sanctuary. The high priest’s holy garments included another mixture of intricately designed colors and linens (Ex. 28:2

**2 Make holy clothes for your brother Aaron to give him honor and beauty.**

, 5

**5 The craftsmen must use gold and blue, purple and red thread, and fine linen.**

, 8

**8 “The craftsmen will very carefully weave a belt on the holy vest that is made with the same materials—gold and blue, purple and red thread, and fine linen.**

). The law prohibiting certain mixtures in clothes prevented people from counterfeiting the uniform of the high priest. Such laws kept the two domains separated between the holy functions of the priesthood and the common person at home. Without a Levitical sanctuary on earth today, these laws no longer apply. Another commonly disputed item is whether Christians should get tattoos (Lev. 19:28

**28 You must not cut your body to show sadness for someone who died or put tattoo marks on yourselves. I am the Lord.**

). Yes, Christians should most definitely get tattooed, but with God’s kind of tattoo! The Holy Spirit will gladly give you one, and His tattoo will grow clearer and more beautiful the longer you have it! In 2 Corinthians 3:3

**3 You show that you are a letter from Christ sent through us. This letter is not written with ink but with the Spirit of the living God. It is not written on stone tablets n but on human hearts.**

the apostle Paul tells us about God’s kind of tattoo: “Clearly you are an epistle of Christ [a letter written by Christ], ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.” These things will be far more beneficial to you than any ink you might add to your bodily temple (1 Cor. 6:19

**19 You should know that your body is a temple for the Holy Spirit who is in you. You have received the Holy Spirit from God. So you do not belong to yourselves,**

). The reason Leviticus 19 forbids God’s holy people from being tattooed is that it identifies them with the world. Doesn’t the Bible say, “Whatever you do, do all to the glory of God” (1 Cor. 10:31

**31 The answer is, if you eat or drink, or if you do anything, do it all for the glory of God.**

)? Does God get more glory from a tattooist or from His Spirit writing the attributes of Jesus on your heart and making them visible in your life? The theme of this week is holiness, and its simplest definition is to be “set apart” from the world.

inSpect

What relationship do the following verses have with the primary passage? 1 Peter 1:16

**16 It is written in the Scriptures: “You must be holy, because I am holy.” n**

1 Thessalonians 3:12

**12 May the Lord make your love grow more and multiply for each other and for all people so that you will love others as we love you.**

, 13

**13 May your hearts be made strong so that you will be holy and without fault before our God and Father when our Lord Jesus comes with all his holy ones.**

Matthew 22:36–40

**36 “Teacher, which command in the law is the most important?” 37 Jesus answered, “ ‘Love the Lord your God with all your heart, all your soul, and all your mind.’ n 38 This is the first and most important command. 39 And the second command is like the first: ‘Love your neighbor as you love yourself.’ n 40 All the law and the writings of the prophets depend on these two commands.”**

Luke 10:30–35

**30 Jesus answered, “As a man was going down from Jerusalem to Jericho, some robbers attacked him. They tore off his clothes, beat him, and left him lying there, almost dead. 31 It happened that a priest was going down that road. When he saw the man, he walked by on the other side. 32 Next, a Levite n came there, and after he went over and looked at the man, he walked by on the other side of the road. 33 Then a Samaritan n traveling down the road came to where the hurt man was. When he saw the man, he felt very sorry for him. 34 The Samaritan went to him, poured olive oil and wine n on his wounds, and bandaged them. Then he put the hurt man on his own donkey and took him to an inn where he cared for him. 35 The next day, the Samaritan brought out two coins, n gave them to the innkeeper, and said, ‘Take care of this man. If you spend more money on him, I will pay it back to you when I come again.’ ”**

Exodus 20:1–18

**The Ten Commandments 20 Then God spoke all these words: 2 “I am the Lord your God, who brought you out of the land of Egypt where you were slaves. 3 “You must not have any other gods except me. 4 “You must not make for yourselves an idol that looks like anything in the sky above or on the earth below or in the water below the land. 5 You must not worship or serve any idol, because I, the Lord your God, am a jealous God. If you hate me, I will punish your children, and even your grandchildren and great-grandchildren. 6 But I show kindness to thousands who love me and obey my commands. 7 “You must not use the name of the Lord your God thoughtlessly; the Lord will punish anyone who misuses his name. 8 “Remember to keep the Sabbath holy. 9 Work and get everything done during six days each week, 10 but the seventh day is a day of rest to honor the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your animals, or the foreigners living in your cities. 11 The reason is that in six days the Lord made everything—the sky, the earth, the sea, and everything in them. On the seventh day he rested. So the Lord blessed the Sabbath day and made it holy. 12 “Honor your father and your mother so that you will live a long time in the land that the Lord your God is going to give you. 13 “You must not murder anyone. 14 “You must not be guilty of adultery. 15 “You must not steal. 16 “You must not tell lies about your neighbor. 17 “You must not want to take your neighbor’s house. You must not want his wife or his male or female slaves, or his ox or his donkey, or anything that belongs to your neighbor.” 18 When the people heard the thunder and the trumpet, and when they saw the lightning and the smoke rising from the mountain, they shook with fear and stood far away from the mountain.**

Matthew 25:31–46

**The King Will Judge All People 31 “The Son of Man will come again in his great glory, with all his angels. He will be King and sit on his great throne. 32 All the nations of the world will be gathered before him, and he will separate them into two groups as a shepherd separates the sheep from the goats. 33 The Son of Man will put the sheep on his right and the goats on his left. 34 “Then the King will say to the people on his right, ‘Come, my Father has given you his blessing. Receive the kingdom God has prepared for you since the world was made. 35 I was hungry, and you gave me food. I was thirsty, and you gave me something to drink. I was alone and away from home, and you invited me into your house. 36 I was without clothes, and you gave me something to wear. I was sick, and you cared for me. I was in prison, and you visited me.’ 37 “Then the good people will answer, ‘Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? 38 When did we see you alone and away from home and invite you into our house? When did we see you without clothes and give you something to wear? 39 When did we see you sick or in prison and care for you?’ 40 “Then the King will answer, ‘I tell you the truth, anything you did for even the least of my people here, you also did for me.’ 41 “Then the King will say to those on his left, ‘Go away from me. You will be punished. Go into the fire that burns forever that was prepared for the devil and his angels. 42 I was hungry, and you gave me nothing to eat. I was thirsty, and you gave me nothing to drink. 43 I was alone and away from home, and you did not invite me into your house. I was without clothes, and you gave me nothing to wear. I was sick and in prison, and you did not care for me.’ 44 “Then those people will answer, ‘Lord, when did we see you hungry or thirsty or alone and away from home or without clothes or sick or in prison? When did we see these things and not help you?’ 45 “Then the King will answer, ‘I tell you the truth, anything you refused to do for even the least of my people here, you refused to do for me.’ 46 “These people will go off to be punished forever, but the good people will go to live forever.”**

What other verses/promises come to mind in connection with Leviticus 19?

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Obscured and Revealed  
As with every other chapter in Leviticus, Jesus is present in chapter 19. He can be found in the law that commands those who harvest crops to leave some behind for poor individuals instead of gleaning thoroughly (Lev. 19:9

**9 “ ‘When you harvest your crops on your land, do not harvest all the way to the corners of your fields. If grain falls onto the ground, don’t gather it up.**

, 10

**10 Don’t pick all the grapes in your vineyards, and don’t pick up the grapes that fall to the ground. You must leave those things for poor people and for people traveling through your country. I am the Lord your God.**

). Amazingly, this command made it possible for Jesus to come and save the world, a fact that becomes clear when we read the book of Ruth and discover how Boaz’s obedience of this law made it possible for Jesus’ lineage to continue. If Boaz had harvested everything from his fields and not left any behind for those who had little, Naomi and Ruth might have starved to death. This would have halted or significantly altered Jesus’ lineage as found in Matthew 1:1–5

**The Family History of Jesus 1 This is the family history of Jesus Christ. He came from the family of David, and David came from the family of Abraham. 2  Abraham was the father n of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers. 3  Judah was the father of Perez and Zerah. (Their mother was Tamar.) Perez was the father of Hezron. Hezron was the father of Ram. 4  Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon. 5  Salmon was the father of Boaz. (Boaz’s mother was Rahab.) Boaz was the father of Obed. (Obed’s mother was Ruth.) Obed was the father of Jesse.**

, which came through Ruth! One of Jesus’ most significant Old Testament quotes came directly from Leviticus 19! Jesus quoted from the 19th verse of this chapter when he said “You shall love your neighbor as yourself.” He included this commandment among the greatest! “There is no other commandment greater than these” (Mark 12:31

**31 The second command is this: ‘Love your neighbor as you love yourself.’ n There are no commands more important than these.”**

). There was nothing that Jesus would rather have his listeners study, comprehend, and practice than the Leviticus 19 law to love your neighbor as yourself. A closer study of this law in its context will challenge us to relate to each other in more Christ-like ways. Jesus is revealed clearly in Leviticus 19:21

**21 The man must bring a male sheep as his penalty offering to the Lord at the entrance to the Meeting Tent.**

, 22

**22 The priest will offer the sheep as a penalty offering before the Lord for the man’s sin, to remove the sins of the man so he will belong to the Lord. Then he will be forgiven for his sin.**

, where we are given an example of how Jesus, who is both our priest and ram sacrifice, forgives us for harming others with our sins. We live in a world that wants to divide people into oppressed and oppressor, but the Bible tells us that we have all sinned and therefore have all wronged our fellow humans. In other words, we are all both the victim and the victimizer. However, when we come to Christ in repentance, sincerely sorry for hurting our brother or sister and ready to make things right when possible, Jesus, by His blood and intercession as our High Priest in heaven, is more than willing “to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

; see also Lev. 19:22

**22 The priest will offer the sheep as a penalty offering before the Lord for the man’s sin, to remove the sins of the man so he will belong to the Lord. Then he will be forgiven for his sin.**

). The good news of the gospel is that Jesus not only takes the sins of the victimizer (you and me) upon Himself but also becomes a close and compassionate friend to those who have been victimized. Jesus knows how we feel regardless of what we’ve been through, and He longs to comfort us so we can turn and comfort others (2 Cor. 1:4

**4 He comforts us every time we have trouble, so when others have trouble, we can comfort them with the same comfort God gives us.**

). Though Jesus may seem to be hidden in the Old Testament, He appears clearer and clearer the more we understand it in light of the New Testament.

inSight

Practical Holiness  
“These directions relating to the duty of the people of God, to one another, and to the stranger were only the principals of the Ten Commandments amplified and given in a specific manner, that none need err” (Ellen G. White, Patriarchs and Prophets [Mountain View, Calif.: Pacific Press Pub. Assn., 1890, 1908], p. 364). “Personal responsibility, personal activity in seeking the salvation of others, must be the education given to all newly come to the faith. . . . Personal faith is to be acted and practiced, personal holiness is to be cultivated, and the meekness and lowliness of Christ is to become a part of our practical life. The work is to be thorough and deep in the heart of every human agent. “Those who profess to receive and believe the truth are to be shown the deadly influence of selfishness and its tainting, corrupting power. The Holy Spirit must work upon the human agent, else another power will control mind and judgment. Spiritual knowledge of God and Jesus Christ whom He hath sent is the only hope of the soul. Each soul is to be taught of God, line upon line, precept upon precept; he must feel his individual accountability to God to engage in service for his Master, whose he is, and whom he is required to serve in the work of saving souls from death” (Ellen G. White, Evangelism [Washington, D.C.: Review and Herald Pub. Assn., 1946], p. 354). “Christ's work was not done in such a way as to dazzle men with His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed; yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. This creates a desire to secure more knowledge than is essential to do the work of the Lord. The pursuit of knowledge merely for its own sake diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God” (Ellen G. White, Fundamentals of Christian Education [Nashville: Southern Pub. Assn., 1923], p. 338). “God leads His people on step by step. The Christian life is a constant battle and a march. There is no rest from the warfare. It is by constant, unceasing effort that we maintain the victory over the temptations of Satan. As a people we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness. Sin prevails among the people of God. The plain message of rebuke to the Laodiceans is not received. Many cling to their doubts and their darling sins while they are in so great a deception as to talk and feel that they are in need of nothing. They think the testimony of the Spirit of God in reproof is uncalled for or that it does not mean them. Such are in the greatest need of the grace of God and spiritual discernment that they may discover their deficiency in spiritual knowledge. They lack almost every qualification necessary to perfect Christian character. They have not a practical knowledge of Bible truth, which leads to lowliness of life and a conformity of their will to the will of Christ. They are not living in obedience to all God's requirements” (Ellen G. White, Testimonies for the Church [Mountain View, Calif.: Pacific Press Pub. Assn., 1948], vol. 3, pp. 253, 254). “If God has made provision for man to have eternal life, He has means to meet the requirement that man shall practice holiness in this life. All who would evidence that they have a hold on the future life will give practical demonstrations in their life, their character, that they are living in newness of life, in purity and holiness here, following that which is revealed. “The way to heaven has been laid open at infinite cost to the Father and the Son. Are we individually walking in that way, complying with the conditions? Are you in the way? Are you following the Leader, the Light of life?” (Ellen G. White, Testimonies to Ministers [Mountain View, Calif.: Pacific Press Pub. Assn., 1923], p. 453).

inQuire

What does holiness mean to you?How can holiness positively impact a world crying out for social justice? In what ways does this chapter make holiness practical and relevant? Which of God’s holiness laws in Leviticus 19 challenges you the most?Who makes us holy and how does it happen?What’s the difference between positional holiness and practical holiness?Which command in Leviticus 19 is most relevant today? Can you match one of the Ten Commandments to each of these holiness practices? Since the Holy Spirit wants to tattoo your heart with the new covenant, what Christlike attribute would you like Him to draw?

THE LAW

inTro

The Golden Box  
Read This Week’s Passage: Leviticus 26

**Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am Jehovah your God.Ye shall keep my sabbaths, and reverence my sanctuary: I am Jehovah.If ye walk in my statutes, and keep my commandments, and do them;then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.And ye shall chase your enemies, and they shall fall before you by the sword.And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.And I will have respect unto you, and make you fruitful, and multiply you, and will establish my covenant with you.And ye shall eat old store long kept, and ye shall bring forth the old because of the new.And I will set my tabernacle among you: and my soul shall not abhor you.And I will walk among you, and will be your God, and ye shall be my people.I am Jehovah your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.But if ye will not hearken unto me, and will not do all these commandments;and if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant;I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass;and your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins.And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.And if by these things ye will not be reformed unto me, but will walk contrary unto me;then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.And if ye will not for all this hearken unto me, but walk contrary unto me;then I will walk contrary unto you in wrath; and I also will chastise you seven times for your sins.And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.And I will destroy your high places, and cut down your sun-images, and cast your dead bodies upon the bodies of your idols; and my soul shall abhor you.And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors.And I will bring the land into desolation; and your enemies that dwell therein shall be astonished at it.And you will I scatter among the nations, and I will draw out the sword after you: and your land shall be a desolation, and your cities shall be a waste.Then shall the land enjoy its sabbaths, as long as it lieth desolate, and ye are in your enemies’ land; even then shall the land rest, and enjoy its sabbaths.As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it.And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies.And ye shall perish among the nations, and the land of your enemies shall eat you up.And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them.And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that, because they walked contrary unto me,I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity;then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.The land also shall be left by them, and shall enjoy its sabbaths, while it lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they rejected mine ordinances, and their soul abhorred my statutes.And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am Jehovah their God;but I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Jehovah.These are the statutes and ordinances and laws, which Jehovah made between him and the children of Israel in mount Sinai by Moses.**

The Golden BoxLeviticus places high value on obeying the Ten Commandments, teaching us why we need them and how to apply them practically to our lives. It was the written result of God speaking to Moses from the tabernacle of meeting (Lev. 1:1

**The Burnt Offering 1 The Lord called to Moses and spoke to him from the Meeting Tent, saying,**

), which contained the ark of the covenant. God had chosen a particular people, Israel, to represent Him to the world, and He had placed His sanctuary in the midst of their camp. This small but beautiful tent building was divided into two rooms: the Holy Place and Most Holy Place. God’s presence dwelled in the Most Holy Place and hovered over the ark of the covenant, inside which lay the original Ten Commandments, written in stone by God Himself (Exod. 31:18

**18 When the Lord finished speaking to Moses on Mount Sinai, he gave him the two stone tablets with the Agreement written on them, written by the finger of God.**

; 32:16

**16 God himself had made the tablets, and God himself had written the commands on the tablets.**

; 40:20

**20 Moses put the stone tablets that had the Agreement written on them into the Ark. He put the poles through the rings of the Ark and put the lid on it.**

). Placing the Ten Commandments at the very center of Israel’s place of worship shows that God’s law is central to understanding the message of Leviticus and the sanctuary.Leviticus 26 begins with God reminding Israel of the first four commandments, which concern our relationship with Him (vv. 1, 2). We’re often taught that having a relationship with God includes prayer, Bible study, and witnessing, and while it most certainly does, Leviticus adds obedience. Here is a list of the blessings God promises to everyone who is willing to “walk in My statutes and keep My commandments” (v. 3): rain for the crops, productive harvests, protection from danger, peace in the land, victory over enemies, fertility, and freedom from oppression (vv. 4–13). The best blessing is arguably the final one, found in verse 12, where God says, “I will walk among you and be your God, and you shall be My people.” Those who obediently walk in God’s law of love walk with Him!

inGest

Two Functions  
Levitical laws can be categorized into three types of laws: First, there were the ceremonial laws, which were represented in the sacrifices that pointed to Jesus’ coming (Lev. 7:37

**37 These are the teachings about the whole burnt offering, the grain offering, the sin offering, the penalty offering, the offering for the appointment of priests, and the fellowship offering.**

). These laws also included the feast days, which ended at the cross. Second, there were the civil laws, or “judgments.” These were based on the Ten Commandments and were used by Israel’s judges to convict or acquit in Israel’s court of law. Unlike the moral law, which was written by God Himself and kept in the ark of the covenant, these civil laws were written by Moses and placed beside it (Exod. 40:20

**20 Moses put the stone tablets that had the Agreement written on them into the Ark. He put the poles through the rings of the Ark and put the lid on it.**

; Deut. 31:26

**26 He said, “Take this Book of the Teachings and put it beside the Ark of the Agreement with the Lord your God. It must stay there as a witness against you.**

). They made the application of the Ten Commandments very practical so they could be used in Israel’s legal system. Third and most important was the moral law, known as the Ten Commandments, that identified sin (Lev. 4:1

**The Sin Offering 4 The Lord said to Moses,**

, 2

**2 “Tell the people of Israel this: ‘When a person sins by accident and does some things the Lord has commanded not to be done, that person must do these things:**

) and what loving God and others should look like. God wrote this law on stone with His own finger and it is therefore eternal and unchangeable. This is the law we will focus on in our study this week. God’s Ten Commandments can be read in Exodus 20:1–17

**The Ten Commandments 20 Then God spoke all these words: 2 “I am the Lord your God, who brought you out of the land of Egypt where you were slaves. 3 “You must not have any other gods except me. 4 “You must not make for yourselves an idol that looks like anything in the sky above or on the earth below or in the water below the land. 5 You must not worship or serve any idol, because I, the Lord your God, am a jealous God. If you hate me, I will punish your children, and even your grandchildren and great-grandchildren. 6 But I show kindness to thousands who love me and obey my commands. 7 “You must not use the name of the Lord your God thoughtlessly; the Lord will punish anyone who misuses his name. 8 “Remember to keep the Sabbath holy. 9 Work and get everything done during six days each week, 10 but the seventh day is a day of rest to honor the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your animals, or the foreigners living in your cities. 11 The reason is that in six days the Lord made everything—the sky, the earth, the sea, and everything in them. On the seventh day he rested. So the Lord blessed the Sabbath day and made it holy. 12 “Honor your father and your mother so that you will live a long time in the land that the Lord your God is going to give you. 13 “You must not murder anyone. 14 “You must not be guilty of adultery. 15 “You must not steal. 16 “You must not tell lies about your neighbor. 17 “You must not want to take your neighbor’s house. You must not want his wife or his male or female slaves, or his ox or his donkey, or anything that belongs to your neighbor.”**

. Ecclesiastes 12:13

**13  Now, everything has been heard, so I give my final advice: Honor God and obey his commands, because this is all people must do.**

says obeying this moral law is the “whole duty of man” (KJV). In other words, it isn’t just Israel’s duty to obey God’s moral law; it’s all humanity’s duty as well (cf. Rom. 3:31

**31 So do we destroy the law by following the way of faith? No! Faith causes us to be what the law truly wants.**

; James 2:10–12

**10 A person who follows all of God’s law but fails to obey even one command is guilty of breaking all the commands in that law. 11 The same God who said, “You must not be guilty of adultery,” n also said, “You must not murder anyone.” n So if you do not take part in adultery but you murder someone, you are guilty of breaking all of God’s law. 12 In everything you say and do, remember that you will be judged by the law that makes people free.**

). Here are the two vital functions of God’s moral law: First, by pointing out our sins, the moral law leads us to feel our need of repentance and a Savior (Rom. 3:20

**20 because no one can be made right with God by following the law. The law only shows us our sin.**

; 7:7

**Our Fight Against Sin 7 You might think I am saying that sin and the law are the same thing. That is not true. But the law was the only way I could learn what sin meant. I would never have known what it means to want to take something belonging to someone else if the law had not said, “You must not want to take your neighbor’s things.” n**

; 1 John 3:4

**4 The person who sins breaks God’s law. Yes, sin is living against God’s law.**

). In the first seven chapter of Leviticus we learn that when an Israelite realized he or she had broken the moral law of God, they were to make a sacrifice to God at the sanctuary so that they would be forgiven and restored to right standing with the Lord. The law clearly had a very important gospel function in Leviticus. The apostle Paul put it like this: “The law was our tutor to bring us to Christ, that we might be justified by faith” (Gal. 3:24

**24 In other words, the law was our guardian leading us to Christ so that we could be made right with God through faith.**

). Although the law itself provides no solution for sin, it does function as a mirror (James 1:23

**23 Those who hear God’s teaching and do nothing are like people who look at themselves in a mirror.**

). It helps us see ourselves as God sees us. The second function of the moral law is to show people how to treat God and each other. In fact, Leviticus goes out of its way to expound on the moral law to make it practical for everyday life. It’s true that there are some laws (i.e., civil or judgment laws) that do not fully apply to us today since they were created specifically for the nation of Israel, but even these laws contain principles found in the Ten Commandments that we can learn from. Faith in Jesus and His righteousness is no excuse for breaking God’s commandments. The apostle Paul encourages God’s people to uphold His law: “Do we then make void the law through faith? Certainly not! On the contrary, we establish [uphold] the law” (Rom. 3:31

**31 So do we destroy the law by following the way of faith? No! Faith causes us to be what the law truly wants.**

). Without the Ten Commandments, Leviticus’ existence makes no sense—and neither does that of the gospel, for that matter. After all, if there is no law, there is no sin, and if there is no sin, there is no need of a Savior.

inTerpret

Ten Promises  
There are a lot of question that arise regarding God’s law in Leviticus, the most common of which is how to tell which laws are obsolete and which are still relevant to us today. This is a great question, and the answer is quite simple: If the New Testament supports it, it is still in effect today. For example, since the New Testament teaches that animal sacrifices ended with the death of Jesus, we do not practice animal sacrifices today (Col 2:14–17

**14 He canceled the debt, which listed all the rules we failed to follow. He took away that record with its rules and nailed it to the cross. 15 God stripped the spiritual rulers and powers of their authority. With the cross, he won the victory and showed the world that they were powerless. Don’t Follow People’s Rules 16 So do not let anyone make rules for you about eating and drinking or about a religious feast, a New Moon Festival, or a Sabbath day. 17 These things were like a shadow of what was to come. But what is true and real has come and is found in Christ.**

; Heb. 10:1–4

**The law is only an unclear picture of the good things coming in the future; it is not the real thing. The people under the law offer the same sacrifices every year, but these sacrifices can never make perfect those who come near to worship God. 2 If the law could make them perfect, the sacrifices would have already stopped. The worshipers would be made clean, and they would no longer have a sense of sin. 3 But these sacrifices remind them of their sins every year, 4 because it is impossible for the blood of bulls and goats to take away sins.**

), and since the New Testament does not condemn mixing two types of fabric in our clothing, neither do we condemn it. Pretty straightforward, isn’t it? This simple understanding also applies to sins that required the death penalty in the book of Leviticus. Since the New Testament still calls them sins, we do today as well, but since the New Testament prescribed a different form of punishment (not capital punishment; 1 Cor. 5

**Wickedness in the Church 5 It is actually being said that there is sexual sin among you. And it is a kind that does not happen even among people who do not know God. A man there has his father’s wife. 2 And you are proud! You should have been filled with sadness so that the man who did this should be put out of your group. 3 I am not there with you in person, but I am with you in spirit. And I have already judged the man who did that sin as if I were really there. 4 When you meet together in the name of our Lord Jesus, and I meet with you in spirit with the power of our Lord Jesus, 5 then hand this man over to Satan. So his sinful self n will be destroyed, and his spirit will be saved on the day of the Lord. 6 Your bragging is not good. You know the saying, “Just a little yeast makes the whole batch of dough rise.” 7 Take out all the old yeast so that you will be a new batch of dough without yeast, which you really are. For Christ, our Passover lamb, has been sacrificed. 8 So let us celebrate this feast, but not with the bread that has the old yeast—the yeast of sin and wickedness. Let us celebrate this feast with the bread that has no yeast—the bread of goodness and truth. 9 I wrote you in my earlier letter not to associate with those who sin sexually. 10 But I did not mean you should not associate with those of this world who sin sexually, or with the greedy, or robbers, or those who worship idols. To get away from them you would have to leave this world. 11 I am writing to tell you that you must not associate with those who call themselves believers in Christ but who sin sexually, or are greedy, or worship idols, or abuse others with words, or get drunk, or cheat people. Do not even eat with people like that. 12–13 It is not my business to judge those who are not part of the church. God will judge them. But you must judge the people who are part of the church. The Scripture says, “You must get rid of the evil person among you.” n**

), we embrace part, but not the whole, of this type of commandment. However, we must never forget that ultimately, “the wages of sin” is still “death” (Rom. 6:23

**23 The payment for sin is death. But God gives us the free gift of life forever in Christ Jesus our Lord.**

). The death penalty in Leviticus was a small type of the grand final judgment prophesied in the New Testament (Rev. 20:8

**8 Then he will go out to trick the nations in all the earth—Gog and Magog—to gather them for battle. There are so many people they will be like sand on the seashore.**

), and this is why we must be quick to repent and put our faith in Chris. And for the record, all 10 of the commandments in Exodus 20 are found in the New Testament as well (Matt. 4:10

**10 Jesus said to the devil, “Go away from me, Satan! It is written in the Scriptures, ‘You must worship the Lord your God and serve only him.’ ” n**

; 12:34–37

**34 You snakes! You are evil people, so how can you say anything good? The mouth speaks the things that are in the heart. 35 Good people have good things in their hearts, and so they say good things. But evil people have evil in their hearts, so they say evil things. 36 And I tell you that on the Judgment Day people will be responsible for every careless thing they have said. 37 The words you have said will be used to judge you. Some of your words will prove you right, but some of your words will prove you guilty.”**

; 19:18

**18 The man asked, “Which commands?” Jesus answered, “ ‘You must not murder anyone; you must not be guilty of adultery; you must not steal; you must not tell lies about your neighbor;**

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**19 honor your father and mother; n and love your neighbor as you love yourself.’ ” n**

; Acts 17:29

**29 Since we are God’s children, you must not think that God is like something that people imagine or make from gold, silver, or rock.**

; Rom. 7:7

**Our Fight Against Sin 7 You might think I am saying that sin and the law are the same thing. That is not true. But the law was the only way I could learn what sin meant. I would never have known what it means to want to take something belonging to someone else if the law had not said, “You must not want to take your neighbor’s things.” n**

; 13:9

**9 The law says, “You must not be guilty of adultery. You must not murder anyone. You must not steal. You must not want to take your neighbor’s things.” n All these commands and all others are really only one rule: “Love your neighbor as you love yourself.” n**

; Heb. 4:4

**4 In the Scriptures he talked about the seventh day of the week: “And on the seventh day God rested from all his works.” n**

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**9 This shows that the rest n for God’s people is still coming.**

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**10 Anyone who enters God’s rest will rest from his work as God did.**

). Wanting just to preach Jesus and teach people to love is a noble and good desire. All who see the centrality Jesus will be happy to know that rightly teaching the law of God is teaching Jesus and His love! In fact, the law is not only a description of Christ’s character—it also defines true love. The first four commandments express love for God, and the last six express love for our fellow humans (Matt. 22:37–40

**37 Jesus answered, “ ‘Love the Lord your God with all your heart, all your soul, and all your mind.’ n 38 This is the first and most important command. 39 And the second command is like the first: ‘Love your neighbor as you love yourself.’ n 40 All the law and the writings of the prophets depend on these two commands.”**

). However, it’s hard to imagine someone trying to teach another what love is while simultaneously rejecting God’s definition of it. The end result of this is a false or sentimental form of love that reflects the world rather than the atmosphere of heaven, which is why we must keep God’s law in its entirety. The argument that the old covenant was done away with at the cross may be the most persistent of all the objections to following the law as found in Leviticus and throughout Scripture, but rather than getting rid of the law, the new covenant simply relocates it. The law under the old covenant was written by God on tablets of stone, but the law of the new covenant is written by the Holy Spirit (God) on the heart (Heb. 10:16

**16  “This is the agreement n I will make with them at that time, says the Lord. I will put my teachings in their hearts and write them on their minds.” Jeremiah 31:33**

). This, of course, means that now, with the law written on our hearts, we can and should obey it even more fully! This is exactly what Paul meant in Romans 8:4

**4 He did this so that we could be the kind of people the law correctly wants us to be. Now we do not live following our sinful selves, but we live following the Spirit.**

when he declared that the “righteous requirement of the law” can be “fulfilled in us who do not walk according to the flesh but according to the Spirit.” Brace yourself: this next thought is pretty profound! Under the old covenant, the law of God is a list of good commandments, but under the new covenant, it is a list of good promises (Exod. 20:1–17

**The Ten Commandments 20 Then God spoke all these words: 2 “I am the Lord your God, who brought you out of the land of Egypt where you were slaves. 3 “You must not have any other gods except me. 4 “You must not make for yourselves an idol that looks like anything in the sky above or on the earth below or in the water below the land. 5 You must not worship or serve any idol, because I, the Lord your God, am a jealous God. If you hate me, I will punish your children, and even your grandchildren and great-grandchildren. 6 But I show kindness to thousands who love me and obey my commands. 7 “You must not use the name of the Lord your God thoughtlessly; the Lord will punish anyone who misuses his name. 8 “Remember to keep the Sabbath holy. 9 Work and get everything done during six days each week, 10 but the seventh day is a day of rest to honor the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your animals, or the foreigners living in your cities. 11 The reason is that in six days the Lord made everything—the sky, the earth, the sea, and everything in them. On the seventh day he rested. So the Lord blessed the Sabbath day and made it holy. 12 “Honor your father and your mother so that you will live a long time in the land that the Lord your God is going to give you. 13 “You must not murder anyone. 14 “You must not be guilty of adultery. 15 “You must not steal. 16 “You must not tell lies about your neighbor. 17 “You must not want to take your neighbor’s house. You must not want his wife or his male or female slaves, or his ox or his donkey, or anything that belongs to your neighbor.”**

): “I WILL keep the Sabbath holy”; “I WILL not steal”; “I WILL not kill”; “I WILL not commit adultery”; and on and on. Isn’t that a beautiful thought?

inSpect

What relationship do the following verses have with the primary passage? Exodus 20:1–17

**The Ten Commandments 20 Then God spoke all these words: 2 “I am the Lord your God, who brought you out of the land of Egypt where you were slaves. 3 “You must not have any other gods except me. 4 “You must not make for yourselves an idol that looks like anything in the sky above or on the earth below or in the water below the land. 5 You must not worship or serve any idol, because I, the Lord your God, am a jealous God. If you hate me, I will punish your children, and even your grandchildren and great-grandchildren. 6 But I show kindness to thousands who love me and obey my commands. 7 “You must not use the name of the Lord your God thoughtlessly; the Lord will punish anyone who misuses his name. 8 “Remember to keep the Sabbath holy. 9 Work and get everything done during six days each week, 10 but the seventh day is a day of rest to honor the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your animals, or the foreigners living in your cities. 11 The reason is that in six days the Lord made everything—the sky, the earth, the sea, and everything in them. On the seventh day he rested. So the Lord blessed the Sabbath day and made it holy. 12 “Honor your father and your mother so that you will live a long time in the land that the Lord your God is going to give you. 13 “You must not murder anyone. 14 “You must not be guilty of adultery. 15 “You must not steal. 16 “You must not tell lies about your neighbor. 17 “You must not want to take your neighbor’s house. You must not want his wife or his male or female slaves, or his ox or his donkey, or anything that belongs to your neighbor.”**

Psalm 1Romans 8:4

**4 He did this so that we could be the kind of people the law correctly wants us to be. Now we do not live following our sinful selves, but we live following the Spirit.**

Hebrews 10:16

**16  “This is the agreement n I will make with them at that time, says the Lord. I will put my teachings in their hearts and write them on their minds.” Jeremiah 31:33**

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**17 Then he says: “Their sins and the evil things they do— I will not remember anymore.” Jeremiah 31:34**

Galatians 5:22–25

**22 But the Spirit produces the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control. There is no law that says these things are wrong. 24 Those who belong to Christ Jesus have crucified their own sinful selves. They have given up their old selfish feelings and the evil things they wanted to do. 25 We get our new life from the Spirit, so we should follow the Spirit.**

What other verses/promises come to mind in connection with Leviticus 26?

inVite

The Net of the Law  
Leviticus 26 is saturated in relational language (for example, vv. 25, 42). God wants His precious people to obey His commandments because they are built around the framework of a relationship. In other words, like a marriage relationship, which is a covenant, God wants His people to have a growing relationship with Him and to be faithful to Him alone because of that relationship. God expresses His kindness throughout this chapter by offering opportunity after opportunity for His people to turn back to Him if they find that they have been unfaithful. Notice how often the phrase “and after all this, if . . .” or an equivalent is used (vv. 18, 21, 23, 27, 40–42, 44, 45). Although the intensity of the punishments for disobedience increases sevenfold (v. 24), the opportunities to confess and repent increase as well! There are, of course, right and wrong ways to teach God’s law (1 Tim. 1:8

**8 But we know that the law is good if someone uses it lawfully.**

). First, it is wrong to teach that obedience to His law can save us, because we know it cannot (Rom. 3:20

**20 because no one can be made right with God by following the law. The law only shows us our sin.**

; Gal. 2:16

**16 Yet we know that a person is made right with God not by following the law, but by trusting in Jesus Christ. So we, too, have put our faith in Christ Jesus, that we might be made right with God because we trusted in Christ. It is not because we followed the law, because no one can be made right with God by following the law.**

). Only faith in Jesus, who for us kept the law fully, can save us and assure us of eternal life (Eph. 2:8

**8 I mean that you have been saved by grace through believing. You did not save yourselves; it was a gift from God.**

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**9 It was not the result of your own efforts, so you cannot brag about it.**

). This is simply because all of us have already broken God’s law and are therefore already guilty and sentenced to death (Rom. 3:9

**All People Are Guilty 9 So are we Jews better than others? No! We have already said that Jews and those who are not Jews are all guilty of sin.**

; 6:23

**23 The payment for sin is death. But God gives us the free gift of life forever in Christ Jesus our Lord.**

). Keep in mind that to break one law is to break them all (James 2:10

**10 A person who follows all of God’s law but fails to obey even one command is guilty of breaking all the commands in that law.**

). Second, it is also wrong to teach that those who have received Jesus as their Savior can continue to break God’s law and expect to be saved. This a very common deception and one that the apostle Paul specifically warned against (Rom. 3:8

**8 It would be the same to say, “We should do evil so that good will come.” Some people find fault with us and say we teach this, but they are wrong and deserve the punishment they will receive.**

; 1 Cor. 6:9–11

**9–10 Surely you know that the people who do wrong will not inherit God’s kingdom. Do not be fooled. Those who sin sexually, worship idols, take part in adultery, those who are male prostitutes, or men who have sexual relations with other men, those who steal, are greedy, get drunk, lie about others, or rob—these people will not inherit God’s kingdom. 11 In the past, some of you were like that, but you were washed clean. You were made holy, and you were made right with God in the name of the Lord Jesus Christ and in the Spirit of our God.**

). Victory over sin does not happen without preparation, strategy, and effort on our part, but the good news is that Jesus gives us both opportunities for repentance and the power through His Spirit to live righteous and holy lives even in a fallen world (Rom. 8:4

**4 He did this so that we could be the kind of people the law correctly wants us to be. Now we do not live following our sinful selves, but we live following the Spirit.**

). When we struggle, He offers forgiveness, and when we resist temptation, He enables us to win the victory (James 4:7

**7 So give yourselves completely to God. Stand against the devil, and the devil will run from you.**

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**8 Come near to God, and God will come near to you. You sinners, clean sin out of your lives. You who are trying to follow God and the world at the same time, make your thinking pure.**

; 1 John 1:9

**9 But if we confess our sins, he will forgive our sins, because we can trust God to do what is right. He will cleanse us from all the wrongs we have done.**

; Rev. 12:11

**11  And our brothers and sisters defeated him by the blood of the Lamb’s death and by the message they preached. They did not love their lives so much that they were afraid of death.**

). We are all sinners in desperate need of God’s kindness, and He provided that kindness in the form of forgiveness for our sins and power to withstand temptation. Those who teach that we cannot overcome are in direct contradiction of the words of God Himself. Perhaps the best way to illustrate this is the Golden Gate Bridge. Several lives were lost when construction first began, which delayed the project’s completion, but when they constructed a giant net to protect the workers from falling to their death, production increased, and the bridge was built much more quickly and safely. As we are working to build a Christian character that reflects the character of God as revealed in the law, we can have confidence that the blood of Jesus and His righteousness makes us eternally safe and saved!

inSight

Immutable, Unchangeable, and Eternal  
“Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirement as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt” (Ellen G. White, The Great Controversy [Mountain View, Calif.: Pacific Press Pub. Assn., 1911], p. 583). “No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God’s law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? (The Great Controversy, p. 584). “Those who teach the people to regard lightly the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded” (The Great Controversy, p. 585). “Already the doctrine that men are released from obedience to God’s requirements has weakened the force of moral obligation and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide” (The Great Controversy, p. 585). “The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions as if they had attained an enviable distinction. Great publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes” (The Great Controversy, pp. 585, 586). “Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. ‘Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.’ Isaiah 59:14, KJV

**14  And judgment is xturned away backward, And justice standeth afar off: For truth is fallen in the street, And aequity cannot enter.**

” (The Great Controversy, p. 586). “The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible; yet while there is with these a requirement which is contrary to God’s law, His servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men” (The Great Controversy, pp. 587, 588).

inQuire

Is there a difference between biblical and secular activism? What are those differences, and what role does the law of God play in your answer? How can young Adventists live and lead in a way that displays the beauty of God’s character as revealed in the Ten Commandments?What are the three types of laws found in Leviticus, and how should each impact us today?How should the law of God be used, and how should it not be used?How is it not contradictory to teach that salvation is by grace through faith in Jesus, not by lawkeeping, while also teaching that we should obey God’s law?Have you gained victory over a particular sin? How did you do it, and how would you encourage someone who desperately wants to be free to do the same?