

# Leviticus

The goal of this Bible Class is to give the students a working knowledge of the whole book of Leviticus. It is based on an expository approach to teaching the Bible, preparing the students for the worship of our Savior. The various lessons are to be viewed by the teacher as thematic suggestions to help with preparation. While the lessons are not intended to be read to the class word for word, the main ideas should be the substance of what is taught. The teacher, in preparation for the class, should consider reading through the whole curriculum before beginning the class, as well as the book of Leviticus several times. This will provide the instructor with a broad and comprehensive understanding of Leviticus as it is being taught. At the end of the course, the class will be concluded with a Bible Knowledge Evaluation. The instructor should be sure to review the material sufficiently that the students are able to correctly answer the questions on the evaluation at the end of the course.

It is important that the instructor be not only knowledgeable about the material, but also able to teach it with enthusiasm and conviction. Students best learn from teachers that are themselves excited about the scriptures. The use of maps, diagrams, white boards etc. is extremely helpful. Some of these have been provided in the curriculum. It is suggested that the class be conducted in an interactive manner. This can be accomplished by having them read short portions of the scripture texts, asking them questions, and wholeheartedly encouraging them to ask questions. All students should be encouraged to bring a Bible to class.

The inclusion of the Westminster Shorter Catechism as part of the curriculum is designed to help the students acquire a broad understanding of Christian doctrine along with the specific Bible teaching. The Elders of the church will coordinate the specific questions and answers to be used in the class.

It will become evident to the teacher that this course curriculum, while not dealing with every verse and concept in the book of Leviticus, is comprehensive and deeply theological. It is designed to help the students understand the book of Leviticus in its wider biblical context, with emphasis on its place in the redemptive history of God's covenant people. The students will be confronted with and asked to understand and remember fairly difficult concepts. It should be remembered that children are able to comprehend much more than we often give them credit for. While this class will be a challenge for both the teacher and the students, the rewards for the efforts of those in the class will be surprising and exciting.

In preparation for these lessons, it would be helpful to consult the following:

Jordan, James B., *Covenant Sequence in Leviticus and Deuteronomy*, (Tyler, TX, Institute for Christian Economics, 1989)

Jordan, James B., *Through New Eyes- Developing a Biblical Worldview*, (Brentwood, TN, Wolgemuth and Hyatt, 1988)

Leithart, Peter, *A House for My Name: A Survey of the Old Testament*, (Moscow, ID, Canon Press, 2000), pp. 225-229.

# Leviticus / Hebrews - Lesson 1

## Introduction to Lord's Day Bible Classes and the Pentateuch

❖ **Greeting** – Pray with the students for the Lord's blessing on their class this school year

❖ **Attendance and Accountability** – (For this first class period, this section is expanded.)

Introduce yourself

Introduce your substitute teacher

The teacher is asked to take attendance at the beginning of each class period in order to provide encouragement and extra help to students when they miss a class.

Make sure all class members know each other's **names**.

**Requirements** – writing utensils, bibles, good night's sleep.

Our class subjects are the books of **Leviticus and Hebrews**.

There will be **tests** on the outlines of the books, some other material.

**Memory Verses** will be assigned.

We will take **attendance** each week, and have some **accountability** questions as well. For the next few weeks, the question will be ***“Have you have brought your bible and writing materials, worked on your memorization, and done any other assigned homework.?”***

**An Overview of Our SS Program's Goals** – See attached chart

### **Character**

While the primary focus of our class each week will be towards developing knowledge of the Bible, God says that the fear of the Lord is the beginning, or starting point, of wisdom. Christian character is to be the seedbed for understanding God's Word, and it is also to be the result of obtaining knowledge. We will at various times in the class, talk about the character implications of what we learn, and will occasionally ask you to evaluate some aspect of your character.

One way to outline the book of Genesis is to see it as a series of three falls, three failures of character, and then three recoveries, three demonstrations of character.

First, Adam falls, by impatiently grasping for rule. Second, Cain strikes out in hatred towards his brother. Finally, the Sethites, sons of God, (NOT ANGELS!) lustfully intermarry with the “daughters of men” That is, they don't marry in the faith. But then Abraham is patient, according to the book of Hebrews, waiting many years for the promise. Jacob is kind towards Esau, giving him gifts when he re-enters the promised land. And Joseph resists the sexual temptation of Potiphar's wife, demonstrating his holiness. We will stress the godly character qualities of patience, kindness and holiness as we move through this year.

Further, there is a movement geographically in the Genesis account of the three falls. Adam's fall was in the Garden, Cain's in the homeland and the Sethites in the world. Abraham's patience is seen in the context of his altars, representing the garden sanctuaries. Jacob's

kindness is seen in the home/family, and Joseph's holiness is in the world. So, one of our goals is to assist the development of your character in terms of your involvement in the church, home, and the world.

### ***Knowledge – Outlines***

An obvious goal for our Sunday School program here at RCC is for each student to learn some of the content of the bible books taught. To help meet this goal, evaluations by means of quizzes and tests will be performed. Additionally, note-taking in class will be encouraged by when the class is taught to older students. When you take notes, you assist your mind to retain the material that is taught. In each class of our SS system, the students are to memorize a short outline of the bible books the student has been taught. At the end of the school year, you will be given a finale exam on this year's material. A significant part of that exam will be two outlines, one of Leviticus, the other of Hebrews.

### ***Knowledge - Recognition of Structuring Devices for Biblical Texts***

Another significant goal of our Sunday School program is to learn some of the basic structures of the bible. Perhaps the most dominant such structure is the heptamorous chiasm. "Heptamorous" means seven-fold. The basic seven-fold pattern of the creation week found in Genesis 1 can be thought of as a basic structuring device of many portions of the bible. It is like a refrain that repeats at certain key moments in a musical composition. One of our goals is to help you "hear" these refrains.

### ***Worship***

Finally, a knowledge of God as revealed in the Word should lead us to worship Him for what we are learning. Each class period will end with a prayer helping us link our instruction to the corporate worship we are about to enter into.

### **Trinitarian**

These three aspects of character, knowledge, and worship can be thought of as a Trinitarian approach. The Father's character is reflected in the Son and His Word, and we expect Him to manifest His character in us progressively. The Son is the Word, and we will get to know that word better. The Spirit creates this bond of truth and character in us, and empowers our worship.

The motto for New Saints Andrews College in Moscow, Idaho is "Truth, Goodness and Beauty." This reflects the same Trinitarian emphasis that we hope to stress in our class this SS year – Knowledge (Truth), Character (Goodness), and Holiness (Beauty).

You also may be able to see the Trinitarian emphasis of what we had to say about character as well. Adam's impatience was primarily towards the Father. Cain's hatred was primarily towards the Brother (Jesus is our elder brother). The Sethites sin was primarily towards the Spirit of holiness. All sin is against the one God, but it frequently can be seen to be primarily focused at a particular one of the three persons of the Trinity.

This same pattern is reflected in the first three of the commandments. The first commandment is to have no other gods and can be seen as forbidding sins against Father God. The second commandment forbids worshipping Father God through any other mediator except the Lord Jesus Christ. The third commandment warns us not to have an empty (vanity) witness (name-bearing), implying that instead we are to have a Spirit-filled witness of Christ in the world.

Under the oversight of John Calvin, a school or university was developed in Geneva during the Protestant Reformation. The following prayer was used there daily and can be seen to reflect this same context for learning that we are trying to provide here at RCC. (Read this if there is time and if your audience is of an age that they can follow it)

**1 Timothy 1:5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,**

O Lord, fountain of all wisdom and learning, since You by Your grace have granted that in my youth I am instructed in both good knowledge and valuable skills which will help me attain a life of honesty and holy living; grant to me, by enlightening my mind (which normally labors in blindness), that I may be enabled to acquire knowledge; strengthen my memory to faithfully retain what I learn; and govern my heart, that I may be willing and eager to profit by this knowledge, so that the brief opportunity of youth, which You have given me, may not be lost through my laziness and indolence. May it please You to fill me with Your Holy Spirit, the Spirit of understanding, and of truth, judgment, and prudence, so that my studies may be successful, and the work of my teachers fruitful. No matter what kind of study I engage in, enable me to remember to keep its proper end in view, namely, to know You through Christ Jesus Your Son; and may everything that I learn assist me to observe the right rule of godliness.

You have promised that You will bestow wisdom on babes and to such as are humble, and the knowledge of Your Person to the upright in heart; You also declare that You will cast down the wicked and the proud, so that they will fade away in their ways; therefore, I pray it would please You to turn my heart towards true humility, so that I may show myself teachable and obedient first of all to You, and then also to those who by Your authority are placed over me. Be pleased at the same time to root out all vicious and greedy desires from my heart, and inspire me to consistently and wholeheartedly seek Your face. Finally, let the days of my youth be focused on becoming equipped to serve You in whatever work or role You assign me as I grow older. In the Name of Christ, Amen

❖ **Westminster Catechism and Scripture Memorization Review**

## Memory Verse – Hebrews 7:2

*For when there is a change in the priesthood, there is necessarily a change in the law as well.* Hebrews 7:2

Next week, we will set the context for the Book of Leviticus. What we will see is that at the time of the giving of the Book of Leviticus is the change of priesthood from family heads to Levities. This change in the priesthood is instituted after the deliverance from Egypt and necessitates a new law of how worship is to be done. The Book of Leviticus is part of that new law for the new priests. When Jesus comes, the priesthood changes again. So, the law of worship will also change. But Levitical worship is a transformation of the worship of the fathers, not something completely different. In the same way, Jesus will transform worship when He comes.

❖ **Westminster Shorter Catechism Material for This Quarter** – The teacher should at this time briefly introduce the questions and answers from the Westminster Shorter Catechism that will be memorized this quarter.

### ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

### ❖ **Lesson – Use attached chart as a guide to discussion**

Leviticus is part of the “Pentateuch,” the Five Books of Moses. Does anyone know what “Pentateuch” means? (Five Words)

The category name for these sorts of bible books is “Law.” (If available, use a wall chart with books of the Bible on it if to talk about the different sets or categories of bible books.)

To understand Leviticus, we need to know what precedes it. We need to remember a little about Genesis and Exodus.

Genesis can be summarized as “Creation, Fall, and Recovery “ It moves from the creation of Adam, to mankind’s fall into sin, but then ends with the salvation of Egypt, representing typologically the salvation of the world that will be brought to pass by the greater Joseph, Jesus. As we talked about earlier, Genesis sets us up with some of the basic patterns of the whole bible. Genesis can be outlined as the development of three distinct covenant periods: Adamic, Noahic, Abrahamic. The first three rooms of our Sunday School lower level are named in conjunction with these first 3 covenants. Eden-Adam, Ararat-Noah, Moriah-Abraham. These are all mountains, or high places. Eden had to be a mountain because water flows downhill, not up. Ararat was the mountain range on which Noah’s ark came to rest. And Moriah was the name of the mountain where Abraham was to sacrifice Isaac. Worship

during these covenants was patriarchal, that is, it was conducted by family heads. It was performed at stone altars that the fathers would set up. These altars were symbolic mountains, high places. In one sense, the fathers led their families back to the Garden of Eden in worship.

While Genesis ends on a victorious note, Exodus starts on a sour one. Joseph's descendants are now slaves in Egypt. We are familiar with the first half of this book, during which God delivers His people. But we are less familiar with the second half. After God's people are delivered, they stop at Mount Sinai, where the Mosaic covenant begins. A new mountain, a new man, a new set of priests and a new way to worship. The great bulk of the last half of the Book of Exodus (chapters 24-40) is about worship – how the tabernacle and its associated materials were to be built. Actually, worship is the very reason why God's people were delivered:

Ex 5:1 Afterward Moses and Aaron went and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’ ”

So, a title for Exodus might be “Deliverance and Worship” These instructions are given during what is called the Sinai encampment. The people were camped out there while Moses received instructions for worship and life from God. Actually, this is the same time that Leviticus is given to Moses as well. The last half of Exodus, all of Leviticus and some of the Book of Numbers are all given at Sinai.

In Exodus, instructions on how to build the place of worship are given. In Leviticus, instructions of the men who were to do the worship are given. The name “Leviticus” means “about the Levites.”

In the Adamic, Noahic and Abrahamic covenants, fathers led in worship. But in the Mosaic covenant period, this would no longer be the case. Now, one of the twelve tribes of Jacob, the Levites, would replace the first born sons of God's people. The record of this replacement is found in Numbers 8:5-12 (turn there and read).

So, now we have a new priesthood, and as Hebrews tells us, there must also now be a change of law, that is, a change in the laws of how worship is to be conducted. Remember, this is a transformation of how the fathers worshipped. We shall see elements of patriarchal worship reflected in many aspects of Levitical worship.

When Jesus comes, He is described by John the Baptizer as “the Lamb of God who takes away the sin of the world.” Clearly, Jesus is linked to the tabernacle and later temple worship, which focused on the lamb as the basic sacrificial animal. But the lamb of Leviticus can be thought of as the flock animal, probably a lamb, that Abel offered in his worship. Leviticus 1 will focus on the offering of an animal, while Leviticus 2 will tell us about an offering that is primarily grain. Leviticus 1 and 2 can be seen as transforming the animal and grain offering of Abel and Cain.

As the covenant periods of the Old Testament develop, the way in which God's people worship developed as well. As we move from the rather simple patriarchal worship to the more complex Levitical worship, we can think of this book of Leviticus as a prism that refracts out the component parts of the one offering that will take place when Jesus finally arrives. Leviticus will show us the various aspects of the one offering of Jesus our Savior. It will show us how to worship Him in ways that, while transformed, are none the less informed by how God's people were instructed to worship as they awaited His coming.

❖ **Homework**

Remember, next Sunday you will be asked: "Have you have brought your bible and writing materials, worked on your memorization, and done any other assigned homework?"

❖ **Prayer (Prep for Worship)** – Thank God for Leviticus and Hebrews, and the way they will instruct us this year in how to worship the Lamb of God who took away the sin of the world.



***Pentateuch = “ \_\_\_\_\_ ”***

- 1) **Genesis** – “ \_\_\_\_\_ , \_\_\_\_\_ , \_\_\_\_\_ ” – Eden → Egypt
- 2) **Exodus** – “ \_\_\_\_\_ ” – Egypt → Mt. Sinai
- 3) **Leviticus** – “ \_\_\_\_\_ ” – Mt. Sinai
- 4) **Numbers** – “ \_\_\_\_\_ ” – Mt. Sinai → Far side of the Jordan River
- 5) **Deuteronomy** – “ \_\_\_\_\_ ” – Far side of Jordan River

Thus the second half of Exodus, all of Leviticus, and the first half of Numbers all take place at \_\_\_\_\_.

**1) Genesis – “Creation, Fall, and Recovery”**

<b>Trinity</b>	<b>Father</b>	<b>Jesus</b>	<b>Holy Spirit</b>
<b>Sunday School Goals</b>			
<b>New Saint Andrews Motto</b>			
<b>3 Falls</b>			
<b>3 Failings</b>			
<b>3 Recoveries</b>			
<b>3 Successes</b>			

**3 Covenantal Periods of Genesis / 3 Mountains**

- 1) Adamic – \_\_\_\_\_
- 2) Noahic – \_\_\_\_\_
- 3) Abrahamic – \_\_\_\_\_

- Priesthood of Genesis = \_\_\_\_\_ (fathers)
- Laws of worship in Genesis = Simple sacrifices on altars of \_\_\_\_\_ and \_\_\_\_\_ (mountains)

**2) Exodus – “Deliverance to Worship”**

First half = Deliverance from \_\_\_\_\_  
 Second half = Moral \_\_\_\_\_, building the \_\_\_\_\_, and making the \_\_\_\_\_ garments,

**3) Leviticus – “Drawing Near”**

- “ \_\_\_\_\_ ”
- New laws of \_\_\_\_\_ for a new \_\_\_\_\_ ministering in the \_\_\_\_\_

## *Pentateuch = “Five Words”*

- 1) **Genesis** – “Creation, Fall, and Recovery” – Eden → Egypt
- 2) **Exodus** – “Deliverance and Worship” – Egypt → Mt. Sinai
- 3) **Leviticus** – “Drawing Near” – Mt. Sinai
- 4) **Numbers** – “The Army Marches Forward” – Mt. Sinai → Far side of the Jordan River
- 5) **Deuteronomy** – “Prepare to Enter” – Far side of Jordan River

Thus the second half of Exodus, all of Leviticus, and the first half of Numbers all take place at Mt. Sinai.

### *1) Genesis – “Creation, Fall, and Recovery”*

<b>Trinity</b>	<b>Father</b>	<b>Jesus</b>	<b>Holy Spirit</b>
<b>SS Goals</b>	Character	Knowledge	Worship
<b>NSA Motto</b>	Goodness	Truth	Beauty
<b>3 Falls</b>	Adam	Cain	Sethites
<b>3 Failings</b>	Impatience	Hatred of brother	Unholiness
<b>3 Recoveries</b>	Abraham	Jacob	Joseph
<b>3 Successes</b>	Patience	Brotherly kindness	Holiness

### **3 Covenantal Periods of Genesis / 3 Mountains**

- 1) Adamic – Eden
- 2) Noahic – Ararat
- 3) Abrahamic – Moriah

- Priesthood of Genesis = Patriarchs (fathers)

- Laws of worship in Genesis = Simple sacrifices on altars of dirt and stone (little mountains)

### *2) Exodus – “Deliverance to Worship*

First half = Deliverance from Egypt

Second half = Moral laws, building the tabernacle, and making the priestly garments,

### *3) Leviticus – “Drawing Near”*

- “About Levites”

- New laws of worship for a new priesthood ministering in the tabernacle

# Student Handout – Leviticus / Hebrews - Lesson 1

## Introduction to Lord’s Day Bible Classes and the Pentateuch

### ❖ Greeting

### ❖ Attendance and Accountability

**Requirements** – writing utensils, bibles, paper, good night’s sleep.

\_\_\_\_\_ is the **substitute teacher**

Our class subjects are the books of **Leviticus and Hebrews**.

There will be **tests** on the outlines of the books, some other material.

**Memory Verses** will be assigned.

We will take **attendance** each week, and have some **accountability** questions as well. For the next few weeks, the question will be ***“Have you have brought your bible and writing materials, worked on your memorization, and done any other assigned homework.?”***

### ❖ An Overview of Our SS Program’s Goals – See attached chart

***Knowledge – Outlines***

***Knowledge - Recognition of Structuring Devices for Biblical Texts***

***Character***

***Worship***

**Trinitarian** - “Truth, Goodness and Beauty.”

**1 Timothy 1:5** Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,

O Lord, fountain of all wisdom and learning, since You by Your grace have granted that in my youth I am instructed in both good knowledge and valuable skills which will help me attain a life of honesty and holy living; grant to me, by enlightening my mind (which normally labors in blindness), that I may be enabled to acquire knowledge; strengthen my memory to faithfully retain what I learn; and govern my heart, that I may be willing and eager to profit by this knowledge, so that the brief opportunity of youth, which You have given me, may not be lost through my laziness and indolence. May it please You to fill me with Your Holy Spirit, the Spirit of understanding, and of truth, judgment, and prudence, so that my studies may be successful, and the work of my teachers fruitful. No matter what kind of study I engage in, enable me to remember to keep its proper end in view, namely, to know You through Christ Jesus Your Son; and may everything that I learn assist me to observe the right rule of godliness.

You have promised that You will bestow wisdom on babes and to such as are humble, and the knowledge of Your Person to the upright in heart; You also declare that You will cast down the wicked and the proud, so that they will fade away in their ways; therefore, I pray it would please You to turn my heart towards true humility, so that I may show myself teachable and obedient first of all to You, and then also to those who by Your authority are placed over me. Be pleased at the same time to root out all vicious and greedy desires from my heart, and inspire me to consistently and wholeheartedly seek Your face. Finally, let the days of my youth be focused on becoming equipped to serve You in whatever work or role You assign me as I grow older. In the Name of Christ, Amen

❖ **Scripture Memory**

**Memory Verse -Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well.**

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Lesson – See attached chart**

Pentateuch

Genesis \_\_\_\_\_

Exodus \_\_\_\_\_

Leviticus \_\_\_\_\_

❖ **Homework** – Bring your Bible, writing material; work on memory material

❖ **Prayer (Prep for Worship)**

## Leviticus / Hebrews - Lesson 2

### The Flow of Israelite History: Priest → King → Prophet

#### ❖ Prayer

#### ❖ Greeting and attendance

❖ **Homework** – Did you bring your Bibles, writing utensils? Did you get a good night's sleep?

❖ **Scripture Memory** – Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well.

❖ **Westminster Shorter Catechism** – Briefly go over the questions for this quarter

#### ❖ Review Outline of Leviticus

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
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#### ❖ Review

- Can anyone remember the motto for New Saint Andrews College?

Truth, beauty and goodness.

- What are the three stresses of our SS program?

Character, Knowledge and Worship

- How does this relate to the Trinity?

Father, Son and Spirit

- What is our motto for the book of Genesis?

“Creation, Fall, and Recovery “

- Who can name the men associated with the three falls in Genesis?

Adam, Cain, Sethites

- Who can name the men associated with the 3 recoveries?

Abraham, Jacob, Joseph

- What three character attributes do these evoke?

Patience, Brotherly Kindness, Holiness

- What is our motto for the book of Exodus?

“Deliverance and Worship”

- What is the second half of Exodus about?

Worship, Construction of the Tabernacle

- What are the names for the first three rooms of the lower educational wing, coming from the front door, and what covenantal periods in Genesis do they link to?

Eden/Adamic, Arara/Noahic, Moriah/Abrahamic

#### ❖ Lesson

##### A. The Church Year

Our SS program is tied to the beginning of what is known as the Church Year. The Church

Year rotates around two major feasts – one fixed (calendrically) and one moveable. The first is Christmas, the second Resurrection Sunday. Christmas is the fixed feast, that is, it is on the same date each year – December 25. Resurrection Sunday is moveable, that is, while it always on a Sunday, the actual date moves or changes. There are certain feasts associated with each of these two main feasts. Connected to Christmas, are the four Sundays leading up to it, referred to as Advent (which means “coming”). After the twelve days of Christmas, comes Epiphany, always on January 6. The second cycle of feasts begins with Ash Wednesday, marking the beginning of the Easter season. Ash Wednesday is followed by 40 days of Lent, brought to an end at Resurrection Sunday. Actually, the 40 fasting days are interrupted each week by the Lord’s Day, since the church has always taught that it is wrong to fast on Sunday. So, these 40 days are days that do not include the Sundays of each week. So, our Sunday School program starts each year on the first Sunday of Advent. During Advent, we mediate on the coming or advent of Jesus.

### **B. Priest, King, and Prophet**

The Westminster Shorter Catechism Questions 23-27 have to do with what has been called the 3 offices of Christ – prophet, priest and king.

Q. 23 What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation. (Acts 3:21–22, Heb. 12:25, 2 Cor. 13:3, Heb. 5:5–7, Heb. 7:25, Ps. 2:6, Isa. 9:6–7, Matt. 21:5, Ps. 2:8–11)

Q. 24 How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation. (John 1:18, 1 Pet. 1:10–12, John 15:15, John 20:31)

Q. 25 How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, (Heb. 9:14,28) and reconcile us to God; (Heb. 2:17) and in making continual intercession for us. (Heb. 7:24–25)

Q. 26 How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, (Acts 15:14–16) in ruling, (Isa. 32:22) and defending us, (Isa. 32:1–2) and in restraining and conquering all his and our enemies. (1 Cor. 15:25, Ps. 110)

As we focus on the advent of Jesus this season, it will be profitable for us to mediate on these 3 offices. We will also do this as preparation for our study of the Book of Leviticus. Clearly, Leviticus is a **priestly** book. As we think through the 3 offices, it will help us to get a better handle on this foremost of priestly books.

**(Refer to the chart as you teach the following)**

Prophet, priest and king, this is the order of the offices that is most familiar to us, and which is followed by the Catechism. And from one perspective, this order is good and proper. The prophets in the Old Testament anointed both priests and kings. But from another perspective the order in our title, “priest, king and prophet” is also true.

Consider, for instance, the general flow of the Old Testament books of the English bible. We begin with the priestly books (the Pentateuch), then move to the kingly books and conclude with the prophetic books. (Point this out on a chart of the books of the bible if one is available)

To consider the value of this order, we need to think a little about what these offices are, and how they function in the bible. But before we begin, a note of caution is in order. What follows are not hard and fast categories. Jesus Christ is not three officers; he is one person whose work can be seen from these three perspectives or emphases. Having said that, it is advantageous to look at these three distinct offices of the Bible, with a view to seeing how they might be distinguished one from another.

We start with the priest. The priest does precisely what he is told to do. Leviticus, the most obvious priestly book of the Old Testament, is a series of divine speeches. The priests are not supposed to figure out what to do – they simply follow the detailed set of instructions that they are given. The priest’s focal point for his labor is the worship environment at the center of a culture. From one perspective, the priest is a representative of the Father, whose specific directions the priest follows.

The king, on the other hand, has to know how to take the general equity of the laws provided by God in one historical circumstance and make application to their specific context. They engage in a set of specific actions to enforce the equity of God’s law and serve the people of their kingdom. The book of Proverbs is given to instruct a prince in how to become a king. This takes wisdom, not simply following a set of laws woodenly. The focal point of the king’s labor is his own land – those within his specific jurisdiction. From one perspective, the King is a representation of the Son, who is King Jesus, ruling His people through service.

The prophet goes one step further. While the priest serves by acting in particular specific ways and the king serves by making judicial determinations in wisdom, the prophet advances the culture by means of his speech. The prophet speaks into the historical condition and by his Spirit-empowered tongue, brings a new historical situation into existence. He accomplishes this by means of language. His is not the preservative kingly function of civil order, but the function of advancing the culture in an increasing maturity and godliness. His focal point of labor is the world. He is a representation of the Spirit’s calling the world to worship the Son.

We can see this priest, king, prophet progression in the book of Genesis as well. Abraham is commended by God for his faith and obedience. This is especially seen in his willingness to

offer Isaac up as a sacrifice to God, clearly a priestly function. Jacob served Laban for 14 years through the shepherding (ruling) of his flocks. God rewarded him with rule over his own flocks, and over his wives and twelve sons who formed the nation of Israel. These are all kingly functions. Joseph, while in Egypt, used his speech (a prophetic function) in giving advice to the Pharaoh, instructing him in what steps to take to lead the Egyptians through the coming famine. Under Joseph, the nations came to Egypt as a benefactor, thus establishing Egypt as the first true empire spoken of in the Bible.

The priest listens with his *ear* so that he might obey, the king acts with his *hand* that he might serve his people in love and the prophet speaks with his *mouth* that the world might be transformed and go from glory to glory.

This pattern of office can be seen in the general history of Old Testament Israel. From Moses to David to Daniel, Israel seemed to move through a progression of emphases. First, the priestly period going from Moses to Saul, then a kingly period going from Saul to the Exile, and finally a prophetic period from the Exile to the time of our Savior. Israel began with a stress on *sanctuary* service, then moved to ruling well in her own *country* and finally became the advisor to the *nations*.

The life of Jesus, at least as recorded in the gospel of John, also seems to follow this priest, king, prophet flow. During his earthly ministry, Jesus, like the priests in Old Testament Israel, is carrying out the will of the Father (and is in submission to his earthly parents prior to this), and is not yet ascended to His own throne:

Jn 8:28 “I do nothing of Myself; but as My Father taught Me, I speak these things.”

Jn 8:29 “I always do those things that please Him.”

Jn 14:31 “as the Father gave Me commandment, so I do.”

Jn 5:19 “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.”

As the priest hears and obeys, so does Jesus in the record of his earthly ministry in John’s gospel.

And from John’s perspective, Christ on the cross is more king than priest. From the cross, Jesus dispenses gifts, exercises sovereignty over both Pilate and the soldiers, and culminates His work with a victor’s cry of “It is finished!” The Servant-King brings the community of the Church into being through his kingly labors on the cross.

Finally, John’s gospel concludes with the gift of the empowering Holy Spirit being breathed into the disciples so that they might be sent forth to change the face of the world through their speech. The great prophetic work of the Lord Jesus Christ will be accomplished by those He has raised up for global mission.



So, from this perspective, both Israel and the greater Israel moved from priest to king to prophet. And so do we.

When we are children, our job is to be priest-like. We are to have wide open ears to hear the words of our fathers and to obey them in detail. When we mature into adult life, we are ready to become kings, ruling wisely in our homes and our communities by means of loving sacrificial service with our hands, bleeding for those we are called by God to command. And finally, we turn hoary-headed. We are called and enabled to pour forth wise speech. This Spirit-empowered analysis and corrective to our culture is the tool by which God brings a new reality into existence. We move from being sons to fathers to grand-fathers.

- ❖ **Homework** – Review the chart (attached), work on memory material, bring your Bible, writing material, and paper to class. Read Leviticus 1. Get a good night's sleep next Saturday!
  
- ❖ **Prayer (Prep for Worship)**

## Priest, King, Prophet

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Genesis Patriarch</b>	Abraham	Jacob	Joseph
<b>Patriarch's Work</b>	Served and Trusted God	Ruled by Service (Love)	Advised and Instructed Pharaoh
<b>History of Israel</b>	Moses to Samuel	Saul to Exile	Daniel to Jesus
<b>History of Israel – Books of Bible</b>	Exodus - 1 Samuel	1 Samuel - 2 Chronicles (incl. Wisdom Literature)	1 Kings – Malachi
<b>Prominent Group</b>	Priests / Levites	Kings	Prophets
<b>Body part</b>	Ear	Hand	Mouth
<b>Jesus' Life</b>	Obeys His Parents / the Father	Rules over Disciples, Pilate / Jewish Leaders	Sends the Holy Spirit
<b>Stage of our Life</b>	Youth	Middle Age	Elder
<b>Our Work</b>	Learning	Doing	Teaching
<b>Our Responsibility</b>	Simple Obedience	Wise, Godly Rule	Wise, Godly Speech

# Priest, King, Prophet

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>			
<b>Genesis Patriarch</b>			
<b>Patriarch's Work</b>			
<b>History of Israel</b>			
<b>History of Israel – Books of Bible</b>			
<b>Prominent Group</b>			
<b>Body Part</b>			
<b>Jesus' Life</b>			
<b>Stage of our Life</b>			
<b>Our Work</b>			
<b>Our Responsibility</b>			

## Student Handout – Leviticus / Hebrews -Lesson 2

### The Flow of History: Priest → King → Prophet

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles, writing utensils? Have you worked on your memorization? Did you get a good night's sleep?

❖ **Scripture Memory** – Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

- Can anyone remember the motto for New Saint Andrews College?
- What are the three stresses of our SS program?
- How does this relate to the Trinity?
  
- What is our motto for the book of Genesis?
- Who can name the men associated with the three falls in Genesis?
- Who can name the men associated with the 3 recoveries?
- What three character qualities do these remind us of?
- What is our motto for the book of Exodus?
- What is the second half of Exodus about?
  
- What are the names of three of our Sunday School rooms on the lower levels that correspond to three mountains upon which the Lord made covenant with men

❖ **Lesson**

**A. The Church Year**

**B. Priest, King, and Prophet (see chart attached)**

- ❖ **Homework – Review the chart (attached), work on memory material, bring your Bible, writing material, and paper to class. Read Leviticus 1.**
- ❖ **Prayer (Prep for Worship)**

## Additional Priest King Prophet Material – For Teacher Use

### Priest, King, Prophet – Genesis 1-11

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Representative</b>	Adam	Cain / Abel, etc.	Noah
<b>Location</b>	Garden Sanctuary	Eden / Home	World
<b>Sin</b>	Impatience	Hatred of brother	Unholiness
<b>Command</b>	First (Idolatry)	Second (Liturgical Idolatry)	Third (Practical Idolatry)

### Priest, King, Prophet – Genesis 12-50

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Representative</b>	Abraham	Jacob	Joseph
<b>Work</b>	Serve and Trust God	Rule by Service (Love)	Advise and Instruct Pharaoh
<b>Recovery</b>	Patience	Brotherly love	Holiness

### Priest, King, Prophet – The History of Israel – Exodus-Malachi

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Books of the Bible</b>	Exodus – Ruth	1 Samuel – 2 Chronicles	1 Kings - Malachi
<b>Time Period</b>	Moses to Saul	Saul to Exile	Elijah to Jesus
<b>Prominent Group</b>	Priests / Levites	Kings	Prophets
<b>Representative</b>	Moses	David	Daniel and Prophets
<b>Symbolic Animal</b>	Ox	Lion	Eagle
<b>God's House</b>	Tabernacle	Temple and Palace	Temple = People
<b>Organization</b>	Tribe	Kingdom	Empire

### Priest, King, Prophet – The Life of Jesus

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Life</b>	Obeys the Father	Rules over Pilate / Jewish leaders	Sends the Holy Spirit

### Priest, King, Prophet – The Seasons of Our Life

	<b>PRIEST</b>	<b>KING</b>	<b>PROPHET</b>
<b>God</b>	Father	Jesus	Holy Spirit
<b>Stage of Life</b>	Youth	Middle Age	Elder
<b>Work</b>	Learning	Doing	Teaching
<b>Responsibility</b>	Simple Obedience	Wise, Godly Rule	Wise, Godly Speech
<b>Body Part</b>	ear	hand	mouth

## Priest, King and Prophet – A Contemplation by Dennis Tuuri (for teacher use)

February is the third and concluding month of the first quarter of our church year. The annual cycle commences with the first Sunday in Advent, which falls either on the last Sunday in November or the first Sunday in December. Those who participate in the Sunday School program are working on memorizing Westminster Shorter Catechism questions 24-26 this quarter. These have to do with the three-fold office of Jesus Christ: Prophet, Priest, and King.

Prophet, priest and king, this is the order of the offices that is most familiar to us, and which is followed by the Catechism. And from one perspective, this order is good and proper. The prophets in the Old Testament anointed both priests and kings. But from another perspective the order in our title, “priest, king and prophet” is also true.

Consider, for instance, the general flow of the Old Testament books of the English bible. We begin with the priestly books (the Pentateuch), then move to the kingly books and conclude with the prophetic books.

To consider the value of this order, we need to think a little about what these offices are, and how they function in the bible. But before we begin, a note of caution is in order. What follows are not hard and fast categories. Jesus Christ is not three officers; he is one person whose work can be seen from these three perspectives or emphases. Having said that, it is advantageous to look at these three distinct offices of the Bible, with a view to seeing how they might be distinguished one from another.

We start with the priest. The priest does precisely what he is told to do. Leviticus, the most obvious priestly book of the Old Testament, is a series of divine speeches. The priests are not supposed to figure out what to do – they simply follow the detailed set of instructions that they are given. The priest’s focal point for his labor is the worship environment at the center of a culture. From one perspective, the priest is a representative of the Father, whose specific directions the priest follows.

The king, on the other hand, has to know how to take the general equity of the laws provided by God in one historical circumstance and make application to their specific context. They engage in a set of specific actions to enforce the equity of God’s law and serve the people of their kingdom. The book of Proverbs is given to instruct a prince in how to become a king. This takes wisdom, not simply following a set of laws woodenly. (By the way, much of the debate over “theonomy” resulted, in my opinion, from a misunderstanding of the manner in which kings reign. Kings always had to apply a set of laws in a wise fashion. No theonomist worth his salt ever thought that the civil ruler was to apply, for instance, the case laws of Exodus 20-23 in a wooden unthinking fashion. The king was not a priest.) The focal point of the king’s labor is his own land – those within his specific jurisdiction. From one perspective, the King is a representation of the Son, who is King Jesus, ruling His people through service.

The prophet goes one step further. While the priest serves by acting in particular specific ways and the king serves by making judicial determinations in wisdom, the prophet advances the culture by means of his speech. The prophet speaks into the historical condition and by his Spirit-empowered tongue, brings a new historical situation into existence. He accomplishes this by means of language. His is not the preservative kingly function of civil order, but the function of advancing the culture in an increasing maturity and godliness. His focal point of labor is the world. He is a representation of the Spirit’s calling the world to worship the Son.

The priest listens with his *ear* so that he might obey, the king acts with his *hand* that he might serve his people in love and the prophet speaks with his *mouth* that the world might be transformed and go from glory to glory.

This pattern of office can be seen in the general history of Old Testament Israel. From Moses to David to Daniel, Israel seemed to move through a progression of emphases. First, the priestly period going from Moses to Saul, then a kingly period going from Saul to the Exile, and finally a prophetic period from the Exile to the time of our Savior. Israel began with a stress on *sanctuary* service, then moved to ruling well in her own *country* and finally became the advisor to the *nations*.

Now, some may point to the life of the greater Israel, Jesus, as the basis for the order of prophet first, then priest and king. After all, one could reason, Jesus began with a teaching ministry, then served as both priest and sacrifice on the cross, and was then enthroned as King of Kings. But at least in the gospel of John, we see the order I have suggested above.

Over and over in the climactic fourth gospel, Jesus tells us that He is not acting of His own initiative, but He is obeying the Father in his earthly minister.

Jn 8:28 “I do nothing of Myself; but as My Father taught Me, I speak these things.”

Jn 8:29 “I always do those things that please Him.”

Jn 14:31 “as the Father gave Me commandment, so I do.”

Jn 5:19 “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.”

As the priest hears and obeys, so does Jesus in the record of his earthly ministry in John’s gospel.

And from John’s perspective, Christ on the cross is more king than priest. From the cross, Jesus dispenses gifts, exercises sovereignty over both Pilate and the soldiers, and culminates His work with a victor’s cry of “It is finished!” The Servant-King brings the community of the Church into being through his kingly labors on the cross.

Finally, John’s gospel concludes with the gift of the empowering Holy Spirit being breathed into the disciples so that they might be sent forth to change the face of the world through their speech. The great prophetic work of the Lord Jesus Christ will be accomplished by those He has raised up for global mission.

So, from this perspective, both Israel and the greater Israel moved from priest to king to prophet. And so do we.

When we are children, our job is to be priest-like. We are to have wide open ears to hear the words of our fathers and to obey them in detail. When we mature into adult life, we are ready to become kings, ruling wisely in our homes and our communities by means of loving sacrificial service with our hands, bleeding for those we are called by God to command. And finally, we turn hoary-headed. We are called and enabled to pour forth wise speech. This Spirit-empowered analysis and corrective to our culture is the tool by which God brings a new reality into existence. We move from being sons to fathers to grand-fathers.

May God grant that our contemplations on Westminster Shorter Catechism questions 22-24 encourage us to know when to hear, when to act and when to speak. May we step up to our priestly, kingly and prophetic responsibilities with joy, following in the steps of our Savior.



## Leviticus / Hebrews - Lesson 3

### Leviticus 1 – The Ascension (Burnt) Offering

**Objective:** Give the students a good knowledge of the ascension offering of Leviticus 1, in a way that helps prepare their hearts for the celebration of Christmas.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles, writing utensils, and paper? Did you get a good night’s sleep? Have you read Leviticus 1?

❖ **Scripture Memory** – Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well. **QUIZ ON THIS VERSE NEXT WEEK!**

**New Memory Verse** – Leviticus 9:22 - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

- What are the three stresses of our SS program? – Character, knowledge, worship
- How does this relate to the Trinity? – Father, Jesus, Holy Spirit
- What is our motto for the book of Genesis? – “Creation, Fall, and Recovery”
- Who can name the men associated with the three falls in Genesis? – Adam, Cain, Sethites
- Who can name the men associated with the 3 recoveries? – Abraham, Jacob, Joseph
- What three character qualities do these remind us of? - Patience, Brotherly Kindness, Holiness
- What is our motto for the book of Exodus? – “Deliverance and Worship”
- What is the second half of Exodus about? – Worship, construction of the tabernacle
- What are the names of three of our Sunday School rooms on the lower levels that correspond to three mountains upon which the Lord made covenant with men in Genesis. Eden, Ararat, Moriah
- What three offices does Jesus hold? Priest, King, Prophet
- How do we see these three offices in the history of Israel
- How do we see these three offices in the life of Jesus?
- How do you see these three offices in your life? Youth - priest, Adult – king, Elder - Prophet

## ❖ Lesson – Leviticus 1 – The Ascension (Burnt) Offering

**Teacher – the students will have the following lettered points on their handouts. They should be encouraged to take notes on what you teach. For students 11 years and younger, the fill in the blank sheets should be provided**

### **A. v. 1 - Dictation at a “Mountain”**

1.) Leviticus is a book of law, and it is a series of divine speeches, dictated to Moses to be spoken to others, just as God has spoken them. There are 37 such speeches recorded for us in Leviticus.

2.) God spoke from the hall of meeting – the tabernacle. Moses went up the mountain to hear God tell him about how to build the tabernacle, now God speaks to Moses from the tabernacle. The tabernacle is, like the patriarchal altars, a symbolic mountain, where they went up to God and He came down to them, just like our worship service. During the Christmas season, we remember the advent, the coming to mankind of Jesus. While from one perspective we go to Him, from another, He comes to us. The latter is stressed in this verse, and at Christmas time.

### **B. v. 2 - Offering = “Drawing Near”**

In v. 2, the Hebrew term translated “offering” means literally to “draw near”. So, the children are to read Chapter 1 again this week, and whenever they see the word “offering” (by itself, not as part of the phrase “burnt offering”) they are to read it as “drawing near”. So, for instance, v. 3 – “If his offering (drawing near) is a burnt offering from the herd, he shall offer a male without blemish...” You could read an example or two of this.

We stress here that the whole point of the book of Leviticus is not to scare us, nor to kill us, but enable us to draw near to God.

### **C. Leviticus as a Prism – From Abel’s Lamb to Christ**

Leviticus is like a prism. It refracts the light of Abel’s Lamb into its constituent parts, helping us to know more of what Christ accomplished when He came as the Lamb of God to take away the sin of the world. We can summarize the work of Christ as seen in the five main offerings as follows:

Ascension (Whole Burnt) Offering - Leviticus 1 – Transformation from sinful to saved

Tribute (Grain/Cereal) Offering – Leviticus 2 – Bringing the fruit of our labors to God

Peace (Thank / Votive) Offering – Leviticus 3 – Communion with God and men

Purification (Sin) Offering – Leviticus 4 – Forgiveness of inadvertent sins

Reparation (Trespass) Offering – Leviticus 5 – Forgiveness of high-handed sins

### **D. v. 3 Burnt Offering = Ascension**

The term normally translated “burnt offering” (see verse 3, for instance) can be more literally translated “going up” or “ascension.” Lev. 9:22 makes clear that the ascension offering was preceded in chronological sequence by the sin (purification) offering. It appears that the Ascension Drawing-near is placed first in the book of Leviticus because it is the most fundamental offering.

While we normally think of the death of the sacrificial animal, what is stressed in this chapter is NOT death, but resurrection life! Jesus didn't come to die and stay dead, but to live! He didn't come to leave us in death, but to transform us, to cause us to ascend to His presence! The Incarnation was for the purpose of transforming us, just as the sacrificial animal, representing the offerer, was transformed. We celebrate the Advent of Jesus because by it, we are transformed and now have our citizenship in heaven!

#### **E. v. 4 – Laying on of hand = Identification**

The laying of the hand of the one offering upon the animal stressed the identification of the one offering with the ascending, transformed animal. This is clearly seen in the ordination ritual of the Levites in the book of Numbers. The Levites represented all the first born, who placed their hands on the Levites. Jesus came as the one who would bear our sins, and also who would raise us up in His ascension, another aspect of Christmas joy!

#### **F. v. 5 – bull = “son of the herd”**

Sons are stressed in this text. It is the “sons” of Israel who are to receive this transformation (v. 1 – ben). The term bullock in verse 5 is literally “son of the herd” again using the “ben” word. Ultimately, the Son of Man is being pointed to here, the Lord Jesus Christ in His incarnation. We celebrate the advent of Christ because in His incarnation, Jesus has come to make a way for our transformation.

#### **G. v. 9 – Sweet Smelling Offering**

Some of the offerings were sweet-smelling, some not. This one is sweet-smelling. It emphasizes transformation not death. As the offerer comes forward trusting in the son of the herd, the son of man, seeking his transformation of life, seeking to live out on earth his heavenly citizenship, we are good smelling perfume to God! Christmas is a wonderful time of smells – the Christmas tree, tasty baked goods, oranges, fireplace logs, candy canes, the list goes on and on. May God see our lives this week, through the transforming power of the One whose birth we celebrate, and may we be a heavenly aroma to Him!

❖ **Homework** – Work on memory material (quiz on Hebrews 7:2 next week!), bring your Bible, writing material, and paper to class. Read Leviticus 2.

❖ **Prayer (Prep for worship)**

## Student Handout – Leviticus / Hebrews -Lesson 3 Leviticus 1 – The Ascension (Burnt) Offering

**Objective:** A good knowledge of the ascension offering of Leviticus 1, in a way that helps prepare our hearts for the celebration of Christmas.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles, writing utensils? Did you get a good night’s sleep? Did you read Leviticus 1?

❖ **Scripture Memory** – Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well. **QUIZ ON THIS NEXT CLASS!!**

**NEW MEMORY VERSE:** Leviticus 9:22 - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

❖ **Lesson – Leviticus 1 – The Ascension (Whole Burnt) Offering**

A. v. 1 - Dictation at a “Mountain”

B. v. 2 - Offering = “Drawing Near”

C. Leviticus as a Prism – From Abel’s Lamb to Christ

D. v. 3 Burnt Offering = Ascension

E. v. 4 – Laying on of hand = Identification

F. v. 5 – Bull = “son of the herd”

G. v. 9 – Sweet Smelling Offering

❖ **Homework** – Read Leviticus 1 and 2; Work on both memory verses (**Quiz on Hebrews 7:2 next week!**), and catechism

❖ **Prayer (Prep for worship)**

## Leviticus 1

### The Ascension (Burnt) Offering

**A. Verse 1** – The book of Leviticus is a series of \_\_\_\_\_ spoken by \_\_\_\_\_ to \_\_\_\_\_. God spoke to Moses from the \_\_\_\_\_ which is set up to look like a \_\_\_\_\_. God came down to Moses, and Moses went up to God.

The word “Advent” means \_\_\_\_\_. At Christmas time, when we come up to God to worship Him during the service, we remember that it was \_\_\_\_\_ who came down from heaven to us to save us from our sins.

**B. Verse 2** – The Hebrew word which is translated “offering” in Leviticus means to “\_\_\_\_\_”. This helps to know that the whole point of the book of Leviticus is not to \_\_\_\_\_ us nor to \_\_\_\_\_ us, but to help us to \_\_\_\_\_ to God

**C.** The book of Leviticus is like a \_\_\_\_\_, which is a device that breaks light into its many colors. Leviticus takes the simple sacrifice of \_\_\_\_\_ and, through its discussion of the many offerings, shows us all that Jesus did when He came as the \_\_\_\_\_ of \_\_\_\_\_ to take away our sins.

**D. Verse 3 – The Ascension (Burnt) Offering** - The Hebrew word normally translated “burnt offering” literally means “\_\_\_\_\_” or “going up”. If we look at Leviticus 9:22, we see that this offering came \_\_\_\_\_ in the order of the offerings, but it is talked about \_\_\_\_\_ in Leviticus because it is so important to

help us understand all of the other offerings.

In the Ascension offering, all of the animal except the \_\_\_\_\_ is burnt up.

The main point of this offering is not that the animal is killed but that it is changed or transformed into \_\_\_\_\_ which ascends up to God and is “eaten” by Him. The lesson here is our \_\_\_\_\_. At Christmas we remember that Jesus came to change us from sinful people into holy \_\_\_\_\_ of \_\_\_\_\_ and citizens of \_\_\_\_\_.

**E. Verse 4 – Laying on of hand = Identification**

The person bringing the ascension offering lays his \_\_\_\_\_ on the \_\_\_\_\_ of the animal which means that the animal represents the person bringing the offering and takes his place. At Christmas we celebrate the coming of Jesus who would come to earth to take our punishment for sin and raise us up in His ascension.

**F. Verse 5 – Bull = “son of the herd”**

The word “bull” in verse 5 actually means “\_\_\_\_\_ of the \_\_\_\_\_.” Aaron’s \_\_\_\_\_ are also mentioned here as performing the offering. At Christmas we remember Jesus, the \_\_\_\_\_ of God who also came as the second Adam, the \_\_\_\_\_ of \_\_\_\_\_ to make a way for our transformation into \_\_\_\_\_ and \_\_\_\_\_ of God.

**G. Verse 9 - Sweet Smelling Offering**

This ascension offering is a \_\_\_\_\_ - smelling offering, pleasing to God. Name some sweet smells of Christmas that remind us of the sweet offering of Jesus for our sins.

\_\_\_\_\_

\_\_\_\_\_

## Leviticus 1

### The Ascension (Burnt) Offering – Answer Key

**A. Verse 1** – The book of Leviticus is a series of speeches spoken by **God** to **Moses**. God spoke to Moses from the tabernacle which is set up to look like a mountain. God came down to Moses, and Moses went up to God.

The word “Advent” means coming. At Christmas time, when we come up to God to worship Him during the service, we remember that it was **Jesus** who came down from heaven to us to save us from our sins.

**B. Verse 2** – The Hebrew word which is translated “offering” in Leviticus means to “draw near”. This helps to know that the whole point of the book of Leviticus is not to scare us nor to kill us, but to help us to draw near to God

**C.** The book of Leviticus is like a prism, which is a device that breaks light into its many colors. Leviticus takes the simple sacrifice of Abel’s lamb and, through its discussion of the many offerings, shows us all that Jesus did when He came as the **Lamb** of **God** to take away our sins.

**D. Verse 3 – The Ascension (Burnt) Offering** - The Hebrew word normally translated “burnt offering” literally means “ascension” or “going up”. If we look at Leviticus 9:22, we see that this offering came second in the order of the offerings, but it is talked about first in Leviticus because it is so important to



help us understand all of the other offerings.

In the Ascension offering, all of the animal except the **skin** is burnt up.

The main point of this offering is not that the animal is killed but that it is changed or transformed into **smoke** which ascends up to God and is “eaten” by Him. The

lesson here is our **transformation**. At Christmas we remember that

Jesus came to change us from sinful people into holy **children** of **God** and citizens of **heaven**.

#### **E. Verse 4 – Laying on of hand = Identification**

The person bringing the ascension offering lays his **hands** on the **head**

of the animal which means that the animal represents the person bringing the offering and

takes his place. At Christmas we celebrate the coming of Jesus who would come to earth to

take our punishment for sin and raise us up in His ascension.

#### **F. Verse 5 – Bull = “son of the herd”**

The word “bull” in verse 5 actually means “**son** of the **herd**”. Aaron’s

**sons** are also mentioned here as performing the offering. At Christmas we remember

Jesus, the **Son** of God who also came as the second Adam, the **Son** of

**Man** to make a way for our transformation into **sons** and **daughters** of God.

#### **G. Verse 9 - Sweet Smelling Offering**

This ascension offering is a **sweet** - smelling offering, pleasing to God. Name some sweet smells of Christmas that remind us of the sweet offering of Jesus for our sins.

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## Leviticus / Hebrews -Lesson 4

### Leviticus 2 – The Tribute (Grain) Offering

**Objective:** A good knowledge of the tribute offering of Leviticus 2 in a way that helps prepare our hearts for the dedication of our labors to Christ in the New Year.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles, writing utensils, and paper? Did you get a good night’s sleep? Have you read Leviticus 2

❖ **Scripture Memory Quiz** – On a piece of paper, write out Hebrews 7:2 - For when there is a change in the priesthood, there is necessarily a change in the law as well.

❖ **New Memory Verse** – Leviticus 9:22 - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

- What is the Pentateuch? (The first five books of the bible)
- Who are the 3 men that God renewed covenant with in Genesis? (Adam, Noah, Abraham)
- These “fathers” worshipped at \_\_\_\_\_ (Altars – little mountains)
- Leviticus, as our Hebrews 7:2 verse said, involves a change in \_\_\_\_\_ (priesthood)
- Our title for Leviticus is “\_\_\_\_\_”.
- (Drawing Near)
- Which of the Pentateuch books were written while at Mount Sinai? (Last half of Exodus, all of Leviticus, first chapters of Numbers)
- Leviticus is a series of \_\_\_\_\_ spoken by God to Moses at Mt. Sinai. (speeches)
- In Leviticus, the word “offering” means “\_\_\_\_\_”.
- (drawing near)
- In Leviticus 1, the “burnt offering” is better named the \_\_\_\_\_ offering.
- (ascension)
- In the ascension offering, only the \_\_\_\_\_ is not burnt up (skin)
- The young bull used in the offering could also be called the \_\_\_\_\_ of the \_\_\_\_\_.
- (Son of the herd - picturing Jesus the son of man)

## ❖ Lesson – Leviticus 2 – The Tribute (Grain) Offering

**Teacher – The students will have the following lettered points on their handouts. They should be encouraged to take notes on what you teach. Younger students (11 years and younger) should be encouraged to use the multiple choice/True-False/fill in the blank sheets provided**

### **A. v. 1 Name of the Offering**

In our previous lesson on Leviticus 1, we learned that the term “ascension offering” is a more accurate translation than “burnt” or “whole burnt” offering. Once we know this, we understand that the emphasis of the ascension offering is not death, but transformed life. The animal offered is transformed from flesh and bone into smoke which ascends to God as a sweet smelling offering and is, in a sense, eaten by God. This reminds us that Jesus came as the “son of the herd” to save us and transform us from sinful earthly people, into holy heavenly people, pleasing to God in Christ.

Here in Leviticus 2, many translations refer to the offering in chapter 2 the “grain” or “cereal” offering. This is because the offering is composed mostly of grain. But the actual Hebrew term is more correctly translated “tributary payment” or “**tribute**.” The word is used in other texts to describe the payment that a conquering king would demand of His conquered people, his subjects. Just as the gracious salvation of God is established in chapter one, through the providing of the “son of the herd”, the means for our transformation, now His lordship is stressed in chapter two. All we have belongs to him, and we are to demonstrate that through the tribute offering.

### **B. v. 1 Composition of the Offering**

While grain is the primary component, this verse also tells us that mixed with the grain is **oil** and **frankincense**. Oil is generally seen in the Scriptures as a picture of the Holy Spirit. Oil was used to anoint kings and priests a picture of their being filled with the Holy Spirit in order to perform their important tasks. Oil was also used in the lamps of the golden lamp stand in the Holy Place of the Tabernacle. Incense is usually associated with prayer in the Scripture. Like our prayers, the smoke from the burning incense goes up to God.

### **C. v. 2-3 Eating of the Offering**

As we learned in Leviticus 1, the ascension offering “whole burnt sacrifice.” But not all of the offering was burnt, for the skin was given to the priests. But apart from the skin, the rest of the animal was transformed and ascended to God, to be a sweet smelling aroma in His nose. In a sense, the animal was “eaten” by God. God ate the entirety of the ascension offering. But the tribute offering is different. Here in verses 2-3 we are told specifically that only a memorial portion is actually put on the altar as God’s food, and the balance is given to the priests for their food.

#### **D. v. 4-7 Preparation of the Offering**

Note the various ways that the grain could be prepared. It could be baked in an oven, fried on a griddle, or cooked in a pan. But, but **the grain may not be brought in a raw state**. The offerer had to “add value” to what God had given him by way of harvest.

See Proverbs 12:27

27 The lazy *man* does not roast what he took in hunting,  
But diligence *is* man’s precious possession.

So too, we are to take the raw materials that God gives us (time, talent, money, animals, vegetation, and minerals, etc.) and add value to them by diligent work for the glory of Jesus and the furtherance of His kingdom.

#### **E. v. 11-16 More Details**

No leaven or honey could be added into the tribute offering. [However, Lev. 7:13 speaks of one of the offerings being leavened, so we are not to think of leaven as sin any more than we think of honey as sin.]

Also, **salt** is to be part of this offering, specifically referred to as the **“salt of the covenant”**. These offerings are all brought by “saved” people...people who are in covenant relationship with Yaweh, and the salt is a picture of this. Finally, we are told again of the need to add value to the tribute offering, even if it is a “first-fruits” offering.

#### **F. Major Lessons:**

##### **1. Tribute Offering Placed on Top of Ascension Offering**

Where is the tribute offering in our memory verse, Lev. 9:22? (It’s not listed!) We are told in Lev. 9:17 (see also Numbers 15:8-10) that the tribute offering was layered on top of the ascension offering. Thus, in 9:22, the term ascension offering carries with it, by way of connotation, the tribute offering. The idea is that we are transformed from sinful, God-hating people into holy, God-loving people (ascension offering) and as a result of this we bring glory (tribute) to God in our worship, in our work, and with our money.

**Ask the students, “What do you think is your main work in the kingdom is at this stage of your life?” (Answers might include obeying parents and all authorities, doing their schoolwork and chores well, coming to church to worship the Lord every Lord’s Day, tithing on monies they earn, etc)**

##### **2. Salvation and Lordship**

Just as the offerer was obligated to bring a tribute offering, so too the lordship of Jesus (his gracious rule over us) is not optional in the Christian life. You can’t really say that you are a Christian (saved/transformed) if you are not willing to live like one in worshipping God and in working for the glory of His name and the advancement of the Kingdom of Jesus Christ!

### 3. Our Work is Acceptable to God Only Through Jesus Christ

The tribute offering represents our labor, the value that we add to the tasks God calls us to perform each week. The arrangement of ascension offering, with the tribute offering placed on top of it, reminds us that the acceptability of our work is tied to the transformation accomplished through the death and resurrection of the Son of the Herd, Jesus.

In the first two offerings of Leviticus, we see what Cain and Abel brought forth in the very early chapters of Genesis. Cain's sin appears to be thinking that his work was acceptable without the necessary son of the herd dying in his place. Thus our worship and labor is only acceptable through the merits of Christ.

### 4. Our Work Is Holy

On the other hand, this also teaches us that our labor in response to Christ's gracious transformation of us **is** acceptable and even **holy** in God's sight!

Note that with the tribute offering, a miniature Holy Place is seen. In the Holy Place were the table of show-**bread**, the lamp with olive **oil** in it, and the golden altar of **incense**. So the components of the tribute offering (**grain, oil, frankincense**) remind us of holiness, set in the context of the covenant (salt).

The tremendous implication of this is that our work is seen as holy in God's sight, acceptable as we draw near to Him!

### 5. Our Work Is Important, Dominion Work

The fact that the grain has to have some value added to it shows the nature of our work. We are not to just give God the raw stuff of the earth, but are to transform it, adding value and beauty to it.. We are not to simply be environmental caretakers (making sure that everything stays in its raw, primitive state) but dominion men and women, improving the earth, to draw out its value.

### 6. The Motivation For Our Work

Our motivation is to bring the world to God in a beautified state. Work is a high holy calling under God. The created order is brought into the context of God's worship through our tribute offering.

### 7. Our Work is Tied to Prayer

Frankincense, one of the components of the tribute offering, is associated with prayer in Psalm 141:2 and also in Revelation 5:8; 8:3,4.

### **Summation:**

As we look to the New Year, it is one in which we walk in the newness of life given to us on the basis of Jesus Christ's advent as our Savior. But we have been saved to serve, to work to

beautify the created order, and to bring it before God in worship. The New Year is also a year dawning with the claims of Christ, our Lord, who empowers us for work for Him, telling us that even the most tedious or menial labor we enter into is blessed and Holy, when done for His Kingdom, when done with the tribute offering in mind.

❖ **Homework**

- A. Be prepared to tell what **work** you did at your home this past week.
- B. Read Leviticus 3
- C. Continue to work on memory material, outline.

❖ **Prayer (Prep for Worship)**

## Student Handout – Leviticus / Hebrews – Lesson 4 Leviticus 2 - The Tribute (Grain/Cereal) Offering

### ❖ Prayer

### ❖ Greeting and attendance

❖ **Homework** – Did you bring your Bibles, writing utensils? Did you get a good night's sleep? Did you read Leviticus 1?

❖ **Scripture Memory** – Take out a piece of paper and write out Hebrews 7:2

**NEW MEMORY VERSE:** Leviticus 9:22 - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

### ❖ Westminster Shorter Catechism

### ❖ Review Outline of Leviticus

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

### ❖ Review

- Which of the Pentateuch books were written while at Mount Sinai? (Last half of Exodus, all of Leviticus, first chapters of Numbers)

- Our title for Leviticus is “\_\_\_\_\_”.

(Drawing Near)

- Leviticus is a series of \_\_\_\_\_ spoken by God to Moses at Mt. Sinai. (speeches)

- In Leviticus, the word “offering” means “\_\_\_\_\_”.

(drawing near)

- In Leviticus 1, the “burnt offering” is better named the \_\_\_\_\_ offering.

(ascension)

- The point of the Ascension offering is not death, but \_\_\_\_\_ (transformation)

- In the ascension offering, only the \_\_\_\_\_ is not burnt up (skin)

- The young bull used in the offering could also be called the \_\_\_\_\_ of the \_\_\_\_\_.

(Son of the herd - picturing Jesus the son of man)

### ❖ Lesson – Leviticus 2 – The Tribute (Grain/Cereal) Offering

#### A. v. 1 Name of the Offering

#### B. v. 1 Composition of the Offering

#### C. v. 2-3 Eating of the Offering

#### D. v. 4-7 Preparation of the Offering

## E. v. 11-16 More Details

### F. Major Lessons:

1. Tribute Offering Placed on Top of Ascension Offering
2. Salvation and Lordship
3. Our Work is Acceptable to God Only Through Jesus Christ
4. Our Work Is Holy
5. Our Work Is Important, Dominion Work
6. The Motivation For Our Work
7. Our Work is Tied to Prayer

### Summation:

As we look to the New Year, it is one in which we walk in the newness of life given to us on the basis of Jesus Christ's advent as our Savior. But we have been saved to serve, to work to beautify the created order, and to bring it before God in worship. The New Year is also a year dawning with the claims of Christ, our Lord, who empowers us for work for Him, telling us that even the most tedious or menial labor we enter into is blessed and Holy, when done for His Kingdom, when done with the tribute offering in mind.

### ❖ Homework

- A. Be prepared to tell what **work** you did at your home this past week.
- B. Read Leviticus 3
- C. Continue to work on memory material, outline.

### ❖ Prayer (Prep for Worship)



## Leviticus 2 – The Tribute (Grain/Cereal) Offering

\_\_\_\_ The “grain” or “cereal “ offering in Leviticus 2 might better be called the \_\_\_\_\_.  
a. tribute offering    c. triumphant offering  
b. trumpet offering    d. trinity offering

\_\_\_\_ In addition to grain, what else was included in the tribute offering?  
a. gold                      c. myrrh    e. frankincense and oil  
b. frankincense    d. oil

True or False. The grain that was brought by the Israelites for the tribute offering reminds us that all that we have belongs to God.

\_\_\_\_ Who got to eat the tribute offering?  
a. God                      c. God and the priest  
b. the priest    d. the one who brought the offering to the priest

True or False. The one who brought the tribute offering could bring the grain to the priest without cooking or preparing it in any way.

\_\_\_\_ The tribute offering was placed on top of the \_\_\_\_\_ offering  
a. Peace offering                      c. Reparation offering  
b. Ascension offering    d. Purification offering

What is your work in the Kingdom of God at this time in your life?

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True or False. You can say that you are a Christian even if you are not willing to give God your worship, your tithes, and your work for His glory.

True or False. The tribute offering being placed on top of the ascension offering reminds us that our work is not acceptable to God apart from the sacrifice of Jesus on the cross for our sins

\_\_\_\_ What parts of the Holy Place of the tabernacle are pictured in the tribute offering?  
a. The table of showbread    c. The altar of incense  
b. The golden lampstand    d. All of the above (a., b., and c.)

The frankincense which is mixed with the grain in the tribute offering reminds us that our work for Jesus should be always mixed with much \_\_\_\_\_.

Yes/No Will you work hard this week to bring glory (tribute) to Jesus?

## Leviticus 2 – The Tribute (Grain/Cereal) Offering – Answer Key

a  The “grain” or “cereal “ offering in Leviticus 2 might better be called the \_\_\_\_\_ .  
a. tribute offering    c. triumphant offering  
b. trumpet offering    d. trinity offering

c  In addition to grain, what else was included in the tribute offering?  
a. gold                      c. myrrh    e. frankincense and oil  
b. frankincense        d. oil

**True** or **False**. The grain that was brought by the Israelites for the tribute offering reminds us that all that we have belongs to God.

c  Who got to eat the tribute offering?  
a. God                      c. God and the priest  
b. the priest    d. the one who brought the offering to the priest

True or **False**. The one who brought the tribute offering could bring the grain to the priest without cooking or preparing it in any way.

b  The tribute offering was placed on top of the \_\_\_\_\_ offering  
a. Peace offering                      c. Reparation offering  
b. Ascension offering    d. Purification offering

What is your work in the Kingdom of God at this time in your life?

**Worship** **Obedience to parents/authorities** **tithes** **chores** **school work** etc.

True or **False**. You can say that you are a Christian even if you are not willing to give God your worship, your tithes, and your work for His glory.

**True** or **False**. The tribute offering being placed on top of the ascension offering reminds us that our work is not acceptable to God apart from the sacrifice of Jesus on the cross for our sins

d  What parts of the Holy Place of the tabernacle are pictured in the tribute offering?  
a. The table of showbread    c. The altar of incense  
b. The golden lampstand    d. All of the above (a., b., and c.)

The frankincense which is mixed with the grain in the tribute offering reminds us that our work for Jesus should be always mixed with much **prayer**.

**Yes/No** Will you work hard this week to bring glory (tribute) to Jesus?



*words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering, which we will talk more about next week, as we deal with Leviticus 4.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

**Review – (Note – for younger students, the page entitled “Review – Leviticus 1 and 2 – The Ascension and Tribute Offering” may be substituted for the following review material)**

The Confederation of Reformed Evangelical Churches’ memorial talks about the importance of worship, and the importance of turning for instruction to the one place in the bible where worship is specifically addressed – Leviticus:

**We believe that worship should be informed and governed by the Bible in its entirety. In constructing our liturgies, we are to pay particular attention to those portions of God’s Word that are specifically given to inform us of what God desires in worship. These portions include descriptions of patriarchal worship, Levitical worship, and Tabernacle of David worship, all pointing towards the glorious advent of Jesus Christ, whose self-offering accomplished our salvation. This final work of our Savior provides the basis for the resultant transformation of worship spoken of by the Apostles in the New Covenant. (CRE Draft Memorial on Worship)**

Make the comparison to the book of Proverbs:

If we want to study wisdom, we would be foolish to ignore Proverbs. In the same way, Leviticus is our “guide book”, so to speak, for worship, and we would be foolish to ignore it as well.

How is Leviticus like a prism / rainbow?

It takes the single offering of Christ (the Lamb of God) and refracts out its component elements in the different offerings (“drawing near”).

How is Leviticus priestly as opposed to kingly or prophetic?

Dictated, details very important, not a lot of thinking involved, etc.

What does the word translated “offering” literally mean? What’s the significance of this?

kor-bawn’ = drawing near

Offerings not primarily about death, but drawing near to God.

What is the normal term used for the offering in Leviticus 1? Our term? Significance?

Whole burnt

Ol – ah’ = ascension

Offerings not primarily about death, but transformation.

What is the normal term used for the offering in Leviticus 2? Our term? Significance?

Grain/cereal

Min–chah’ – tribute

Work is significant, even holy, and is acceptable to God, and received by Him as good.

How does the offering in Chapter 2 help us think through the environmental movement?

Does this offering stress man as caretaker or man as one who improves upon what God has given us?

Man is not a caretaker, but a steward, a dominion man, transforming the earth

It is the slothful man who does not add value to things.

### ❖ Lesson – Leviticus 3 – The Peace (Votive/Thank) Offering

**Teacher – The students will have the following lettered points on their handouts. They should be encouraged to take notes on what you teach. Younger students should use the fill in the blank sheet provided/**

#### **A. v. 1-4 – When his offering is a sacrifice of a peace offering,**

In Leviticus 3, we see the first occurrence of the word “sacrifice” (zeh-bahk). It is almost always (maybe always in Leviticus) used to designate the **peace offerings**, not the tribute, ascension, purification or trespass. It’s primary connotation is “**food**.”

In the term “peace offering” there actually is only one word – shalom. This is the same as the word Salem, the name of our state capitol here in Oregon. And so, if we line these Hebrew words up and put the English translation and the literal meanings under them, the result is:

<b>Hebrew word</b>	Cor – bawn’	Zeh’ – bahk	Shalom
<b>English translation</b>	Offering	Sacrifice	Peace
<b>Literal meaning</b>	Drawing near	Food	peace

Thus, the first part of verse 1 could be literally read, “When his drawing near is a food of peace”. All of the offerings of Leviticus are, in a sense, food offerings. The ascension offering was wholly burned up (except for the skin) and ascended into heaven as food for God. In the case of the tribute offering (which was laid on top of the ascension offering), some of the grain was burned up as food for God, and some was held back as food for the priests and their families. So too, when we come to the peace offering of Leviticus 3, we see that this too is an offering that is eaten. Some of the peace offering will be eaten by God, some by the priests, and some will be eaten by the person who brought the offering!

#### **B. v. 5 – upon the “burnt sacrifice (NO!) ” (oh – la’)**

The phrase translated “burnt sacrifice” is actually only one word in the Hebrew, the word olah, meaning “ascension.” Again, “sacrifice” refers to the peace offering, and is not used of the ascension offering.

Also, this tells us that only transformed people get the benefits of the peace offering. Last week, we learned that the tribute offering had to be placed on top of the ascension as well.

Our work is only acceptable on the basis of Christ's transformation of us by His death and resurrection, his "olah" or ascension.

These first three offerings, then, are linked, they are a unit, so to speak. Transformation is basic to all of them, but peace is the culmination of the three of them.

### C. Food

#### 1. For God – Lev. 3:9-11

<sup>9</sup> 'Then he shall offer from the sacrifice of the peace offering, as an offering made by fire to the LORD, its **fat and the whole fat tail which** he shall remove close to the backbone. And the fat that covers the entrails and all the fat that *is* on the entrails, <sup>10</sup> the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove; <sup>11</sup> and the priest shall burn *them* on the altar *as food*, an offering made by fire to the LORD.

In this last verse, the peace offering is specifically designated as food. The emphasis in Lev. 3 is the "food" that God gets – the internal organs and fat. We can, by way of application, say that God is interested in our inmost parts as well, that they be consecrated to Him.

#### 2. For the Priests and Their Families – Lev. 7:28-36; 10:14

##### ***The Portion for Aaron and His Sons***

<sup>28</sup> Then the LORD spoke to Moses, saying, <sup>29</sup> "Speak to the children of Israel, saying: 'He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. <sup>30</sup> His own hands shall bring the offerings made by fire to the LORD. **The fat with the breast he shall bring, that the breast may be waved as a wave offering before the LORD.** <sup>31</sup> **And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'.** <sup>32</sup> **Also the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings.** <sup>33</sup> **He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part.** <sup>34</sup> **For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.'** <sup>35</sup> This *is* the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when *Moses* presented them to minister to the LORD as priests. <sup>36</sup> The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, *by* a statute forever throughout their generations.

Le 10:14 The breast of the **wave** offering and the thigh of the **heave** offering you shall eat in a clean place, you, your sons, and your daughters with you; for *they are* your due and your sons' due, *which* are given from the sacrifices of peace offerings of the children of Israel.

These texts show us that, like the tribute offering, some portions of the peace offering animals (right thigh and right breast) goes to the priest and his family. BTW, the word

“heave: is better translated “contribution” and the “wave” offering was actually lifted up and received back, not waved.

### 3. For the Offerer and His Family – Lev. 7:15-21; 19:5,6

The following texts show us that the offerer himself and his family got to eat the most significant part of the peace offering animal.

<sup>15</sup> **‘The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.** <sup>16</sup> But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; <sup>17</sup> the remainder of the flesh of the sacrifice on the third day must be burned with fire. <sup>18</sup> And if *any* of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination *to* him who offers it, and the person who eats of it shall bear guilt. <sup>19</sup> ‘The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the *clean* flesh, all who are clean may eat of it. <sup>20</sup> **But the person who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, while he is unclean, that person shall be cut off from his people. <sup>21</sup> Moreover the person who touches any unclean thing, *such as* human uncleanness, *an* unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that *belongs* to the LORD, that person shall be cut off from his people.’ ”**

Lev. 19:5,6 <sup>5</sup> ‘And if you offer a sacrifice of a peace offering to the LORD, you shall offer it of your own free will. <sup>6</sup> It shall be eaten the same day you offer *it*, and on the next day. And if any remains until the third day, it shall be burned in the fire.

In these verses we see that the offerer gets to eat some of the peace offering. **This is the only offering in Leviticus where this is true!**

Thus, there is a progression of eating in these first three offerings. The ascension offering was wholly “eaten” by God. The tribute offering was “eaten” by God and the priests. The peace offering was eaten by God, the priests (and their families) and the offerer himself and his family.

These verses also call the peace offering an “offering for thanksgiving” and a “vow or a voluntary offering”. The peace offering was a voluntary (“of your own free will”) offering brought out of thanksgiving on the part of the offerer and/or as part of the fulfillment of a vow that the offerer had made to the Lord. Thus, the peace offering is sometimes called the **“Thanksgiving Offering” or the “Votive Offering”**.

We can see an example of the peace offering being eaten by the family in 1 Samuel 1:3-7:

<sup>3</sup> And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. **<sup>4</sup>And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:<sup>5</sup> But unto Hannah he gave a worthy portion; for he loved Hannah:** but the LORD had shut up her womb. <sup>6</sup>And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. <sup>7</sup>And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

#### **D. Peace In Community**

The peace offering shows us that the culmination of the offerings, the last and climactic one, according to Leviticus 9:22, before God blesses us, is a joyful feast together in community. Shalom does not mean the peace of the graveyard, the absence of conflict, but the joy of life. It means the peace that is the presence of God with us, and all the blessings that flow from that presence. It means eating and feasting in community, celebrating our reconciliation to God and to man.

In worship, we ascend into the presence of God and hear His Word, we give our tribute – our Tithes, offerings, and our prayers. After this He feeds us in community via the Lord's supper (communion). All of this is the application of the work of Christ to us. God calls us now into His presence in heaven, he has a chat with us, and we give him our praise and our tithes and offerings (our work) in response. And then he invites us to eat a meal with Him and His friends, in celebration of His peace. This is worship!

- ❖ **Homework** – Read Leviticus 4, work on both memory verses, the Leviticus outline, and the catechism question
- ❖ **Prayer (Prep for worship)**





**given to inform us of what God desires in worship.** These portions include descriptions of patriarchal worship, **Levitical worship**, and Tabernacle of David worship, all pointing towards the glorious advent of Jesus Christ, whose self-offering accomplished our salvation. This final work of our Savior provides the basis for the resultant transformation of worship spoken of by the Apostles in the New Covenant. (CRE Memorial on Worship)

Make the comparison to the book of Proverbs.

How is Leviticus like a prism / rainbow?

How is Leviticus priestly as opposed to kingly or prophetic?

What does the word translated “offering” literally mean? What’s the significance of this?  
Offering = kor-bawn’ =

What is the normal term used for the offering in Leviticus 1? Our term? Significance?

Ol – ah’ =

What is the normal term used for the offering in Leviticus 2? Our term? Significance?

Min – chah’ – tribute

How does the offering in Chapter 2 help us think through the environmental movement?

Does this offering stress man as caretaker or man as one who improves upon what God has given us?

❖ **Lesson – Leviticus 3 – The Peace (Votive/Thank) Offering**

**A. v. 1 – When his offering is a sacrifice of a peace offering,**

<b>Hebrew word</b>	Cor – bawn’	Zeh’ – bahk	Shalom
<b>English translation</b>			
<b>Literal meaning</b>			

**B. v. 5 – upon the “burnt sacrifice (NO!) ” (oh – la’)**

**C. Food**

1. For God – Lev. 3:9-11
2. For the Priests and Their Families – Lev. 7:28-36; 10:14

3. For the Offerer and His Family – Lev. 7:15-21; 19:5,6

#### **D. Peace In Community**

❖ **Homework** – Read Leviticus 4, work on both memory verses

❖ **Prayer (Prep for worship)**

## Review – Leviticus 1 and 2 - The Ascension and Tribute Offering

(This review material can be talked through quickly with the students. The **bolded** words are the key words for the students to remember)

### LEVITICUS CHAPTER 1

1. The book of Leviticus is a series of **speeches** spoken by **God** to **Moses**. God spoke to Moses from the **tabernacle** which is set up to look like a **mountain**. God came down to Moses, and Moses went up to God.

2. The Hebrew word which is translated “offering” in Leviticus means to “**draw near**”. This helps to know that the whole point of the book of Leviticus is not to scare us nor to kill us, but to help us to **draw near** to God.

3. The book of Leviticus is like a **prism**, which is a device that breaks light into its many colors. The offerings of Leviticus show us all that Jesus did when He came as the **Lamb of God** to take away our sins.

4. In Leviticus 1, the Hebrew word normally translated “burnt offering” literally means “**ascension**” or “going up”.

5. In the Ascension offering, all of the animal is burnt up except the **skin (hide)** which was given to the priests. The point of this offering is not that the animal is killed but that it is changed or transformed into **smoke** which ascends up to God and is “eaten” by Him. The lesson here is our **transformation** through the death and resurrection of Jesus (“son of the herd”).

6. The person bringing the ascension offering lays his **hand** on the **head** of the animal which means that the animal represents the person bringing the offering and takes his place.

### LEVITICUS CHAPTER 2

7. The “grain” or “cereal” offering in Leviticus 2 might better be called the **tribute offering**. The tribute offering consisted of **grain** mixed with **oil** and **frankincense**.

8. The tribute offering was placed on top of the **ascension** offering. This reminds us that our tribute to the Lord is of no value without the sacrifice of the “Son of the herd” (Jesus) who transforms us from sinful people into holy people of God.

8. The grain used in the tribute offering was not to be raw, but was to be **ground up and cooked** in some way. This reminds us that God gives us raw materials such as time, money, talent, animals, vegetation, rocks, that we are to take and make even more glorious for Him.

9. The **frankincense** which is mixed with the grain in the tribute offering reminds us that our work for Jesus should be always mixed with much **prayer**.

10. The **oil** used in the tribute offering is a picture of the **Holy Spirit**.

### Leviticus 3 – The Peace (Votive/Thank) Offering

1. \_\_\_\_ In verse 1, the word “sacrifice” in Leviticus almost always refers to the \_\_\_\_  
a. Peace offering                      c. Purification offering  
b. Ascension offering                d. Tribute offering

2. \_\_\_\_ In verse 1, the word “sacrifice” literally means \_\_\_\_  
a. offering            c. glory  
b. food                d. smoke

3. \_\_\_\_ The Hebrew word for “peace” in verse 1 is  
a. shaddai            c. shalom  
b. shadow            d. shaddup

4. The capital of Oregon, which is \_\_\_\_\_, and the Israelite capital city of \_\_\_\_\_ come from this same Hebrew word for “peace”.

5. True/False Leviticus 7 and 19 teach us that peace offerings were often brought out of **thanksgiving** to God, or in fulfillment of a **vow** or promise that was made to God.

6. \_\_\_\_ Who gets to “eat” the ascension offering?  
a. God            c. God and priests  
b. priests        d. God, priests and the offerer

7. \_\_\_\_ Who gets to “eat” the tribute offering?  
a. God            c. God and priests  
b. priests        d. God, priests, and the offerer

8. \_\_\_\_ Who gets to “eat” the peace offering?  
a. God            c. God and priests  
b. priests        d. God, priests, and the offerer

9. \_\_\_\_ In the peace offering, what part of the animal was burned up as “food” for God?  
a. eyeballs        c. fat and internal organs  
b. toenails        d. muscle

10. \_\_\_\_ In the peace offering, what part(s) of the animal was given to the priests for food?  
a. breast and right thigh    c. lungs  
b. ears                              d. shoulders

11. \_\_\_\_ This part of our worship service corresponds to the peace offering of Leviticus 3  
a. communion                      c. sermon  
b. confession of sins                d. offering

12. True/False Our agape meal after the worship service teaches us that we should love one another and live at peace with all Christians and even with non-Christians, as much as it depends on us.

### Leviticus 3 – The Peace (Votive/Thank) Offering

1. **a** In verse 1, the word “sacrifice” in Leviticus almost always refers to the \_\_\_\_\_  
a. Peace offering                      c. Purification offering  
b. Ascension offering                d. Tribute offering
  
2. **b** In verse 1, the word “sacrifice” literally means \_\_\_\_\_  
a. offering            c. glory  
b. food                d. smoke
  
3. **c** The Hebrew word for “peace” in verse 1 is  
a. shaddai            c. shalom  
b. shadow            d. shaddup
  
4. The capital of Oregon, which is **Salem**, and the Israelite capital city of **Jerusalem** come from this same Hebrew word for “peace”.
  
5. **True/False** Leviticus 7 and 19 teach us that peace offerings were often brought out of **thanksgiving** to God, or in fulfillment of a **vow** or promise that was made to God.
  
6. **a** Who gets to “eat” the ascension offering?  
a. God            c. God and priests  
b. priests        d. God, priests and the offerer
  
7. **c** Who gets to “eat” the tribute offering?  
a. God            c. God and priests  
b. priests        d. God, priests, and the offerer
  
8. **d** Who gets to “eat” the peace offering?  
a. God            c. God and priests  
b. priests        d. God, priests, and the offerer
  
9. **c** In the peace offering, what part of the animal was burned up as “food” for God?  
a. eyeballs        c. fat and internal organs  
b. toenails        d. muscle
  
10. **a** In the peace offering, what part(s) of the animal was given to the priests for food?  
a. breast and right thigh    c. lungs  
b. ears                              d. shoulders
  
11. **a** This part of our worship service corresponds to the peace offering of Leviticus 3  
a. communion                      c. sermon  
b. confession of sins                d. offering
  
12. **True/False** Our agape meal after the worship service teaches us that we should love one another and live at peace with all Christians and even with non-Christians, as much as it depends on us.

## Leviticus / Hebrews -Lesson 6

### Leviticus 4 – The Purification (Sin) Offering

**Objective:** A good working knowledge of the purification (sin) offering of Leviticus 4, in a way that helps prepare our hearts to rest in the finished work of Christ, purifying us from our sins, as we enter into worship.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Have you read Leviticus 4?

❖ **Scripture Memory – Review both Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

**Review (Note for younger students, use the attached handout entitled “*Summary of the Offerings of Leviticus 1-4*”**

- How does the following statement motivate us to study the book of Leviticus?

**We believe that worship should be informed and governed by the Bible in its entirety. In constructing our liturgies, we are to pay particular attention to those portions of God’s Word that are specifically given to inform us of what God desires in worship.** These portions include descriptions of patriarchal worship, **Levitical worship**, and Tabernacle of David worship, all pointing towards the glorious advent Jesus Christ, whose self-offering accomplished our salvation. This final work of our Savior provides the basis for the resultant transformation of worship spoken of by the Apostles in the New Covenant. (CRE Draft Memorial on Worship)

**We should look to God’s Word to guide us as to how we are to worship Him**

- What does the word translated “offering” literally mean? What’s the significance of this?

**Hebrew word - kor-bawn = “draw near”**

**The sacrifices of Leviticus are reminders to us that God’s intention is not to scare us , nor to kill us, but to transform us into holy children of God who can draw near to Him.**

- What is the normal term used for the offering in Leviticus 1? - **Burnt or whole burnt** (Hebrew word - Ol – ah)

Our term? - **Ascension**

Significance? – **Whole animal (except the skin) is transformed into smoke, ascends to God and is “eaten” by Him. Jesus came to transform us from sinful enemies of God to holy children of God)**

- What is the normal term used for the offering in Leviticus 2? - **Grain/Cereal** (Hebrew word - Min – chah’)

Our term? **Tribute**

Significance? **The cooked grain along with frankincense and oil represent our holy labors and prayers given to God in tribute to Him for His transformation of us.**

- What is the Hebrew word translated as “peace” in the peace offering of Chapter 3? **Shalom**

- What does the term “sacrifice” refer to in Leviticus? **Peace offering**

- What chapter in Leviticus did we look at to see the offerer and priest, and their families, getting to eat some of the peace offering? **Lev. 7:15-21; 19:5,6**

**❖ Lesson - Leviticus 4 – The Purification (Sin) Offering**

**Teacher – the students will have the following lettered points on their handouts. They should be encouraged to take notes on what you teach. For younger students, you can use the fill in the blank sheet entitled “*Leviticus 4 – The Purification (Sin )Offering*”.**



### **A. v. 1 “the Lord spoke to Moses”**

This is the beginning of the second “divine speech” recorded in Leviticus. This separates the two offerings that follow (purification and reparation, or “sin” and “trespass”) from the first three (ascension, tribute and peace). So, a shift in focus is indicated by this new section. There will now be a series of short divine speeches, and the distinction between today’s offering (sin or purification) and the next (trespass or reparation) gets a little cloudy. Some would treat 4:1-5:13 as all referring to the purification offering. Additionally, the first seven verses of chapter 6 clearly refer to the trespass or reparation offering. So, the chapter breaks here are somewhat unclear. But for ease of study, we shall treat chapter 4 as one unit.

### **B. v. 2**

The focus of this offering is a remedy for unintentional sin. We will see next week that the next offering is for more heightened transgressions or trespasses of God’s law.

### **C. v. 3,13, 22,27**

For the first time, different rituals and animals are listed for different parties.

v. 3 – priest

v. 13 – the whole congregation

v. 22 – a civil ruler

v. 27 – the individual

Not only are different animals specified, but the blood of this offering is applied in different places of the tabernacle. The first two need blood to be applied before the veil, on the golden altar of incense and the bronze altar. The last two only require blood being placed on the bronze altar.

The first two cases indicate the covenantal representation of the people by the priest. The animal category is the same, but the priest’s young bull needs to be without blemish. Christ will come as the “son of the herd” unblemished, without sin, to definitively cleanse His people from their sins by His covenantal representative action.

The value of the offering required decreases from priest/congregation to ruler to individual. Increased responsibilities bring increased culpability for wrong-doing. Luke 12:48 – to whom much is given, much is required.

The sins of the first two parties (priest, whole congregation) penetrate deeper into the tabernacle complex.

### **D. Lev. 12:6-8; Num. 6:14; Num. 8:7 w/ Num. 19:7**

The effect of this offering is said to be purification of uncleanness. Uncleanness is not sin or sinful, but is a condition manifesting the effects of sin, the Adamic fall. It’s not sinful to have a baby, but it does render a woman in the Mosaic period as unclean, requiring a “sin” or

“purification” offering. So, our term for this offering is the “purification” offering, because these texts demonstrate that that is its purpose – purification from uncleanness.

#### **E. Lev. 16:19; Ezek. 43:18-22**

Leviticus 16 is a chapter devoted to the Day of Atonement. The major offering on that day was a sin or purification offering. These texts show us that the effect of the sin or purification offering is the purification of the tabernacle complex itself. The sins of uncleanness of the people make them dirty, and this uncleanness piles up all year. On the Day of Atonement, this uncleanness is removed, but until Jesus came, it piled up again each year. So, neither the regular sin offering of the great sin offering of the Day of Atonement, could remove the effects of Adam’s fall. But Jesus did!

The tabernacle, and particularly the altars, are symbolic representations of the people themselves. The idea seems to be that, if someone either sins inadvertently or becomes ritually unclean, the altar itself gets dirty, and needs to be cleansed.

*The purification offering, then, is a purification of the worshipper and the worship environment, in preparation for the major offerings of ascension, tribute and peace.*

#### **F. v. 35**

The word translated “atonement” in verse 35 is better translated as “covering.” The purification offering provides a covering for our sin. The effect is atonement, which is a word that means just what it says – “at one-ment.” Actually atonement is a made up word that contains its meaning within itself, i.e God and man, and man and man are put at one, reconciled. The focus of the purification offering is the removal of sins and uncleanness, that man and God and man and man might be at one. This is another aspect of what Jesus accomplished on the cross – He cleansed us from our sins and reconciled us to God and man!

#### **G. Lev. 9:22**

Returning to our memory verse, we see that the purification offering happens in time **before** the first three (ascension, tribute, peace) that we have studied. This makes sense, because God wants us to wash ourselves and the worship environment before we ascend, give him our tribute and receive His peace.

This also shows that cleaning us from sin is not the primary thrust of what Christ has accomplished. He cleanses us of sin so that we can live transformed lives, exercise dominion over the world via our work, and joyously eat a meal with Him and other Christians!

**H. Read Heb. 9:21-23** - All this is made possible because Jesus has died, purifying us from our sins!

## **I. Leviticus 1-4 and Reformation Covenant Church's Order of Worship**

As you worship today, look at the order of worship. Look for the sections of it that relate these first four offerings to our worship. We'll talk more about this next week. But look today, and get a sense of how Leviticus has indeed helped us worship in a manner that is pleasing to God and good for us.

- ❖ **Homework** – Read Leviticus 4, work on both memory verses
  
- ❖ **Prayer (Prep for worship)**

Leviticus 4:1-35

1 Now the LORD spoke to Moses, saying,2 “Speak to the children of Israel, saying: ‘If a person sins unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them,

3 ‘if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering.4 ‘He shall bring the bull to the door of the tabernacle of meeting before the LORD, lay his hand on the bull’s head, and kill the bull before the LORD.5 ‘Then the anointed priest shall take some of the bull’s blood and bring it to the tabernacle of meeting.6 ‘The priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of the veil of the sanctuary.7 ‘And the priest shall put some of the blood on the horns of the altar of sweet incense before the LORD, which is in the tabernacle of meeting; and he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.8 ‘He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat which *is* on the entrails,9 ‘the two kidneys and the fat that *is* on them by the flanks, and the fatty lobe *attached* to the liver above the kidneys, he shall remove,10 ‘as it was taken from the bull of the sacrifice of the peace offering; and the priest shall burn them on the altar of the burnt offering.11 ‘But the bull’s hide and all its flesh, with its head and legs, its entrails and offal—12 ‘the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

13 ‘Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done *something against* any of the commandments of the LORD *in anything* which should not be done, and are guilty;14 ‘when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.15 ‘And the elders of the congregation shall lay their hands on the head of the bull before the LORD. Then the bull shall be killed before the LORD.16 ‘The anointed priest shall bring some of the bull’s blood to the tabernacle of meeting.17 ‘Then the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil.18 ‘And he shall put *some* of the blood on the horns of the altar which *is* before the LORD, which *is* in the tabernacle of meeting; and he shall pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting.19 ‘He shall take all the fat from it and burn *it* on the altar.20 ‘And he shall do with the bull as he did with the bull as a sin offering; thus he shall do with it. So the priest shall make atonement for them, and it shall be forgiven them.21 ‘Then he shall carry the bull outside the camp, and burn it as he burned the first bull. *It is* a sin offering for the assembly.

22 ‘When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty,23 ‘or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.24 ‘And he shall lay his hand on the head of the goat, and kill it at the place where they kill the burnt offering before the LORD. *It is* a sin offering.25 ‘The priest shall take some of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour its blood at the base of the altar of burnt offering.26 ‘And he shall burn all its fat on the altar, like the fat of the sacrifice of the peace offering. So the priest shall make atonement for him concerning his sin, and it shall be forgiven him.

27 ‘If anyone of the common people sins unintentionally by doing *something against* any of the commandments of the LORD *in anything* which ought not to be done, and is guilty,28 ‘or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the

goats, a female without blemish, for his sin which he has committed.<sup>29</sup> 'And he shall lay his hand on the head of the sin offering, and kill the sin offering at the place of the burnt offering.<sup>30</sup> 'Then the priest shall take *some* of its blood with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.<sup>31</sup> 'He shall remove all its fat, as fat is removed from the sacrifice of the peace offering; and the priest shall burn it on the altar for a sweet aroma to the LORD. So the priest shall make atonement for him, and it shall be forgiven him.

<sup>32</sup> 'If he brings a lamb as his sin offering, he shall bring a female without blemish.<sup>33</sup> 'Then he shall lay his hand on the head of the sin offering, and kill it as a sin offering at the place where they kill the burnt offering.<sup>34</sup> 'The priest shall take *some* of the blood of the sin offering with his finger, put *it* on the horns of the altar of burnt offering, and pour all *the remaining* blood at the base of the altar.<sup>35</sup> 'He shall remove all its fat, as the fat of the lamb is removed from the sacrifice of the peace offering. Then the priest shall burn it on the altar, according to the offerings made by fire to the LORD. So the priest shall make atonement for his sin that he has committed, and it shall be forgiven him.

Hebrews 9:22

22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

## *Summary of the Offerings of Leviticus 1-4*

“Offering” = \_\_\_\_\_

“Sacrifice” = \_\_\_\_\_

	<b>Purification Offering</b>	<b>Ascension Offering</b>	<b>Tribute Offering</b>	<b>Peace Offering</b>
<b>Another Name</b>	_____ Offering	_____ Offering	_____ Offering	_____ Offering
<b>Leviticus Chapter</b>	Leviticus _____	Leviticus _____	Leviticus _____	Leviticus _____
<b>Levitical Order</b>				
<b>Type of Sacrifice</b>				
<b>Who ate?</b>				
<b>Significance?</b>				

### *Leviticus 4 – The Purification (Sin )Offering*

1. Leviticus 4:1 is the beginning of God’s second \_\_\_\_\_ to Moses.
2. The Hebrew word for “sin offering” means “\_\_\_\_\_”
3. The purification offering was for sins committed \_\_\_\_\_

<i>Sinner</i>	<i>Sacrifice</i>	<i>Blood applied to</i>

4. Leviticus 16 deals with the **Day of Atonement** at which the ultimate \_\_\_\_\_ offering. In Leviticus 4:35, the word “atonement” literally means “\_\_\_\_\_”. Jesus’ death on the cross covers our sins and makes us \_\_\_\_\_ with God.

## *Summary of the Offerings of Leviticus 1-4*

“Offering” = “Drawing Near”

“Sacrifice” = Peace Offering

	<b>Purification Offering</b>	<b>Ascension Offering</b>	<b>Tribute Offering</b>	<b>Peace Offering</b>
<b>Another Name</b>	<u>Sin</u> Offering	<u>Whole Burnt</u> Offering	<u>Grain/Cereal</u> Offering	<u>Votive / Thank</u> Offering
<b>Leviticus Chapter</b>	Leviticus <u>4</u>	Leviticus <u>1</u>	Leviticus <u>2</u>	Leviticus <u>3</u>
<b>Levitical Order</b>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<b>Type of Sacrifice</b>	<u>Animal</u>	<u>Animal</u>	<u>Grain / Oil / Frankincense</u>	<u>Animal</u>
<b>Who ate?</b>	<u>God / Priest</u>	<u>God</u>	<u>God / Priest</u>	<u>God / Priest / Offerer</u>
<b>Significance?</b>	<u>Forgiveness</u>	<u>Transformation</u>	<u>Holy Works / Prayer</u>	<u>Communion</u>

### *Leviticus 4 – The Purification (Sin) Offering*

1. Leviticus 4:1 is the beginning of God’s second **speech** to Moses.
2. The Hebrew word for “sin offering” means “purification offering”
3. The purification offering was for sins committed unintentionally.

<i><b>Sinner</b></i>	<i><b>Sacrifice</b></i>	<i><b>Blood applied to</b></i>
<b>Priest</b>	Young bull without blemish	Veil Altar of Incense Bronze Altar
<b>Whole Congregation</b>	Young bull	Veil Altar of Incense Bronze Altar
<b>Ruler</b>	Kid goat	Bronze Altar
<b>Individual</b>	Kid goat	Bronze Altar

Leviticus 16 deals with the **Day of Atonement** at which the ultimate **purification** offering. In Leviticus 4:35, the word “atonement” literally means **covering**. Jesus’ death on the cross covers our sins and makes us **at one** with God.

## Student Handout - Leviticus / Hebrews -Lesson 6

### Leviticus 4 – The Purification (Sin) Offering

**Objective:** A good working knowledge of the purification (sin) offering of Leviticus 4, in a way that helps prepare our hearts to rest in the finished work of Christ, purifying us from our sins, as we enter into worship.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Have you read Leviticus 4?

❖ **Scripture Memory – Review both Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering, which we will talk more about next week, as we deal with Leviticus 4.*

**3. New Laws for the New Man** **Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review**

- How does the following statement motivate us to study the book of Leviticus?

**We believe that worship should be informed and governed by the Bible in its entirety. In constructing our liturgies, we are to pay particular attention to those portions of God’s Word that are specifically given to inform us of what God desires in worship.** These portions include descriptions of patriarchal worship, **Levitical worship**, and Tabernacle of David worship, all pointing towards the glorious advent Jesus Christ, whose self-offering accomplished our salvation. This final work of our Savior provides the basis for the resultant transformation of worship spoken of by the Apostles in the New Covenant. (CRE Draft Memorial on Worship)



- What does the word translated “offering” literally mean?

**Hebrew word - kor-bawn =**

- What is the normal term used for the offering in Leviticus 1? –  
(Hebrew word - Ol – ah)

Our term?

Significance?

- What is the normal term used for the offering in Leviticus 2? -  
(Hebrew word - Min – chah’)

Our term?

Significance?

- What is the Hebrew word translated as “peace” in the peace offering of Chapter 3?

- What does the term “sacrifice” refer to in Leviticus?

- What chapter in Leviticus did we look at to see the offerer and priest, and their families, getting to eat some of the peace offering?

❖ **Lesson**

A. v. 1 “the Lord spoke to Moses”

B. v. 2

C. v. 3,13, 22,27

D. Lev. 12:6-8; 6:14; Num. 8:7 (cf. Num. 19:7)

E. Lev. 16:19; Ezek. 43:18-22

F. v. 35

G. Lev. 9:22

H. Heb. 9:21-23

I. Leviticus 1-4 and RCC's Order of Worship

- ❖ **Homework** – Read Leviticus 5, work on both memory verses
- ❖ **Prayer (Prep for worship)**

## Leviticus / Hebrews -Lesson 7

### Leviticus 1-4 and Covenant Renewal Worship

**Objective:** Review the flow of the four regular offerings of Leviticus 1-4, in a way that helps prepare our hearts as we enter into worship, and rejoice in worship's implications for the rest of our lives.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Have you read Leviticus 4?

❖ **Scripture Memory – Review both Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Add new memory verse:**

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

**Chapters 24-27**

### **❖ Review**

**What does the word translated “offering” literally mean? What’s the significance of this?**

Hebrew word - kor-bawn = Draw near; The purpose of worship is to draw near to God

**What is the normal term used for the offering in Leviticus 1? Our term? Significance?**  
(Hebrew word - ol – ah’) – Whole burnt offering; Ascension; Spoken of first in Leviticus because of the premacy of transformation; the way we draw near is not ultimately through death, but transformation. New man, etc. The purpose of Christ’s sacrifice is not just to take away sins, but to transform us into new men and women

**What is the normal term used for the offering in Leviticus 2? Our term? Significance?**  
(Hebrew word - min – chah’) Grain; Tribute. We need to lovingly pay the “tax” that the Lord demands of us, acceptance and holiness of our work (Puritan doctrine of vocation – “You can peel a spud to the glory of God” Chariots of Fire); We need to transform the world, dominion – vs – stewardship, etc.

**What is the Hebrew word translated as “peace” in the peace offering of Chapter 3?**  
Hebrew word – shalom (like our Salem). Our worship climaxes with a meal with God in community. God calls us to His house each Lord’s Day to feed us, to cause us to come to peace which is being in His presence with us and all its well-ordered blessings.

**What does the term “sacrifice” refer to in Leviticus? food**

**What’s the significance of chapter 4, verse 1?** A marker which separates off the purification offering from the first three offerings. Cleansing from sins is to the end of transformation, dominion, and joyful community.

**What is the normal term used for the offering in Leviticus 4? Our term?**

Sin; Purification

**Why do we call it that?** Because its purpose is the purification of the worship environment and the worshipper, who is represented by the worship environment. This would be a good place to make sure that the detailed passage used last week to make this point are alluded to again, since the text of Leviticus 4 doesn’t make this obvious.

### **❖ Lesson – Leviticus 1-4 and Covenant Renewal Worship**

This week we will review what we have learned about the four regular required offerings and how we can use them to help us have a biblically ordered worship and godly lives.

## A. Leviticus 1-4 and Reformation Covenant Church's Order of Worship

The teacher is to distribute copies of today's order of worship to the class and make use of the boxes on the liturgy as an example of how RCC uses Leviticus 1-4 to help inform our worship.

Before we look at RCC's worship and talk about its correlation to Leviticus 1-4, we should note that many other godly churches don't worship in the manner that we do. First, some of these agree that our worship should be informed by Leviticus and others don't. Secondly, even some of those that worship much like us would switch around the actual components of worship. We are doing our best here at RCC to make our worship as honoring to God as possible, and we work hard at this goal. But we are also mindful that other very godly men order their liturgy or Sunday service in ways quite different from ours. We need to avoid the two errors of pride and sloppiness as we think about this.

Finally, it is very important to remember that worship is a celebration of the work of Jesus, which, in one sense, is a singular work of salvation. The different offerings represent aspects of the one work of Jesus (remember our prism analogy). This is one important reason why good men might disagree on how or when liturgy should reflect these aspects. Let us now look at the order of worship for RCC and how it relates to Leviticus 4.

**NOTE: You may not have time to go through the entire order of worship in the detail given below. If not, then be sure and speak of those portions that relate directly to the first four offerings of Leviticus 1-4.**

There are five main parts to the Lord's Day worship service at Reformation Covenant Church and these are indicated by five boxes with text in them seen throughout the order of worship:

### 1. The LORD Calls Us Before His Presence

We believe that men and women come to Jesus for salvation and that Christians gather on the Lord's Day to worship Him not ultimately because they choose to, but rather because the Lord graciously calls them to Himself. This is seen in the first Scripture reading calling us to come and worship the Lord and in our processional song. God draws His people near to Him each Lord's Day (**Recall that the word "offering" in Leviticus means "draw near"**). As the elders proceed from the back to the front of the church, they represent the whole congregation which is being drawn into the Lord's presence to worship Him and to learn from Him. As we arrive, we are greeted by one of the elders (in a sense representing Christ), with a Salutation, welcoming us.

### 2. The LORD Cleanses Us In Christ (Purification Offering, Gift of Glory)

Prior to coming to the worship service, we should have confessed whatever sins we are aware of, both to the Lord and to any person whom we have offended. The Levitical offering for these more "high handed" sins will be talked about in Leviticus 5, the Reparation Offering. However, as we arrive in the presence of the Lord, we realize that we have

committed other sins, in thought word and deed, unintentionally (either we were not aware of them, or we have forgotten them). Because we know this, we feel unworthy to come into the presence of the Lord. These sins make both us and the worship environment unclean. Thus we confess our sins to God, both individually and corporately. This reminds us of the **Purification (Sin) Offering** of **Leviticus 4**, which was for unintentional sins. Just as the blood of the bull or the goat was sprinkled on various portions of the tabernacle for the cleansing of unintentional sins, so too the elder leading worship (again representing Christ) assures us that the blood of Jesus has cleansed us from all sins, and that we are forgiven in Christ. In response to this great news we sing the “Halleluyah”, praising the Triune God for His great mercy to us.

### 3. **The LORD Consecrates Us By His Word (Ascension and Tribute, Gift of Knowledge)**

Having been assured of the forgiveness of our sins in Jesus Christ, the Lord now calls us fully into His presence as pictured by the *Sursum corda* (This is a Latin phrase which means “Lift up the heart”). The raising of our hands and singing is a picture of us being raised up by God and ascending into heaven, to the very throne room of God. This reminds us of the **Ascension (Whole Burnt) Offering** of **Leviticus 1**, in which the whole animal was transformed into smoke and ascended into heaven to the Lord. By the mercy of God through the death and resurrection of Jesus, we too have been transformed from sinful enemies of God into the holy children of God who now ascend to His heavenly throne to worship Him and to learn from Him. On the way there, so to speak, we are told to “give thanks to the Lord, our God.” We respond by saying, “It is proper and right to do so.” We are then told that it is good to praise God “with angels, with archangels and with all the company of heaven” (i.e. the saints triumphant in heaven) as well.

As we come into the presence of the Lord, we are, of course, overwhelmed with His holiness, and His awesome glory and majesty. And so we sing the *Sanctus* (Holy, holy, holy), taken from Revelation 4:8 and Matthew 21:9, calling ourselves and the whole created order to praise God. We then enter into a time of praise and worship of our great and loving God in our Song(s) of Praise.

Having praised the Lord, the elder tells us to be seated and to rest in the finished work of Christ on our behalf. We then recite a responsive reading (usually a Psalm) in which the elder (speaking for Christ) will say one line, and the congregation will say the next line, which is often a rephrasing of the line which the elder has spoken. This teaches us to begin to think and speak as the Lord does. We then sing a version of this same Scripture. Next, the Lord teaches us from His Word, so that we will be equipped to go back into the world and do godly Kingdom work for Him. One of the elders reads a portion of Scripture and prays that the Holy Spirit will teach us and change us through the preaching of the Word. He then gives the sermon.

Having learned even more about the great God who has called us and transformed us into His holy people, and having been taught how to be better soldiers for Jesus in the coming week, we now bring **tribute** to the Lord. We bring forward our tithes and offerings which picture our holy work, done for the glory of God and the manifestation of the Kingdom of Jesus Christ in the world. These tithes and offerings remind us of the **Tribute Offering** in

**Leviticus 2**, in which **grain** that had been ground up and cooked in some manner, was offered to God along with **oil**, which reminded us that our works need to be holy works, energized by the Holy Spirit. Ultimately, what we bring as tribute to the Lord is **ourselves** in thankful obedience and faithful service to Him for all He has done for us in Christ. This why, at RCC, we get out of our pews and come forward to place our tithes and offerings in the boxes, a picture that we are giving our whole lives as living sacrifices to the Lord.

Having brought tribute to the Lord in our tithes and offerings, we then demonstrate our dependence on Him for everything by bringing our prayers to Him. One of the elders leads the congregation in the Great Prayer, ending with a recitation of the Lord's Prayer. This reminds us of the **frankincense** which was a burned (turned into smoke) as part of the **Tribute Offering**.

#### 4. The LORD Communes With Us At His Table (Peace Offering, Gift of Life)

Having brought our tribute (tithes, offerings, prayers) to the Lord, He then invites us to sit down and have a meal with Him and with each other, demonstrating that we are at **peace** with Him and that we have fellowship with one another. One of the elders tells us that all true believers in Jesus are welcome to this meal and may, at times, warn all unrepentant sinners that they will be judged by God if they partake. Often we will recite a creed which states our common faith in the one true, Triune God, and we may also sing a song of preparation for Communion. (Note – The word “eucharist” in your order of worship is a Latin word for the Communion meal which literally means “good favor” or “giving thanks”) Recall that the **Peace Offering** of **Leviticus 3** was the only offering wherein the offerer got to eat some of the offering along with God and the priest. So too at the Communion meal (the Lord's Supper) we eat with God and with each other. The food that He gives us is His own body and blood. As we eat the bread and drink wine together, we spiritually receive Christ, who is the true Lamb of God.

#### 5. The LORD Commissions Us and Sends Us Out

As much as we would like to remain forever with the Lord at His communion table, having fellowship with Him and with each other, there is still much work to do in the Kingdom of Jesus Christ. After Communion, one of the elders reads a portion of Scripture which usually instructs us to be faithful servants of Jesus and to continue to fight the good fight of faith out in the world during the coming week. We then sing a hymn or a psalm with a similar theme. The elder then assures us that we have God's blessing upon us as we go forth into the world by reciting a benediction (Latin – “good word”) and then we sing a final song of praise or dedication to the Lord such as the Nunc Dimitus (Latin – “now depart”) or the Doxology (“Praise God from whom all blessings flow...”). The elders exit the sanctuary at this time as a picture of all of us going out into the world as good soldiers in the Kingdom of God. We are now fully equipped to do great deeds for the Lord, bringing glory to Jesus all week long, so that we will have even more to praise Him for and more tribute to bring to Him at the next Lord's Day worship service.

B. Leviticus 1-4 and the Big Questions of Life

The offerings of Leviticus 1-4, and our worship service modeled after this, help us to answer four of life's most important questions:

1. Can I be forgiven of my sin by God? Yes! - Purification Offering
2. Can I become a new and better man? Yes! - Ascension Offering
- 3) Is my work important/significant? Yes! - Tribute Offering
- 4) Can I find peace with God and my neighbor? Can I live in joyful community? Yes – Peace Offering

❖ **Homework** – Read Leviticus 5-7, work on memory materials

❖ **Prayer (Prep for worship)**



## Student Handout - Leviticus / Hebrews -Lesson 7

### Leviticus 1-4 and Covenant Renewal Worship

**Objective:** Review the flow of the four regular offerings of Leviticus 1-4, in a way that helps prepare our hearts as we enter into worship, and rejoice in worship's implications for the rest of our lives.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Have you read Leviticus 4?

❖ **Scripture Memory – Review both Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Add new memory verse:**

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review**

What does the word translated "offering" literally mean? What's the significance of this?  
 kor-bawn

What is the normal term used for the offering in Leviticus 1? Our term? Significance?  
ol – ah'

What is the normal term used for the offering in Leviticus 2? Our term? Significance?  
min – chah'

What is the Hebrew word translated as “peace” in the peace offering of Chapter 3?

What does the term “sacrifice” refer to in Leviticus?

What’s the significance of chapter 4, verse 1?

What is the normal term used for the offering in Leviticus 4? Our term?

Why do we call it that?

❖ **Lesson - Wrap-up of Leviticus 1-4**

A. Leviticus 1-4 and RCC’s Order of Worship

B. Leviticus 1-4 and the Big Questions of Life

❖ **Homework** – Read Leviticus 5-7, work on memory verses

❖ **Prayer (Prep for Worship)**

## Leviticus / Hebrews -Lesson 8

### Leviticus 5-7 The Reparation Offering / Details of the Four Main Offerings

**Objective:** Present an overview of Leviticus Chapters 1-7, reviewing the four main offerings, and introducing the reparation (trespass) offering.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Have you read Leviticus 5-7?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

## ❖ Review

The teacher is to ask if there are any questions on the relationship of our order of worship and Leviticus, chapters 1-4. Do they think they have a better sense of the flow of our worship as a result of the past couple of months.

Review of chapters 1-4 will be woven into the overview of this section, which is today's lesson.

## ❖ Lesson - Wrap-up of Leviticus 1-4

The teacher is to ask the students to take a moment to look over the handout entitled "Outline of Chapters 1-7."

He is then to explain that there are two cues for how the outline can be seen, the first is the break between the various "divine speeches" that are contained herein. Leviticus is a series of nearly 40 divine speeches. So we should pay attention to these markers. Remember, that one of the goals of our SS program is to teach the students how to study and interpret the bible.

Pericope (pronounced per ik' oh pee) identification is one of the first steps in studying a section of the bible, and understanding its meaning. In Leviticus, one of the most important "pericope identifiers" are these divine speech markers. But secondly, an obvious change in topic is also a "pericope identifier." Our outline is built on these two cues or pericope identifiers – the divine speeches and obvious changes of topic.

Chapter 8 is both a new divine speech and a big new topic is introduced – the ordination of the priests. The chapters we are looking at today, 5-7, can almost be seen as bridge between the offerings in chapters 4 and the priests who will minister in the tabernacle in chapters 8-10.

In our overall outline, chapters 1-10 are, of course, seen as one unit.

**The teacher is to briefly review the first four chapters by referring to today's outline:**

See handout entitled: **Outline of Leviticus Chapters 1-7**

*9 Divine Speeches and a Summation*

***Overall Outline Context: Chapters 1-7 Offerings, Chapters 8-10 Priests***

A fill in the blank version of the outline is also provided if you would like to use it as a teaching aid.

## **Outline of Chapters 1-7**

### **9 Divine Speeches and A Summation**

#### **I. Speeches 1-4, Chapters 1-6A, Offerings**

##### **A. Speech 1, Chapters 1-3, Ascension, Tribute, Peace**

Ch. 1	Ascension Offering
Ch. 2	Tribute Offering
Ch. 3	Peace Offering

## **B. Speech 2, Chapter 4-5A, Purification?**

### Ch. 4 Purification Offering

From this point on in the outline, we are dealing with new material. The student has been given the actual text of the bible here, divided in terms of this outline.

The teacher is to briefly review each section of text, focusing on the bolded items in the text, and the special notes provided to the teacher. These notes are underlined.

### **(Speech 2), Ch. 5:1-13 Purification or Reparation?**

Most commentators view this section as a continuation of the purification offering. In favor of this view is the new divine speech in v. 14, indicating a new topic – the reparation (trespass) offering is beginning. However, the term translated “trespass offering” is found in this first section as well. Distinguishing between the trespass and sin offerings (reparation and purification) is not necessarily easy! In general, the reparation offering is focused on repaying God and man, under certain special circumstances, and so is not one of the regular offerings. Additionally, these sections seem to draw special focus on the conscience, the sense of guilt an erring person feels. The teacher should stress to the students that Jesus has died so that our consciences can be clear, and that God wants us to deal with a guilty conscience by confession and making any needed restitution. Note that when we steal from our neighbor, if we wait to get caught, we must repay at least two fold. But if we let our consciences move us to confession, we need only add back 20% as restitution!

### vv. 1-6 - 3 Cases

**Lev. 5** ‘If a person sins in hearing the utterance of an **oath**, and is a witness, whether he has seen or known of the matter—if he does not tell it, he **bears guilt**.

<sup>2</sup> ‘Or if a person touches any **unclean thing**, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. <sup>3</sup> Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be **guilty**.

<sup>4</sup> ‘Or if a person **swears, speaking thoughtlessly** with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes it, then he shall be **guilty** in any of these matters. <sup>5</sup> ‘And it shall be, when he is **guilty** in any of these matters, that he shall confess that he has sinned in that thing; <sup>6</sup> and he shall bring his **trespass offering** to the LORD for his sin which he has committed, a female from

the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

Note in the following section that God has a concern for the poor. So should we!  
vv. 7-13 - Provision for Meager Means

<sup>7</sup> ‘If he is **not able** to bring a lamb, then he shall bring to the LORD, for his **trespass** which he has committed, **two turtledoves or two young pigeons**: one as a sin offering and the other as a burnt offering. <sup>8</sup> And he shall bring them to 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 completely. <sup>9</sup> Then he shall sprinkle some of the blood of the sin offering on 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. <sup>10</sup> And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall **make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.**

<sup>11</sup> ‘But if he is **not able** to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of **fine flour** as a sin offering. **He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.** <sup>12</sup> Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the LORD. It is a sin offering. <sup>13</sup> The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest’s as a grain offering.’ ”

### **C. Speeches 3 and 4, Chapters 5B-6A, Reparation**

5:14-19 - Speech 3 Reparation to God

Offerings with Restitution – This section clearly gives us another offering, one aimed at restitution, paying back God and man, so we call it the **Reparation Offering.**

<sup>14</sup> Then the LORD spoke to Moses, saying: <sup>15</sup> “If a person commits a **trespass, and sins unintentionally in regard to the holy things of the LORD**, then he shall bring to the LORD as his **trespass offering** a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. <sup>16</sup> And he shall make **restitution** for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

<sup>17</sup> “If a person sins, and commits any of these things which are **forbidden to be done by the commandments of the LORD, though he does not know it**, yet he is guilty and shall bear his iniquity. <sup>18</sup> And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. <sup>19</sup> It is a trespass offering; he has certainly trespassed against the LORD.”

## 6:1-7 - Speech 4 - Reparation to Man

**6** And the LORD spoke to Moses, saying: <sup>2</sup> “If a person sins and commits a trespass against the LORD by lying to his **neighbor** about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has **extorted from his neighbor**, <sup>3</sup> or if he has **found what was lost and lies** concerning it, and swears falsely—in any one of these things that a man may do in which he sins: <sup>4</sup> then it shall be, because he has sinned and is guilty, that he shall **restore what he has stolen**, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, <sup>5</sup> or all that about which he has sworn falsely. **He shall restore its full value, add one-fifth more to it**, and give it to whomever it belongs, on the day of his **trespass offering**. <sup>6</sup> And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. <sup>7</sup> So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses.”

## **II. Speeches 5-9, Chapters 6B-7, Priestly Privileges and the Offerings**

These sections go back over the five offerings, with a special emphasis on the priest's portion of each, although much more details are given us as well. God talks a lot about food in the bible!

### **A. Speech 5, Chapter 6:8-18, Ascension, Tribute Again,**

#### 6:8-13 - Ascension

<sup>8</sup> **Then the LORD spoke to Moses**, saying, <sup>9</sup> “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 until morning, and the fire of the altar shall be kept burning on it. <sup>10</sup> And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. <sup>11</sup> Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. <sup>12</sup> And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it **the fat of the peace offerings**. <sup>13</sup> **A fire shall always be burning on the altar; it shall never go out.**

This would be a good time to remind the students of the primary importance of the ascension offering – Jesus has died so that we can live as new creatures perpetually.

#### 6:14-18 - Tribute Offerings

<sup>14</sup> ‘This is the law of the **grain offering**: The sons of Aaron shall offer it on the altar before the LORD. <sup>15</sup> He shall take from it his handful of the fine flour of the grain offering, with its **oil, and all the frankincense** which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a **memorial** to the LORD. <sup>16</sup> And the **remainder of it Aaron and his sons shall eat**; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. <sup>17</sup> It shall **not be baked with leaven**. I have given it as their portion of My offerings made by fire; **it is most holy, like the sin offering and the**

**trespass offering.** <sup>18</sup> All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.’ ”

### **B. Speech 6, Chapter 6:19-23, Tribute Again**

<sup>19</sup> **And the LORD spoke to Moses, saying,** <sup>20</sup> “This is the offering of Aaron and his sons, which they shall offer to the LORD, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a **daily grain offering, half of it in the morning and half of it at night.** <sup>21</sup> It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the LORD. <sup>22</sup> The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the LORD. It shall be wholly burned. <sup>23</sup> **For every grain offering for the priest shall be wholly burned. It shall not be eaten.”**

### **C. Speech 7, Chapter 6:24-7:21 Purification, Reparation, Peace Again**

#### 6:24-30 - Purification

<sup>24</sup> Also the LORD spoke to Moses, saying, <sup>25</sup> “Speak to Aaron and to his sons, saying, ‘This is the law of the **sin offering:** In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It is most holy. <sup>26</sup> The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting. <sup>27</sup> **Everyone who touches its flesh must be holy.** And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. <sup>28</sup> But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. <sup>29</sup> All the males among the priests may eat it. It is most holy. <sup>30</sup> **But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten.** It shall be burned in the fire.

#### 7:1-10 - Reparation

7 ‘Likewise this is the **law of the trespass offering (it is most holy):** <sup>2</sup> In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. <sup>3</sup> And he shall offer from it **all its fat.** The fat tail and the fat that covers the entrails, <sup>4</sup> the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; <sup>5</sup> and the priest shall burn them on the altar as an offering made by fire to the LORD. It is a trespass offering. <sup>6</sup> **Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy.** <sup>7</sup> The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it. <sup>8</sup> And the **priest who offers anyone’s burnt offering, that priest shall have for himself the skin of the burnt offering** which he has offered. <sup>9</sup> Also every **grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest’s who offers it.** <sup>10</sup> **Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other.**



## 7:11-21 - Peace

Here we learn that there are two subsets of the peace offering – thanksgiving and vow or votive.

<sup>11</sup> ‘This is the law of the **sacrifice of peace offerings** which he shall offer to the LORD: <sup>12</sup> If he offers it for a **thanksgiving**, then he shall offer, with the sacrifice of thanksgiving, **unleavened cakes** mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. <sup>13</sup> Besides the cakes, as his offering he shall offer **leavened bread** with the sacrifice of thanksgiving of his peace offering. <sup>14</sup> And from it he shall offer one cake from each offering as a **heave offering** to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering.

<sup>15</sup> ‘The flesh of the sacrifice of his peace offering for thanksgiving shall be **eaten the same day** it is offered. He shall not leave any of it until morning. <sup>16</sup> But if the sacrifice of his offering is a **vow or a voluntary offering**, it shall be eaten the same day that he offers his sacrifice; **but on the next day the remainder of it also may be eaten;** <sup>17</sup> the remainder of the flesh of the sacrifice on the **third day must be burned with fire.** <sup>18</sup> And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to **him who offers it, and the person who eats of it shall bear guilt.**

<sup>19</sup> ‘The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. **And as for the clean flesh, all who are clean may eat of it.** <sup>20</sup> **But the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people.** <sup>21</sup> Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any **abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that person shall be cut off from his people.’ ”**

## D. Speech 8, Chapter 7:22-27, No Fat or Blood

### Fat and Blood May Not Be Eaten

The life of the flesh is in the blood. To eat blood is to seek life unmediated by God to us. We are supposed to eat dead things, drained of blood, and ask god to give us life, graciously. The fat is the best part, contrary to popular opinion! And so it is given to God to eat.

<sup>22</sup> And the LORD spoke to Moses, saying, <sup>23</sup> “Speak to the children of Israel, saying: ‘You shall not eat any **fat**, of ox or sheep or goat. <sup>24</sup> And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be **used in any other way; but you shall by no means eat it.** <sup>25</sup> For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be **cut off** from his people. <sup>26</sup> Moreover you shall not eat any **blood** in any of your dwellings, whether of bird or beast. <sup>27</sup> Whoever eats any blood, that person shall be cut off from his people.’ ”

## E. Speech 9, Chapter 7:28-34, Peace Again

<sup>28</sup> **Then the LORD spoke to Moses, saying,** <sup>29</sup> “**Speak to the children of Israel,** saying: ‘He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. <sup>30</sup> His own hands shall bring the offerings

made by fire to the LORD. The fat with the breast he shall bring, that the breast may be **waved** as a **wave offering** before the LORD. <sup>31</sup> And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'. <sup>32</sup> Also the **right thigh you shall give to the priest as a heave offering** from the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part. <sup>34</sup> **For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.' "**

The knowledge of Hebrew has increased, and we now know that "heave" is a bad translation. The word doesn't refer to motion. It is better translated "contribution" the part that is contributed to the priest. The term "wave" means that part of the offering was raised up to God and received back down. It is an up and down motion, not a sideways motion.

### **III. Summation, Chapter 7:35-38**

<sup>35</sup> This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when Moses presented them to minister to the LORD as priests. <sup>36</sup> The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations.

<sup>37</sup> **This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, <sup>38</sup> which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.**

- ❖ **Homework** – Work on memory material
- ❖ **Prayer (Prep for Worship)**

## Student Handout - Leviticus / Hebrews -Lesson 8

### Leviticus 5-7 – Reparation (Trespass) Offering/ Details of the Four Main Offerings

**Objective:** Review the flow of the four regular offerings of Leviticus 1-4, in a way that helps prepare our hearts as we enter into worship, and rejoice in worship's implications for the rest of our lives.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Have you read Leviticus 5-7?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

- **Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review** – See first part of **Outline of Chapters 1-7** – next sheet

❖ **Lesson** – See **Leviticus 5-7 Text and Highlights** - attached sheets

❖ **Homework** – Work on memory material

❖ **Prayer (Prep for Worship)**

**Outline of Leviticus Chapters 1-7**  
*9 Divine Speeches and a Summation*  
**Overall Outline Context: Chapters 1-7 Offerings, Chapters 8-10 Priests**

**I. Speeches 1-4, Chapters 1-6A, Offerings**

**A. Speech 1, Chapters 1-3, Ascension, Tribute, Peace**

- Ch. 1           Ascension Offering
- Ch. 2           Tribute Offering
- Ch. 3           Peace Offering

**B. Speech 2, Chapter 4-5A, Purification?**

- Ch. 4   Purification Offering
  
- Ch. 5:1-13 Purification or Reparation?  
    vv. 1-6   3 Cases

vv. 7-13 Provision for Meager Means

**C. Speechs 3 and 4, Chapters 5b-6a, Reparation**

Ch. 5:14-19 Speech 3   Reparation to God

Ch. 6:1-7   Speech 4   Reparation to Man

**II. Speeches 5-9, Chapters 6b-7, Priestly Privileges and the Offerings**

**A. Speech 5, Chapter 6:8-18, Ascension, Tribute Again**

Ch. 6:8-13   Ascension

Ch. 6:14-18   Tribute

**B. Speech 6, Chapter 6:19-23, Tribute Again**

**C. Speech 7, Chapter 6:24-7:21, Purification, Reparation, Peace Again**

Ch. 6:24-30   Purification

Ch. 7:1-10    Reparation

Ch. 7:11-21   Peace

**D. Speech 8, Chapter 7:22-27, No Fat or Blood**

**E. Speech 9, Chapter 7:28-34, Peace Again**

**III. Summation, Chapter 7:35-38**

## Leviticus 5-7 – Text and Highlights

### (Speech 2), Ch. 5:1-13 Purification or Reparation?

#### vv. 1-6 - 3 Cases

**Lev. 5** ‘If a person sins in hearing the utterance of an **oath**, and is a witness, whether he has seen or known of the matter—if he does not tell it, he **bears guilt**.

<sup>2</sup> ‘Or if a person touches any **unclean thing**, whether it is the carcass of an unclean beast, or the carcass of unclean livestock, or the carcass of unclean creeping things, and he is unaware of it, he also shall be unclean and guilty. <sup>3</sup> Or if he touches human uncleanness—whatever uncleanness with which a man may be defiled, and he is unaware of it—when he realizes it, then he shall be **guilty**.

<sup>4</sup> ‘Or if a person **swears, speaking thoughtlessly** with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it—when he realizes it, then he shall be **guilty** in any of these matters. <sup>5</sup> ‘And it shall be, when he is **guilty** in any of these matters, that he shall confess that he has sinned in that thing; <sup>6</sup> and he shall bring his **trespass offering** to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin.

#### vv. 7-13 - Provision for Meager Means

<sup>7</sup> ‘If he is **not able** to bring a lamb, then he shall bring to the LORD, for his **trespass** which he has committed, **two turtledoves or two young pigeons**: one as a sin offering and the other as a burnt offering. <sup>8</sup> And he shall bring them to 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 completely. <sup>9</sup> Then he shall sprinkle some of the blood of the sin offering on 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. <sup>10</sup> And he shall offer the second as a burnt offering according to the prescribed manner. So the priest shall **make atonement on his behalf for his sin which he has committed, and it shall be forgiven him**.

<sup>11</sup> ‘But if he is **not able** to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of **fine flour** as a sin offering. **He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.** <sup>12</sup> Then he shall bring it to the priest, and the priest shall take his handful of it as a memorial portion, and burn it on the altar according to the offerings made by fire to the LORD. It is a sin offering. <sup>13</sup> The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him. The rest shall be the priest’s as a grain offering.’ ”

### C. Speeches 3 and 4, Chapters 5B-6A, Reparation

#### 5:14-19 - Speech 3 Reparation to God

<sup>14</sup> Then the LORD spoke to Moses, saying: <sup>15</sup> “If a person commits a **trespass, and sins unintentionally in regard to the holy things of the LORD**, then he shall bring to the LORD as his **trespass offering** a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering. <sup>16</sup> And he shall make **restitution** for the harm that he has done in regard to the holy thing, and shall add one-fifth to it and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

<sup>17</sup> “If a person sins, and commits any of these things which are **forbidden to be done by the commandments of the LORD, though he does not know it**, yet he is guilty and shall bear his iniquity. <sup>18</sup> And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. <sup>19</sup> It is a trespass offering; he has certainly trespassed against the LORD.”

### 6:1-7 - Speech 4 Reparation to Man

**6** **And the LORD spoke to Moses, saying:** <sup>2</sup> “If a person sins and commits a trespass against the LORD by lying to his **neighbor** about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has **extorted from his neighbor**, <sup>3</sup> or if he has **found what was lost and lies** concerning it, and swears falsely—in any one of these things that a man may do in which he sins: <sup>4</sup> then it shall be, because he has sinned and is guilty, that he shall **restore what he has stolen**, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, <sup>5</sup> or all that about which he has sworn falsely. **He shall restore its full value, add one-fifth more to it**, and give it to whomever it belongs, on the day of his **trespass offering**. <sup>6</sup> And he shall bring his trespass offering to the LORD, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. <sup>7</sup> So the priest shall make atonement for him before the LORD, and he shall be forgiven for any one of these things that he may have done in which he trespasses.”

## **II. Speeches 5-9, Chapters 6B-7, Priestly Privileges and the Offerings**

### **A. Speech 5, Chapter 6:8-18, Ascension, Tribute Again,**

#### 6:8-13 - Ascension

<sup>8</sup> **Then the LORD spoke to Moses, saying,** <sup>9</sup> “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 until morning, and the fire of the altar shall be kept burning on it. <sup>10</sup> And the priest shall put on his linen garment, and his linen trousers he shall put on his body, and take up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar. <sup>11</sup> Then he shall take off his garments, put on other garments, and carry the ashes outside the camp to a clean place. <sup>12</sup> And the fire on the altar shall be kept burning on it; it shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order on it; and he shall burn on it **the fat of the peace offerings**. <sup>13</sup> **A fire shall always be burning on the altar; it shall never go out.**”

#### 6:14-18 - Tribute Offerings

<sup>14</sup> “This is the law of the **grain offering**: The sons of Aaron shall offer it on the altar before the LORD. <sup>15</sup> He shall take from it his handful of the fine flour of the grain offering, with its **oil, and all the frankincense** which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a **memorial** to the LORD. <sup>16</sup> And the **remainder of it Aaron and his sons shall eat**; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. <sup>17</sup> It shall **not be baked with leaven**. I have given it as their portion of My offerings made by fire; **it is most holy, like the sin offering and the trespass offering**. <sup>18</sup> All the males among the children of Aaron may eat it. It shall be a statute forever in your generations concerning the offerings made by fire to the LORD. Everyone who touches them must be holy.’ ”

### **B. Speech 6, Chapter 6:19-23, Tribute Again**

<sup>19</sup> **And the LORD spoke to Moses, saying,** <sup>20</sup> “This is the offering of Aaron and his sons, which they shall offer to the LORD, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a **daily grain offering, half of it in the morning and half of it at night**. <sup>21</sup> It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to the LORD. <sup>22</sup> The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to the LORD. It shall be wholly burned. <sup>23</sup> **For every grain offering for the priest shall be wholly burned. It shall not be eaten.**”

### **C. Speech 7, Chapter 6:24-7:21 Purification, Reparation, Peace Again**

#### 6:24-30 - Purification

<sup>24</sup> Also the LORD spoke to Moses, saying, <sup>25</sup> “Speak to Aaron and to his sons, saying, ‘This is the law of the **sin offering**: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It is most holy. <sup>26</sup> The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the

court of the tabernacle of meeting. <sup>27</sup> **Everyone who touches its flesh must be holy.** And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. <sup>28</sup> But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. <sup>29</sup> All the males among the priests may eat it. It is most holy. <sup>30</sup> **But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten.** It shall be burned in the fire.

#### 7:1-10 - Reparation

7 <sup>1</sup> Likewise this is the **law of the trespass offering (it is most holy):** <sup>2</sup> In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. <sup>3</sup> And he shall offer from it **all its fat.** The fat tail and the fat that covers the entrails, <sup>4</sup> the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; <sup>5</sup> and the priest shall burn them on the altar as an offering made by fire to the LORD. It is a trespass offering. <sup>6</sup> **Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy.** <sup>7</sup> The trespass offering is like the sin offering; there is one law for them both: the priest who makes atonement with it shall have it. <sup>8</sup> And the **priest who offers anyone's burnt offering, that priest shall have for himself the skin of the burnt offering** which he has offered. <sup>9</sup> Also every **grain offering that is baked in the oven and all that is prepared in the covered pan, or in a pan, shall be the priest's who offers it.** <sup>10</sup> Every grain offering, whether mixed with oil or dry, shall belong to all the sons of Aaron, to one as much as the other.

#### 7:11-21 - Peace

<sup>11</sup> This is the law of the **sacrifice of peace offerings** which he shall offer to the LORD: <sup>12</sup> If he offers it for a **thanksgiving**, then he shall offer, with the sacrifice of thanksgiving, **unleavened cakes** mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil. <sup>13</sup> Besides the cakes, as his offering he shall offer **leavened bread** with the sacrifice of thanksgiving of his peace offering. <sup>14</sup> And from it he shall offer one cake from each offering as a **heave offering** to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering.

<sup>15</sup> The flesh of the sacrifice of his peace offering for thanksgiving shall be **eaten the same day** it is offered. He shall not leave any of it until morning. <sup>16</sup> But if the sacrifice of his offering is a **vow or a voluntary offering**, it shall be eaten the same day that he offers his sacrifice; **but on the next day the remainder of it also may be eaten;** <sup>17</sup> the remainder of the flesh of the sacrifice on the **third day must be burned with fire.** <sup>18</sup> And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to **him who offers it, and the person who eats of it shall bear guilt.**

<sup>19</sup> The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. **And as for the clean flesh, all who are clean may eat of it.** <sup>20</sup> **But the person who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, while he is unclean, that person shall be cut off from his people.** <sup>21</sup> Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any **abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to the LORD, that person shall be cut off from his people.** ”

#### **D. Speech 8, Chapter 7:22-27, No Fat or Blood Fat and Blood May Not Be Eaten**

<sup>22</sup> And the LORD spoke to Moses, saying, <sup>23</sup> “Speak to the children of Israel, saying: ‘You shall not eat any **fat**, of ox or sheep or goat. <sup>24</sup> And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be **used in any other way; but you shall by no means eat it.** <sup>25</sup> For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be **cut off** from his people. <sup>26</sup> Moreover you shall not eat any **blood** in any of your dwellings, whether of bird or beast. <sup>27</sup> Whoever eats any blood, that person shall be cut off from his people.’ ”

#### **E. Speech 9, Chapter 7:28-34, Peace Again**

<sup>28</sup> **Then the LORD spoke to Moses, saying,** <sup>29</sup> **“Speak to the children of Israel, saying:** ‘He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering. <sup>30</sup> His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be **waved** as a **wave offering** before the LORD. <sup>31</sup> And the priest shall burn the fat on the altar, but the breast shall be Aaron’s and his sons’. <sup>32</sup> Also the **right thigh you shall give to the priest as a heave offering** from the sacrifices of your peace offerings. <sup>33</sup> He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part. <sup>34</sup> **For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.’ ”**

### **III. Summation, Chapter 7:35-38**

<sup>35</sup> This is the consecrated portion for Aaron and his sons, from the offerings made by fire to the LORD, on the day when Moses presented them to minister to the LORD as priests. <sup>36</sup> The LORD commanded this to be given to them by the children of Israel, on the day that He anointed them, by a statute forever throughout their generations.

<sup>37</sup> **This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering,** <sup>38</sup> **which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.**



**Outline of Leviticus Chapters 1-7**  
*9 Divine Speeches and a Summation*  
**Overall Outline Context: Chapters 1-7 Offerings, Chapters 8-10 Priests**

**I. Speeches 1-4, Chapters 1-6a, Offerings**

**A. Speech 1, Chapters 1-3, Ascension, Tribute, Peace**

Ch. 1 \_\_\_\_\_

Ch. 2 \_\_\_\_\_

Ch. 3 \_\_\_\_\_

**B. Speech 2, Chapter 4-5a, Purification?**

Ch. 4 \_\_\_\_\_

Ch. 5:1-13 \_\_\_\_\_ or \_\_\_\_\_?  
vv. 1-6 3 Cases  
vv. 7-13 Provision for the \_\_\_\_\_

**C. Speeches 3 and 4, Chapters 5b-6a, Reparation**

Ch. 5:14-19 Speech 3 Reparation to \_\_\_\_\_

Ch. 6:1-7 Speech 4 Reparation to \_\_\_\_\_

**II. Speeches 5-9, Chapters 6b-7, Priestly Privileges and the Offerings**

**A. Speech 5, Chapter 6:8-18, Ascension, Tribute Again**

Ch. 6:8-13 \_\_\_\_\_

Ch. 6:14-18 \_\_\_\_\_

**B. Speech 6, Chapter 6:19-23, \_\_\_\_\_ Again**

**C. Speech 7, Chapter 6:24-7:21, Purification, Reparation, Peace Again**

Ch. 6:24-30 \_\_\_\_\_

Ch. 7:1-10 \_\_\_\_\_

Ch. 7:11-21 \_\_\_\_\_

**D. Speech 8, Chapter 7:22-27, No \_\_\_\_\_ or \_\_\_\_\_**

**E. Speech 9, Chapter 7:28-34, \_\_\_\_\_ Again**

**III. Summation, Chapter 7:35-38**

**Outline of Leviticus Chapters 1-7 – Answer Key**  
*9 Divine Speeches and a Summation*  
**Overall Outline Context: Chapters 1-7 Offerings, Chapters 8-10 Priests**

**I. Speeches 1-4, Chapters 1-6a, Offerings**

**A. Speech 1, Chapters 1-3, Ascension, Tribute, Peace**

Ch. 1            **Ascension Offering**

Ch. 2            **Tribute Offering**

Ch. 3            **Peace Offering**

**B. Speech 2, Chapter 4-5a, Purification?**

Ch. 4    **Purification Offering**

Ch. 5:1-13    **Purification** or **Reparation?**

vv. 1-6    3 Cases

vv. 7-13    Provision for the **poor**

**C. Speechs 3 and 4, Chapters 5b-6a, Reparation**

Ch. 5:14-19    Speech 3    Reparation to **God**

Ch. 6:1-7    Speech 4    Reparation to **man**

**II. Speeches 5-9, Chapters 6b-7, Priestly Privileges and the Offerings**

**A. Speech 5, Chapter 6:8-18, Ascension, Tribute Again**

Ch. 6:8-13    **Ascension**

Ch. 6:14-18    **Tribute**

**B. Speech 6, Chapter 6:19-23, Tribute Again**

**C. Speech 7, Chapter 6:24-7:21, Purification, Reparation, Peace Again**

Ch. 6:24-30    **Purification**

Ch. 7:1-10    **Reparation**

Ch. 7:11-21    **Peace**

**D. Speech 8, Chapter 7:22-27, No Fat or Blood**

**E. Speech 9, Chapter 7:28-34, Peace Again**

**III. Summation, Chapter 7:35-38**

## Leviticus / Hebrews -Lesson 9

### Review Leviticus 1-4 and “New Creation” Aspect of Levitical Worship

**Objective:** 1) Prepare the students for a test on Leviticus 1-4 next Sunday, cementing the truths of those four chapters in their minds. 2) Introduce the “new creation” aspect of Levitical worship.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days*

*of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

**Chapters 24-27**

### **❖ Review**

See attached review sheet for Leviticus 1-4. You should be able to list the four offerings of Leviticus 1-4, in both their theological order, and their chronological order. You should also be able to list the distinctives and purposes of each offering, and its correlation to our liturgy on Sunday.

TEACHER: Use the attached chart to make sure the students have a firm knowledge of these chapters. You want them all to get A's!! This time of review should be very interactive.

### **❖ Lesson - "New Creation in Levitical Worship"**

TEACHER Next week we will start looking at chapters 8-10. We will be talking about Aaron's ordination as a new creation, or new birth, for mankind, pointing towards the new creation that Jesus will usher in by His work on the cross.

#### **A. Leviticus 1**

TEACHER - The very first offering, the ascension, stresses the transformation of men that Jesus will accomplish. This is a new birth, or a new creation.

#### **B. John 1:1; Gen 1:1**

TEACHER John 1:1 shows us that the gospel of Jesus is likened to the creation.

#### **C. Gen. 1:2; Dt. 32:11**

TEACHER The Exodus and movement of God's people through the wilderness into the promised land is tied to the work of the Holy Spirit in Dt. 32:11. The Hebrew word translated as flutter in Dt. 32:11 is the same Hebrew term for the movement of the Holy Spirit in the original creation. These are the only two verses where this particular Hebrew word is used, tying the exodus to a new creation. Again, this points forward to the final Exodus accomplished by Christ for His people as a new creation.

#### **D. Lev. 23**

TEACHER When we study this chapter, we will see 7 feasts given for Israel, which parallel the 7 days of creation.

#### **E. Exodus 25-30**

TEACHER Remind the students that this part of Exodus and our book of Leviticus are both given at the Sinai encampment. The construction of the tabernacle also seems to follow the 7 fold pattern of the 7 creation days. This is most clearly seen in sections 1, 2, 4, 6, and 7. The teacher should go over the material, touching on the correlations.

## ***The Seven Days of Creation in Exodus 25-30***

### **Day 1: Light**

25:1-9. raw materials

- *according to pattern, 25:9*

25:10-22. ark - heaven

25:23-30. table - earth

25:31-40. lamp - light

- *according to pattern, 25:40*

### **Day 2: Firmament, Division**

26:1-30. tabernacle - firmament heaven

26:31-35. veil - firmament

26:36-37. screen - firmament between earth and heaven

### **Day 3: Land and Water; Firstfruits**

27:1-8. altar - mountain

27:9-19. court – world

(Altar and Surrounding Curtains)

### **Day 4: Sun, Moon, Stars (Rulers)**

27:20-21. oil for lamp - heavenly lights

### **Day 5: Land/Skies and Sea; Filled**

28:1-43. Aaron's garments - world as garment

(Aaron and Surrounding Garments)

### **Day 6: Man**

29:1-9. Aaron's ordination, raw materials

29:10-37. Aaron's ordination, ritual in tabernacle

### **Day 7: Heaven on Earth, Rest and Worship**

29:38-46. The continual ascension - worship

30:1-10. The altar of incense - worship

TEACHER All of this will prepare us to look at the new creation parallels between Leviticus 8-10 and the first creation of Adam and Eve, and their fall.

❖ **Homework** – Prepare for test on Leviticus 1-4; Read Leviticus 8:1-10:2

❖ **Prayer (Prep for worship)**

## Student Handout Leviticus / Hebrews -Lesson 9

### Review Leviticus 1-4 and “New Creation” Aspect of Levitical Worship

**Objective:** 1) Prepare you for a test on Leviticus 1-4 next Sunday 2) Introduce the “new creation” aspect of Levitical worship.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapter 1-10
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3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead Chapters 24-27**

❖ **Review** – See attached review sheet for Leviticus 1-4. You should be able to list the four offerings of Leviticus 1-4, in both their theological order, and their chronological order. You should also be able to list the distinctives and purposes of each offering, and its correlation to our liturgy on Sunday.

❖ **Lesson - “New Creation in Levitical Worship”**

- A. Leviticus 1 – The \_\_\_\_\_ offering is the very first offering mentioned in Leviticus and it stresses the transformation or \_\_\_\_\_ that Jesus will accomplish in the lives of all who put their faith in Him.
- B. John 1:1; Gen 1:1 – The first verse in the gospel of \_\_\_\_\_ is a lot like the first verse in the book of \_\_\_\_\_, showing us that the coming of Jesus is like a \_\_\_\_\_.
- C. Gen. 1:2; Dt. 32:11 - Genesis 1:2 talks about the Holy Spirit \_\_\_\_\_ over the \_\_\_\_\_ during the Creation. Deuteronomy 32:11 talks about God \_\_\_\_\_ over the Israelites as they came out of \_\_\_\_\_. Thus the exodus of the Israelites out of Egypt and into the Promised Land is like a \_\_\_\_\_.
- D. Lev. 23 - In Leviticus 23 we will see that the \_\_\_\_\_ for Israel remind us of the seven \_\_\_\_\_ of \_\_\_\_\_.
- E. Exodus 25-30 – This part of Exodus and the book of Leviticus were both given when the Israelites were camped at the base of Mt. \_\_\_\_\_. This part of Exodus is also a lot like the seven \_\_\_\_\_ of \_\_\_\_\_.

***The Seven Days of Creation in Exodus 25-30***

**Day 1: Light**

25:1-9. raw materials

- *according to pattern, 25:9*

25:10-22. ark - heaven

25:23-30. table - earth

25:31-40. lamp - light

- *according to pattern, 25:40*

**Day 2: Firmament, Division**

26:1-30. tabernacle - firmament heaven

26:31-35. veil - firmament

26:36-37. screen - firmament between earth and heaven

**Day 3: Land and Water; Firstfruits**

27:1-8. altar - mountain

27:9-19. court – world

(Altar and Surrounding Curtains)

**Day 4: Sun, Moon, Stars (Rulers)**

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**Day 5: Land/Skies and Sea; Filled**

28:1-43. Aaron's garments - world as garment

(Aaron and Surrounding Garments)

**Day 6: Man**

29:1-9. Aaron's ordination, raw materials

29:10-37. Aaron's ordination, ritual in tabernacle

**Day 7: Heaven on Earth, Rest and Worship**

29:38-46. The continual ascension - worship

30:1-10. The altar of incense – worship

❖ **Homework** – Prepare for test on Leviticus 1-4 (Use the chart to study from); Read Leviticus 8:1-10:2

❖ **Prayer (Prep for Worship)**

## *Summary of the Offerings of Leviticus 1-4*

“Offering” = “Drawing Near”

“Sacrifice” usually refers to the Peace Offering

<b>RCC Name</b>	<b>Purification Offering</b>	<b>Ascension Offering</b>	<b>Tribute Offering</b>	<b>Peace Offering</b>
<b>Another Name</b>	Sin Offering	Whole Burnt Offering	Grain/Cereal Offering	Votive / Thank Offering
<b>Leviticus Chapter</b>	Leviticus 4	Leviticus 1	Leviticus 2	Leviticus 3
<b>Levitical Order</b>	1 <sup>st</sup>	2 <sup>nd</sup>	3 <sup>rd</sup>	4 <sup>th</sup>
<b>Type of Sacrifice</b>	Animal	Animal	Grain(cooked) / Oil / Frankincense	Animal
<b>Who ate?</b>	God / Priest	God (skin given to priests)	God / Priest	God / Priest / Offerer
<b>Question Answered</b>	Can my sins be forgiven?	Can I become a new and better person?	Is my work important?	Can I live in godly community?
<b>RCC Order of Worship</b>	Confession of sins ---- Assurance of forgiveness	Sursum corda ---- Songs of Praise ---- Responsive Reading ---- Sermon	Tithes and offerings ---- Long prayer	Communion
<b>Significance?</b>	Forgiveness	Transformation	Holy Works / Prayer	Communion



## Lesson - “New Creation in Levitical Worship” – Answer key

- A. Leviticus 1 – **The Ascension (Whole Burnt)** offering is the very first offering mentioned in Leviticus and it stresses the transformation or **new creation** that Jesus will accomplish in the lives of all who put their faith in Him.
- B. John 1:1; Gen 1:1 – The first verse in the gospel of **John** is a lot like the first verse in the book of **Genesis**, showing us that the coming of Jesus is like a **new creation**.
- C. Gen. 1:2; Dt. 32:11 - Genesis 1:2 talks about the Holy Spirit **hovering** over the **water** during the Creation. Deuteronomy 32:11 talks about God **hovering** over the Israelites as they came out of **Egypt**. Thus the exodus of the Israelites out of Egypt and into the Promised Land is like a **new creation**.
- D. Lev. 23 - In Leviticus 23 we will see that the **seven feasts** for Israel remind us of the seven **days** of **creation**.
- E. Exodus 25-30 – This part of Exodus and the book of Leviticus were both given when the Israelites were camped at the base of Mt.**Sinai**. This part of Exodus is also a lot like the seven **days** of **creation**.

## Leviticus / Hebrews -Lesson 10

### Test On Leviticus 1-4

**Objective:** Evaluate the students' knowledge of Leviticus 1-4

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

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❖ **Review Outline of Leviticus**

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4.	New Time for the New Man	Chapter 23
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**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse is found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

- ❖ **Review** – The remainder of the class period will be devoted to administering the test on Leviticus 1-4. **Note – There are two versions of the test, one for older and one for students 11 years and younger.**
  
- ❖ **Homework** – Work on memory material; Read Leviticus 8:1-10:2

## Student Handout Leviticus / Hebrews - Lesson 10

### Test On Leviticus 1-4

Objective: Evaluate your knowledge of Leviticus 1-4

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you study for the test on Leviticus 1-4?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

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*This chapter gives us the seven feasts of the Mosaic ceremonies, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead Chapters 24-27**

❖ **Review** – Complete attached test on Leviticus 1-4

❖ **Homework** – Work on memory material; Read Leviticus 8:1-10:20

❖ **Prayer (Prep for Worship)**

## Test on Leviticus 1-4

Name \_\_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1?
2. What is another name for this offering?
3. What is our name for the offering in Leviticus Chapter 2?
4. What is another name for this offering?
5. What is our name for the offering in Leviticus Chapter 3?
6. What is another name for this offering?
7. What is our name for the offering in Leviticus Chapter 4?
8. What is another name for this offering?
9. What does the word translated “offering” literally mean?
- 10-13. List these four offerings in the order in which they would have been performed:
  - a.
  - b.
  - c.
  - d.
14. What is distinctive about the offering in Chapter 3?
15. Which offering was not bloody?

Name \_\_\_\_\_

16. What did you have to do to the offering in Leviticus 2?
17. Which offering stressed the changing of the old man into a new man?
18. Which offering was focused on reminding about the holiness of our work?
19. Which offering cleansed the worship place and the worshipper?
20. According to Leviticus 9:22 what did the priest do after the four offerings were all done?
21. Which offering correspond with the offering in our worship after the word is preached?
- 22., Which offering corresponds with the Lord's Supper?
23. Why?
24. Which offering stressed the consecration of the believer?
25. Which offering stressed rejoicing in community?
26. Which offering stressed cleansing from sin?
27. Which offering answered the question "Can I become a new man, a better man?"
28. Which offering answered the question "Can I live in fellowship with other people?"
29. Which offering answered the question "Can I be forgiven?"
30. Which offering answered the question "Is my work important?"

Name \_\_\_\_\_

31-33 List the offerings that the priest got to eat some of:

34. List the offering that the offerer and his family got to eat some of?

35. Which part of the so-called “whole burnt offering” was not burned?

36. Which offering corresponds to the Sursum Corda in our worship?

37. Which offering corresponds to our confession of sin and assurance of forgiveness?

38-45. Do you think we should have communion before we confess our sins? Why or why not?

46-50. Write a paragraph about what the offering in Leviticus 2 means. Give as much detail as you can think of..

## **Test on Leviticus 1-4 – ANSWER KEY**

1. What is our name for the offering in Leviticus Chapter 1? **Ascension Offering**
2. What is another name for this offering? **Whole Burnt Offering**
3. What is our name for the offering in Leviticus Chapter 2? **Tribute Offering**
4. What is another name for this offering? **Grain Offering**
5. What is our name for the offering in Leviticus Chapter 3? **Peace Offering**
6. What is another name for this offering? **Thank / Votive Offering**
7. What is our name for the offering in Leviticus Chapter 4? **Purification Offering**
8. What is another name for this offering? **Sin Offering**
9. What does the word translated “offering” literally mean? **Drawing Near**
- 10-13. List these four offerings in the order in which they would have been performed:
  - a. **Purification Offering**
  - b. **Ascension Offering**
  - c. **Tribute Offering**
  - d. **Peace Offering**
14. What is distinctive about the offering in Chapter 3? (Peace Offering) **The offerer got to eat some of it.**
15. Which offering was not bloody? **Tribute Offering**
16. What did you have to do to the offering in Leviticus 2? **Mill/cook the grain = Add value to it**
17. Which offering stressed the changing of the old man into a new man? **Ascension Offering**
18. Which offering was focused on reminding about the holiness of our work? **Tribute Offering**
19. Which offering cleansed the worship place and the worshipper? **Purification Offering**
20. According to Leviticus 9:22 what did the priest do after the four offerings were all done? **Lifted his hand, blessed the people and came down from the mountain**
21. Which offering correspond with the offering in our worship after the word is preached? **Tribute Offering**
- 22., Which offering corresponds with the Lord’s Supper? **Peace Offering**
23. Why? **It is a meal with Jesus and with the congregated people of God and symbolic of our peace with both.**
24. Which offering stressed the consecration of the believer? **Ascension Offering**



25. Which offering stressed rejoicing in community? **Peace Offering**
26. Which offering stressed cleansing from sin? **Purification Offering**
27. Which offering answered the question “Can I become a new man, a better man?” **Ascension Offering**
28. Which offering answered the question “Can I live in fellowship with other people?” **Peace Offering**
29. Which offering answered the question “Can I be forgiven?” **Purification Offering**
30. Which offering answered the question “Is my work important?” **Tribute Offering**
- 31-33 List the offerings that the priest got to eat some of: **Purification, Tribute, Peace**
- 34 List the offering that the offerer and his family got to eat some of? **Peace**
- 35 Which part of the so-called “whole burnt offering” was not burned? **Skin / hide**
- 36 Which offering corresponds to the Sursum Corda in our worship? **Ascension Offering**
- 37 Which offering corresponds to our confession of sin and assurance of forgiveness? **Purification Offering**
- 38-44 Do you think we should have communion before we confess our sins? Why or why not?

**No. Communion is a picture of our peace with God, wrought for us in Christ...Jesus is the propitiation for our sin. Without the forgiveness of sin, as represented in the purification offering, we do not have this peace with God. Purification first, then peace**

46-50. Write a paragraph about what the offering in Leviticus 2 means. Give as much detail as you can think of..

**Grain – Our labors added to the raw materials that God gives us to work with, brought in tribute to Him as the source of the raw materials, and of the grace and strength to perform work and to accomplish tasks for the Kingdom.**

**Incense – Our prayers also offered in tribute to the Lord demonstrating our thankfulness to Him, and our dependance on Him for everything we need in life**

**Oil – A picture of the Holy Spirit who teaches us all things, and gives us the strength and grace to accomplish meaningful work in the Kingdom of God**

## Test on Leviticus 1-4

Name \_\_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering
  
2. What is another name for this offering in Leviticus Chapter 1?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering
  - d. Thank Offering
  
3. What is our name for the offering in Leviticus Chapter 2?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering
  
4. What is another name for this offering in Leviticus Chapter 2?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering
  - d. Thank Offering
  
5. What is our name for the offering in Leviticus Chapter 3?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering
  
6. What is another name for this offering in Leviticus Chapter 3?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering
  - d. Thank Offering
  
7. What is our name for the offering in Leviticus Chapter 4?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering
  
8. What is another name for this offering in Leviticus Chapter 4?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering

d. Thank Offering

9. In Leviticus, what does the Hebrew word translated “offering” literally mean?

\_\_\_\_\_

10-13. List these four offerings **in the order** in which they would have been performed by the priests (Hint: Think about the RCC Order of Worship or Leviticus 9:22):

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

14. Which is the only offering that the offerer got to eat some of along with God and the priest?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

15. Which offering was not bloody?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

16. What did you have to do to the offering in Leviticus 2?

- a. Lift it up
- b. Grind and cook the grain
- c. Remove the skin of the animal
- d. Burn all of the animal up

17. Which offering stressed the changing or transformation of the old man into a new man?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

18. Which offering was focused on reminding about the holiness of our work?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

19. Which offering cleansed the worship pace and the worshipper?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering

d. Ascension Offering

20 According to Leviticus 9:22 what did the priest do after the four offerings were all done?

He lifted his hands toward the people and \_\_\_\_\_ them.

21. Which offering corresponds with the bringing of our tithes and offerings in our worship service after the word is preached?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

22. Which offering corresponds with the Lord's Supper (Communion)?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

23. Which offering stressed cleansing from sin?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

24. Which offering answered the question "Can I become a new man, a better man?"

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

25. Which offering answered the question "Can I live in fellowship with other people?"

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

26. Which offering answered the question "Can I be forgiven?"

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

27. Which offering answered the question "Is my work important?"

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

28-30. List the offerings that the priest got to eat some of:

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31. Which part of the so-called “whole burnt offering” (the ascension offering) was not burned?

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32. Which offering corresponds to the Sursum Corda (“Lift up your hearts”) in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

33. Which offering corresponds to our confession of sin and assurance of forgiveness in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

34. True or False In our worship service we should have communion before we confess our sins?

35. In the Tribute Offering, the cooked grain is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works

36. In the Tribute Offering, the oil is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works

37. In the Tribute Offering, the frankincense is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works

## Test on Leviticus 1-4 (Answer Key)

Name \_\_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering**
  
2. What is another name for this offering in Leviticus Chapter 1?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering**
  - d. Thank / Votive Offering
  
3. What is our name for the offering in Leviticus Chapter 2?
  - a. Purification Offering
  - b. Peace Offering
  - c. Tribute Offering**
  - d. Ascension Offering
  
4. What is another name for this offering in Leviticus Chapter 2?
  - a. Grain Offering**
  - b. Sin Offering
  - c. Whole Burnt Offering
  - d. Thank / Votive Offering
  
5. What is our name for the offering in Leviticus Chapter 3?
  - a. Purification Offering
  - b. Peace Offering**
  - c. Tribute Offering
  - d. Ascension Offering
  
6. What is another name for this offering in Leviticus Chapter 3?
  - a. Grain Offering
  - b. Sin Offering
  - c. Whole Burnt Offering
  - d. Thank / Votive Offering**
  
7. What is our name for the offering in Leviticus Chapter 4?
  - a. Purification Offering**
  - b. Peace Offering
  - c. Tribute Offering
  - d. Ascension Offering
  
8. What is another name for this offering in Leviticus Chapter 4?
  - a. Grain Offering
  - b. Sin Offering**
  - c. Whole Burnt Offering

d. Thank / Votive Offering

9. In Leviticus, what does the Hebrew word translated “offering” literally mean?

drawing                      near

10-13. List these four offerings **in the order** in which they would have been performed by the priests (Hint: Think about the RCC Order of Worship or Leviticus 9:22):

a. Purification Offering

b. Ascension Offering

c. Tribute Offering

d. Peace Offering

14. Which is the only offering that the offerer got to eat some of along with God and the priest?

a. Purification Offering

**b. Peace Offering**

c. Tribute Offering

d. Ascension Offering

15. Which offering was not bloody?

a. Purification Offering

b. Peace Offering

**c. Tribute Offering**

d. Ascension Offering

16. What did you have to do to the offering in Leviticus 2?

a. Lift it up

**b. Grind and cook the grain**

c. Remove the skin of the animal

d. Burn all of the animal up

17. Which offering stressed the changing or transformation of the old man into a new man?

a. Purification Offering

b. Peace Offering

c. Tribute Offering

**d. Ascension Offering**

18. Which offering was focused on reminding about the holiness of our work?

a. Purification Offering

b. Peace Offering

**c. Tribute Offering**

d. Ascension Offering

19. Which offering cleansed the worship place and the worshipper?

**a. Purification Offering**

b. Peace Offering

c. Tribute Offering

d. Ascension Offering

20 According to Leviticus 9:22 what did the priest do after the four offerings were all done?

He lifted his hands toward the people and       **blessed**       them.

21. Which offering corresponds with the bringing of our tithes and offerings in our worship service after the word is preached?

a. Purification Offering

b. Peace Offering

**c. Tribute Offering**

d. Ascension Offering

22. Which offering corresponds with the Lord's Supper (Communion) in our worship service?

a. Purification Offering

**b. Peace Offering**

c. Tribute Offering

d. Ascension Offering

23. Which offering stressed cleansing from sin?

**a. Purification Offering**

b. Peace Offering

c. Tribute Offering

d. Ascension Offering

24. Which offering answered the question "Can I become a new man, a better man?"

a. Purification Offering

b. Peace Offering

c. Tribute Offering

**d. Ascension Offering**

25. Which offering answered the question "Can I live in fellowship with other people?"

a. Purification Offering

**b. Peace Offering**

c. Tribute Offering

d. Ascension Offering

26. Which offering answered the question "Can I be forgiven?"

**a. Purification Offering**

b. Peace Offering

c. Tribute Offering

d. Ascension Offering

27. Which offering answered the question "Is my work important?"

a. Purification Offering

b. Peace Offering

**c. Tribute Offering**

d. Ascension Offering



28-30. List the offerings that the priest got to eat some of:

Purification

Tribute

Peace

31 Which part of the so-called “whole burnt offering” (the ascension offering) was not burned?

Skin / Hide

32 Which offering corresponds to the Sursum Corda (“Lift up your hearts”) in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering**

33. Which offering corresponds to our confession of sin and assurance of forgiveness in our worship?

- a. Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

34. True or False In our worship service we should have communion before we confess our sins?

35. In the Tribute Offering, the cooked grain is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works**

36. In the Tribute Offering, the oil is a picture of

- a. the Holy Spirit**
- b. Prayer
- c. Our works

37. In the Tribute Offering, the frankincense is a picture of

- a. the Holy Spirit
- b. Prayer**
- c. Our works

## Leviticus / Hebrews -Lesson 11

### Leviticus 8:1-10:20 – The Second Adam: The Levitical Priesthood – Part 1

**Objective:** Familiarize the students with the ordination of the Levitical priesthood, focusing on its “new creation” aspects, and provide them a mechanism for appropriating the truths of the passage into their daily routines.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 8:1-10:20?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 7:2** - For when there is a change in the priesthood, there is necessarily a change in the law as well.

**Leviticus 9:22** - Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days*

*of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

## **Chapters 24-27**

❖ **Review** – Teacher will review the test over Leviticus 1-4 from the previous week in some detail, praising them for their good work and going over any questions that gave the students problems.

### ❖ **Lesson - Leviticus 8-10 – New Man - The Levitical Priesthood**

The ordination of Aaron and his sons for ministry as priest in the tabernacle of the Yaweh in Leviticus 8-9 can be seen as a “new creation” event. This is summarized in the table at the end of this lesson. While we may quiz on this table, we will not have a comprehensive test over it, nor will it be included in our final exam for Leviticus. But we do expect the students to remember that Chapters 8 and 9 give us a picture of a new creation, the new creation that students to think through ordinary tasks such as washing and dressing from a Biblical perspective.

As background for the table, have one of the children read aloud Genesis 2:15. Adam had two jobs in the garden: 1) to tend, grow, cultivate, or **nurture** it (making it go from glory to glory, so to speak; to get more and more beautiful), and 2) to keep or **guard** it. We will see Aaron and his sons fulfilling these rolls in their tabernacle service as well.

Leviticus 8 begins the eighth speech from God to Moses at Mt Sinai

Have the students read the portions of chapter 8 that match up with the table Review columns two and three after they read the text aloud, and have the students fill in the blanks on their handout. (Your version has the words that the students are to fill in.)

**Row 1 – Leviticus 8:1-6** – Aaron and his sons are washed by Moses, a picture of the cleansing of them from sin to serve the Lord and reminds us of waters of Genesis 1 that covered the earth from which the new creation was brought forth. This new creation from water theme is repeated in the flood of Noah as well. Aaron and his helper-sons can be seen as a sort of new Adam and Eve. We can remember this

**Row 2 – Leviticus 8:7-9** – Aaron is robed in linen garments in which he will carry out his tasks in the tabernacle, a picture of the new Adam receiving glory from to carry out his kingdom work.

**Row 3 – Leviticus 8:10-12** – Aaron and the tabernacle are anointed with oil. Oil is often a picture of the Holy Spirit. Both the tabernacle (the garden) and Aaron (the New Adam) are empowered for the work of the ministry of ushering the people of God into the presence of God, of helping them to draw near to Yaweh who has come to dwell in their midst

**Row 4 – Leviticus 8:13** – Aaron’s sons are robed in their linen garments providing Aaron (the new Adam) with helpers suitable for him, much as Eve was brought to Adam as his help-meet.

**Row 5 – Leviticus 8:14-29** – In this portion of Leviticus 8 a series of offering on behalf of Aaron and his sons are offered. First, the bull for the purification (sin) is sacrificed (v. 14-17), followed by the ram of the ascension (whole burnt) offering (v. 18-21). After this a second ram, the ram of the consecration (ordination) is sacrificed and its blood is applied to the right ear, right thumb, and right big toe of Aaron and his sons (v. 22-25). This is a picture that the work of God’s sacrifice guides all that we hear (ears) and all that we do (hands), in all the places that we go (feet). A tribute offering is also offered in this portion of Leviticus 8 (v. 26)

**Row 6 - Leviticus 8:30** – In this verse, Aaron, his sons, and their garments are anointed with blood and oil, which is a picture of the Holy Spirit’s empowering them for ministry ultimately based on the blood sacrifice of Jesus, the Lamb of God.

**Row 7 – Leviticus 8:31-36** – Aaron and his sons start by **guarding** the door, replacing, by way of imagery, the angels who were left to do man’s guarding job after Adam had failed. They stand watch at the door for 7 days, meaning the 8<sup>th</sup> day, the day of new creation, the first day of the new creation, is when they begin their nurturing work in the tabernacle.

**Row 8 – Leviticus 9** - The **nurture** work is pictured by the offerings (drawing near) that Aaron and his helper-sons do in the tabernacle. You can just summarize chapter 9, but do have them read 9:22 as the summary of that chapter.

**Row 9 – Leviticus 10**- If you have time to get to Chapter 10, have them read the first five verses. The “strange fire” that Aaron’s sons brought was fire that they started, as opposed to using the fire that God kindled on the altar. So, it was autonomous, prideful, “my way” sort of an approach to worship. These verses remind us that drawing near to God (the theme of Leviticus and Hebrews) is dangerous!

Now, talk through Column 1, using a husband and wife’s daily routine as reminders of the points in columns 2 and 3 and encouraging the students to think about the connections this next week as they wake, wash, dress, pray, etc.:

We will review this table and bring some more detail to bear from chapters 9 and 10 next week.

Leviticus Chapters 8-10: A Reminder of the **Creation** and the **Fall** (Answer Key)

<b>A Husband's Morning</b>	<b>Action in Leviticus 8-10</b>	<b>Significance</b>
Husband and Wife Wash	Aaron and Sons <b>Wash</b> – 8:1-6	<b>Cleansing</b> from Sin, New <b>Birth</b> of New Adam and Helpmate
Husband <b>Dresses</b>	Aaron Robed with Linen Garments– 8:7-9	God's <b>Glory</b> and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with <b>Oil</b> – 8:10-12	<b>Spirit</b> Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons <b>Robed</b> – 8:13	<b>Helpmate</b> Provided for Ministry
Wife and Husband <b>Pray</b> , Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, <b>Blood</b> Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We <b>Hear</b> and <b>Do</b> in All Places We <b>Go</b>
Husband and Wife Pray for Their <b>Work</b>	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons <b>Guard</b> The Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the <b>Cherubim</b> at the Door of the Garden
<b>NURTURE WORK- Work and evaluation</b>	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
<b>Prideful Sin</b>	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another <b>Fall</b> (Eve, Cain)

❖ **Homework** – Work on memory material; Reread Leviticus 8:1-10:2; Review table

❖ **Pray/Prep for Worship**

## Student Handout Leviticus / Hebrews -Lesson 11

### Leviticus 8:1-10:20 – The Second Adam - The Levitical Priesthood – Part 1

**Objective:** Familiarize you students with the ordination of the Levitical priesthood, focusing on it's "new creation" aspects, and provide you a mechanism for appropriating the truths of the passage into your daily routines.

- ❖ **Prayer**
- ❖ **Greeting and attendance**
- ❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 8:1-10:20?
- ❖ **Scripture Memory – Review Scripture memory verses**  
**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.
- ❖ **Westminster Shorter Catechism**
- ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

#### - Leviticus Outline Expanded

- 1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
- 2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
- 3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
- 4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
- 5. The New Man Looks Ahead** **Chapters 24-27**

- ❖ **Review** – Leviticus 1-4 test review
- ❖ **Lesson** – Leviticus 8:1-10:20 – New Man – The Levitical Priesthood – See attached table
- ❖ **Homework** – Work on memory material; Reread Leviticus 8:1-10:20; Review Leviticus 8-10 table
- ❖ **Prayer (Prep for Worship)**

Leviticus Chapters 8-10: A Reminder of the \_\_\_\_\_ and the \_\_\_\_\_

<b>A Husband's Morning</b>	<b>Action in Leviticus 8 –10</b>	<b>Significance</b>
Husband and Wife Wash _____	Aaron and Sons _____ – 8:1-6	_____ from Sin, New _____ of New Adam and Helpmate
Husband _____	Aaron Robed with Linen Garments– 8:7-9	God's _____ and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with _____ – 8:10-12	_____ Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons _____ – 8:13	_____ Provided for Ministry
Wife and Husband _____, Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, _____ Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We _____ and _____ in All Places We _____
Husband and Wife Pray for Their _____	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons _____ the Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the _____ at the Door of the Garden
<b>NURTURE WORK</b> - _____ and _____	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
_____ Sin	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another _____ (Eve, Cain)

## Leviticus / Hebrews -Lesson 12

### Leviticus 8:1-10:20 – The Second Adam: The Levitical Priesthood – Part 2

**Objective:** Familiarize the students with the ordination of the Levitical priesthood, focusing on its “new creation” aspects, and provide them a mechanism for appropriating the truths of the passage into their daily routines.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 8:1-10:20?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead Chapters 24-27**

❖ **Review** – Leviticus 8 - Spend some time going through the following chart as it applies to



Leviticus 8 and link each of the last two columns to a daily task of husbands and wives in the first column.

**Row 1 – Leviticus 8:1-6** – Aaron and his sons are washed by Moses, a picture of the cleansing of them from sin to serve the Lord. This also reminds us of the waters of Genesis 1 that covered the earth from which the new creation was brought forth. This new creation from water theme is repeated in the flood of Noah as well. Aaron and his helper-sons can be seen as a sort of new Adam and Eve. Link: Husband and wife wash.

**Row 2 – Leviticus 8:7-9** – Aaron is robed in linen garments in which he will carry out his tasks in the tabernacle, a picture of the new Adam receiving glory from to carry out his kingdom work. Link: Husband dresses

**Row 3 – Leviticus 8:10-12** – Aaron and the tabernacle are anointed with oil. Oil is often a picture of the Holy Spirit. Both the tabernacle (the garden) and Aaron (the New Adam) are empowered for the work of the ministry of ushering the people of God into the presence of God, of helping them to draw near to Yaweh who has come to dwell in their midst. Link: Husband applies cologne in room.

**Row 4 – Leviticus 8:13** – Aaron's sons are robed in their linen garments providing Aaron (the new Adam) with helpers suitable for him, much as Eve was brought to Adam as his help-meet. Link: Wife dresses.

**Row 5 – Leviticus 8:14-29** – In this portion of Leviticus 8 a series of offerings on behalf of Aaron and his sons are performed. First, the bull for the purification (sin) is sacrificed (v.14-17), followed by the ram of the ascension (whole burnt) offering (v. 18-21). After this a second ram, the ram of the consecration (ordination) is sacrificed and its blood is applied to the right ear, right thumb, and right big toe of Aaron and his sons (v. 22-25). This is a picture that the work of God's sacrifice guides all that we hear (ears) and all that we do (hands), in all the places that we go (feet). A tribute offering is also offered in this portion of Leviticus 8 (v. 26). All of this is ultimately possible because of the shed blood of Jesus, the Lamb of God. Link: Wife and husband pray, pleading Christ's blood.

**Row 6 - Leviticus 8:30** – In this verse, Aaron, his sons, and their garments are anointed with blood and oil, which is a picture of the Holy Spirit's empowering them for ministry, again ultimately based on the blood sacrifice of Jesus, the Lamb of God. Link: Husband and wife pray for their work.

**Row 7 – Leviticus 8:31-36** – Aaron and his sons start by **guarding** the door, replacing, by way of imagery, the angels who were left to do man's guarding job after Adam had failed. They stand watch at the door for 7 days. On the 8<sup>th</sup> day, the first day of the new creation, they begin their nurturing work in the tabernacle. Link: Guard work.

## ❖ Lesson – Leviticus 9-10 – The Priestly Ministry Begins

**Row 8 – Leviticus 9** – One of Adam’s duties in the Garden of Eden was to nurture or grow the garden. Aaron and his sons begin their nurturing priestly work by conducting the offerings, both for themselves and for the children of Israel. Ask the students to look through chapter 9 and find the verses that describe the purification and ascension offerings for Aaron and his sons (v. 1-2, 7-14) and the purification (v.3, 15), ascension (v. 3, 16) tribute (v. 4, 17), and peace offerings (v.4, 18-21) for the children of Israel. Verse 22 is a summary of these offerings in the order that Aaron and his sons offered them. Afterwards, in v.22b-24, Aaron blesses the people and then both he and Moses blessed the people. The glory of the Lord then descends on the people and fire came out from before the Lord and burned up the ascension offering. God has evaluated the work of the priests on behalf of the people and He has accepted it. Yaweh has indeed drawn near to His people!! Link: Nurture work – work and evaluation

### **Row 9 – Leviticus 10 – Prideful Sin**

v. 1-7 - Soon after Adam and Eve were placed in the Garden of Eden, they sinned pridefully by not trusting that God new best what they should and should not eat. They ate from the tree of the knowledge of good and evil. So too, Aaron’s sons gave into the temptation to pridefully perform their duties in ways that God had not prescribed. Nadab and Abihu, offered “strange (profane) fire” before the Lord, and He judged them by consuming them with fire. Aaron and his remaining two sons, representing God before the people, are commanded not to mourn the loss of Nadab and Abihu. The Israelites will mourn for them. Just as Adam and Eve were driven out of the Garden of Eden after they sinned, so too the bodies of Nadab and Abihu are dragged out of the tabernacle and out of the camp of Israel. And just as God placed the cheribum at the gate to the Garden of Eden, so too in this passage Moses instructs Aaron and his other sons to guard the door to the tabernacle. Link: Prideful sin

v. 8-11 – The Lord then speaks to Aaron and tells him that he and his sons must be holy, discerning and wise wisdom in their ministry at the tabernacle and in their teaching of the Law to the children of Israel. Because of this they were not to drink alcohol while they ministered.

v. 12-20 – Moses then speaks to Aaron and his two remaining sons, Eleazer and Ithamar commanding them to carry on with their duties eat their portions of the tribute (v.12-13) and purification (v. 14-15) offerings. In verses 16-20, Moses becomes angry with Aaron’s sons when he discovers that they have not eaten the purification offering as he had commanded them. Aaron takes responsibility and explains that, in his sorrow over his lost sons, his eating of the sin offering would not have been accepted by the Lord. Moses accepts Aaron’s explanation, a further sign of the Lord’s mercy

❖ **Homework** – Work on memory material; Review table on Leviticus 8-10 for quiz next week; Read Leviticus 11-16

❖ **Pray, Prepare for Worship**

Leviticus Chapters 8-10: A Reminder of the **Creation** and the **Fall** (Answer Key)

<b>A Husband's Morning</b>	<b>Action in Leviticus 8-10</b>	<b>Significance</b>
Husband and Wife Wash	Aaron and Sons <b>Wash</b> – 8:1-6	<b>Cleansing</b> from Sin, New <b>Birth</b> of New Adam and Helpmate
Husband <b>Dresses</b>	Aaron Robed with Linen Garments– 8:7-9	God's <b>Glory</b> and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with <b>Oil</b> – 8:10-12	<b>Spirit</b> Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons <b>Robed</b> – 8:13	<b>Helpmate</b> Provided for Ministry
Wife and Husband <b>Pray</b> , Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, <b>Blood</b> Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We <b>Hear</b> and <b>Do</b> in All Places We <b>Go</b>
Husband and Wife Pray for Their <b>Work</b>	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons <b>Guard</b> The Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the <b>Cherubim</b> at the Door of the Garden
<b>NURTURE WORK- Work and evaluation</b>	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
<b>Prideful Sin</b>	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another <b>Fall</b> (Eve, Cain)

## Student Handout Leviticus / Hebrews -Lesson 12

### Leviticus 8:1-10:20 – The Second Adam - The Levitical Priesthood – Part 2

**Objective:** Familiarize you with the ordination of the Levitical priesthood, focusing on it's "new creation" aspects, and provide you a mechanism for appropriating the truths of the passage into your daily routines.

- ❖ **Prayer**
- ❖ **Greeting and attendance**
- ❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 8:1-10:20?
- ❖ **Scripture Memory – Review Scripture memory verses**  
**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.
- ❖ **Westminster Shorter Catechism**
- ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
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5.	The New Man Looks Ahead	Chapters 24-27

#### - Leviticus Outline Expanded

- 1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
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*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
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*These chapters contain a recasting, so to speak, of the Ten Commandments.*
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*This chapter gives us the seven feasts of the Mosaic ceremonies, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
- 5. The New Man Looks Ahead** **Chapters 24-27**

- ❖ **Review** – Leviticus 8 – see attached table
- ❖ **Lesson** – Leviticus 8:1-10:20 – New Man – The Levitical Priesthood – Part 2 – See attached table
- ❖ **Homework** – Work on memory material; Review Leviticus 8-10 table for quiz next week; Read Leviticus 11-16
- ❖ **Prayer (Prep for Worship)**

Leviticus Chapters 8-10: A Reminder of the \_\_\_\_\_ and the \_\_\_\_\_

<b>A Husband's Morning</b>	<b>Action in Leviticus 8 –10</b>	<b>Significance</b>
Husband and Wife Wash _____	Aaron and Sons _____ – 8:1-6	_____ from Sin, New _____ of New Adam and Helpmate
Husband _____	Aaron Robed with Linen Garments– 8:7-9	God's _____ and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with _____ – 8:10-12	_____ Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons _____ – 8:13	_____ Provided for Ministry
Wife and Husband _____, Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, _____ Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We _____ and _____ in All Places We _____
Husband and Wife Pray for Their _____	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons _____ the Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the _____ at the Door of the Garden
<b>NURTURE WORK</b> - _____ and _____	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
_____ Sin	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another _____ (Eve, Cain)

## Leviticus / Hebrews -Lesson 13

### Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleaness – Part 1

**Objective:** Familiarize the students with the cleansing laws of Leviticus 11-16, seeing their correlation to the sequence of events in Genesis 3:1-4:1, causing the students to rejoice in the coming of the Lamb of God that would definitively roll back the manifestations of the curse.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 11-16?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
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3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

- **Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review** – Quiz on Leviticus 8-10 – Pass out the quiz and have students fill in the blanks

Leviticus Chapters 8-10: A Reminder of the **Creation** and the **Fall** (Answer Key)

<b>A Husband's Morning</b>	<b>Action in Leviticus 8-10</b>	<b>Significance</b>
Husband and Wife Wash	Aaron and Sons <b>Wash</b> – 8:1-6	<b>Cleansing</b> from Sin, New <b>Birth</b> of New Adam and Helpmate
Husband <b>Dresses</b>	Aaron Robed with Linen Garments– 8:7-9	God's <b>Glory</b> and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with <b>Oil</b> – 8:10-12	<b>Spirit</b> Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons <b>Robed</b> – 8:13	<b>Helpmate</b> Provided for Ministry
Wife and Husband <b>Pray</b> , Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, <b>Blood</b> Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We <b>Hear</b> and <b>Do</b> in All Places We <b>Go</b>
Husband and Wife Pray for Their <b>Work</b>	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons <b>Guard</b> The Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the <b>Cherubim</b> at the Door of the Garden
<b>NURTURE WORK- Work and evaluation</b>	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
<b>Prideful Sin</b>	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another <b>Fall</b> (Eve, Cain)



❖ Lesson –

**Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleaness – Part 1**

Review the applicable portions of Genesis and Leviticus as you work your way through this chart with the students. Remember, they will need time to fill in the blanks on their charts. Remembering the sequence of events in Genesis will enable the students to retain the sequence of the cleanliness laws of Leviticus 11-16, culminating in the great Day of Atonement, the definitive rolling back of the effects of the curse in Leviticus 16. You will not likely get much farther than the introductory comments and Rows 1-3 today

**Introduction**

It is important for the students to realize that uncleanness is not identical with sinfulness. There is nothing sinful about husbands and wives loving each other, but it did create a ritual uncleanness. The point is that all of who we are, eating, drinking, having children, our vocation, etc., were all affected by the Fall. And, even more importantly, these are all cleansed by the blood of Christ. The curse is being rolled back!

No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found,  
Far as the curse is found,  
Far as, far as, the curse is found.

Additionally, its important to point out in the food law section, that these requirements immediately follow the ordination of the priests. They are priestly laws. There were no restrictions on Gentile converts to eat this way, just the Jews who were to act as the priestly nation to the Gentiles. Now that the Jew-Gentile distinction has been done away with, there no longer dietary prohibitions.

*Note:* For more details on the specific subsections of these cleanliness laws, see James B. Jordan’s notes “Drawing Near”, provided in your original teacher binder.

In the Garden of Eden, Adam and Eve were tempted to sin by Satan who came to them in the form of a serpent. When Adam and Eve sinned by eating the fruit of the knowledge of Good and Evil, not only did they suffer the effects of sin, so too did the whole creation. The very dust of the earth itself became cursed, and a symbol of the spiritual death that Adam and Eve suffered. Having then been denied access to the Tree of Life, Adam and Eve would eventually die physically as well.

**Row 1** – After they sinned, God’s punishment of the serpent was to relegate him to crawling on his belly right in the dust of the cursed earth, a picture of death. The laws of clean and unclean animals in Leviticus 11 seems to reflect this concept of a cursed earth and of death. Israel was to be God’s priestly nation who was to represent Yaweh to the other nations of the

world and to show them how to draw near to Him. They were to be a people who knew the Law, who kept themselves from sin, and who showed godly wisdom and discernment as they lived their lives. Thus, even the food that ate should demonstrate this. Animals that chewed the cud, and had split hooves were considered clean and may have represented how Israel was to conduct herself as the priestly nation to the world. Chewing the cud may have been a picture to Israel that she must know, and meditate upon God's Law-Word which is often pictured in the Scripture as food (see Psalm 1:2, 119:103, Jeremiah 15:16). Hooves were a sort of shoes for animals that kept their feet off of the cursed dust of the earth, a picture of holiness and keeping from sin (Recall that when Moses saw God in the burning bush, he was instructed to take his shoes off, because the presence of Yaweh rendered that piece of cursed ground holy). A split hoof may have been a picture of showing wisdom and discernment as one went about his difficult day to day life. It is only the split hooved mammals who can run with ease on the difficult and dangerous mountain slopes! Likewise, clean fish were to be armored (scaled) against their cursed environment. They also were to have fins for purposeful movement, not drifting with the tides, perhaps picturing that Israel was to be about the dominion work of the Kingdom, not following the sinful practices of the nations around her. She was to lead and transform, not to follow.

Clean birds that Israel could eat were those who were careful and particular about where they landed – where they put their feet (Genesis 8:9). Unclean birds were those who would land on anything, especially rotting carcasses, pictures of sin and death. Unclean insects were those who crawled about in the cursed dust, whereas clean insects were those with jointed legs for hopping, making less contact with the earth.

All unclean animals resemble the Serpent who broke into the Garden of Eden. They are animals who break into the homes and gardens bringing death, or who have contact with death. They are those who crawl about in the cursed dust and so image the life of the Serpent. Not only did the unclean animals represent sin and death, but also the unclean (unconverted) nations round about Israel whom they were to not intermarry with, nor to be like. Israel was to be among the Gentiles, converting them to the one true God. Jesus, by His life, death, and resurrection, has cleansed the world, and the Gentile nations are being drawn to Him in large numbers. Gentile believers now far outnumber Jewish believers. Thus, just as the distinction between Jew and Gentile has been removed, so too the dietary laws of Leviticus are no longer applicable to New Testament Christians.

Leviticus 11:24-47 discusses uncleanness that comes from touching a dead body, whether animal or human. Again, uncleanness did not equal sin, but symbols of death brought on ritual uncleanness that was to be avoided as the priestly nation of Israel.

As we eat and drink every day we ought to remember that Jesus, by his life, death and resurrection, has redeemed his people, both Jew and Gentile, and has rolled back the effects of the curse on all of the created order. As the gospel spreads to every nation, we should expect to see not only changed lives in those who come to Christ, but an improvement in all of creation

**Row 2** – Eve’s punishment for her disobedience, which she passed on to all the women who followed her, was painful childbirth. So too, Leviticus 12, discusses a woman’s uncleanness after childbirth. The sin within us all is symbolized throughout Scripture by various discharges and emissions that come from the human body (spit, excrement, etc.). After childbirth, a woman was considered unclean for 40 days after the birth of a boy baby, and for 80 days after the birth of a girl. Some commentators have said that the reason for the difference in the time of uncleanness is that the circumcision of the boy baby shortened the uncleanness of the mother by 40 days. At the conclusion of the time of uncleanness after childbirth, the mother would bring both a purification (sin) offering and an ascension (burnt) offering to the priest and thus be declared clean by him.

Children of Christians, through baptism and faith in Jesus are considered holy before Him. With the coming of Christ women no longer need to observe these days of uncleanness after the birth of children. As Christianity has spread throughout the world, the Lord has granted us the gifts of pain medications, epidural anesthesia, and C-sections, all of which are pictures to us of the rolling back of the curse that was placed on Eve for her disobedience.

**Row 3** – Adam’s punishment for her disobedience, which he passed on to all the men who followed him, was difficult labor (vocation). In Genesis 3 this is spoken of as “the sweat of the brow” (of the skin). So too, in Leviticus 13-14 the various laws dealing with the uncleanness of leprosy of the skin are discussed. In Leviticus 13:40ff, leprosy of the brow or forehead is discussed. Leviticus 14:1-32 discusses the ritual for cleansing healed lepers.

As Christianity has gone forth into the world, the Lord has granted us knowledge to create all sorts of technologies which make our nurturing work easier: Tools, farming techniques, machines, computers etc. all remind us of the finished work of Jesus, removing the curse placed upon Adam.

**Row 4** – After declaring the curses upon Adam and Eve, the Lord provided clothes for them in the form of tunics of animal skins. In Leviticus 13:47-59, laws concerning leprous clothes are outlined. Jesus was the Lamb of God sacrificed for us, and His blood covers over our sin.

One of Adam’s jobs in the garden was to guard it from any harm. The Lord has granted us technologies to produce better clothes that guard us from the heat, the cold, the wind and the wet of the weather. They also protect us from the thorns and thistles and from insects and other animals that might harm us. In Jesus, the Lord is rolling back the effects of the curse, granting us better clothing and other means of protection.

**Row 5** – Following their clothing by the Lord, Adam and Eve were evicted from the Garden of Eden. Leviticus 14:33-54 discusses laws concerning leprous houses. In Christ, we have been re-admitted into fellowship with the Lord. Ephesians 2 says we are seated in the very throne room of Christ with him in heavenly places. Our heavenly home is secure, and our earthly homes reflect this by their cleanliness and protection from the weather.

**Row 6** – Leviticus 15 discusses laws concerning sexual bodily discharges. This reminds us of the marital love shared by Adam and Eve in Genesis 1-4 which resulted in the birth of Cain. Jesus has cleansed even the marriage bed as it says in Hebrews 13:4, “Marriage is honorable among all, and the bed undefiled...”

**Row 7** – Leviticus 16 is a discussion of the Day of Atonement, which was the definitive purification (sin) offering in the Old Testament. This was the only day out of the entire year that (only) the high priest entered the Holy of Holies where the ark of the covenant was kept, to make atonement for the sins of the children of Israel. The multiple offerings performed on this day reminds us of the animals which the Lord sacrificed in order to provide clothes for Adam and Eve.

The next section of Leviticus will be the “New Laws for the New Man” and is a recapitulation of the ten commandments and the laws of holiness. Note that these laws follow the discussion of the Day of Atonement. The Law of God was given to a redeemed people, to teach them how to live in covenant with Yaweh who saved them.

- ❖ **Homework** – Work on memory material; Reread Leviticus 11-16; Study the chart on Leviticus 11-16; Read Leviticus 14:49-53. Can you suggest an outline for this ritual? – Be creative!
  
- ❖ **Prayer (Prep for Worship)**

## Rolling Back The Curse

### Leviticus Chapters 11-16 & Genesis 3:1-4:1 (Answer Key)

Uncleanness: Signs of the Results of the Fall

Cleanness: Removal of the Signs of the Results of the Fall

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – <b><u>Dust Eater</u></b> Genesis 3:1-15	Clean and Unclean <b><u>Animals</u></b> Chapter 11 <b><u>Food</u></b> and <b><u>Drink</u></b> and Eschatology
Eve – Painful <b><u>Childbirth</u></b> Genesis 3:16	Unclean Childbirth Chapter 12 <b><u>Children</u></b>
Adam – <b><u>Sweat</u></b> of <b><u>Brow</u></b> Genesis 3:17-19	Unclean <b><u>Skin</u></b> (Leprosy) Chapters 13,14 <b><u>Vocation</u></b> (Nourish)
Adam and Eve <b><u>Clothed</u></b> Genesis 3:21	Unclean <b><u>Clothes</u></b> (Leprosy) Chapters 13,14 Vocation ( <b><u>Guard</u></b> )
Adam and Eve <b><u>Evicted</u></b> Genesis 3:22-24	Unclean <b><u>House</u></b> (Leprosy) Chapters 13,14 Home
Adam and Eve <b><u>Love</u></b> Each Other Genesis 4:1	Unclean Love Chapter 15
XXXXXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXXXXXXX
Animals <b><u>Killed</u></b> for Clothing Genesis 3:21	Day of <b><u>Atonement</u></b> Chapter 16

## Student Handout Leviticus / Hebrews -Lesson 13

### Leviticus 11-16 – Rolling Back the Curse – Laws of Uncleaness – Part 1

**Objective:** Familiarize you with the cleansing laws of Leviticus 11-16, seeing their correlation to the sequence of events in Genesis 3:1-4:1, causing you to rejoice in the coming of the Lamb of God that would definitively roll back the manifestations of the curse.

- ❖ **Prayer**
- ❖ **Greeting and attendance**
- ❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you study for the quiz on Leviticus 8-10? Did you read Leviticus 11-16??
- ❖ **Scripture Memory – Review Scripture memory verses**  
**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.
- ❖ **Westminster Shorter Catechism**
- ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

1. **Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
2. **Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
3. **New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
4. **New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
5. **The New Man Looks Ahead** **Chapters 24-27**

- ❖ **Review** – Quiz on Leviticus 8-10 – Complete the attached table
- ❖ **Lesson** – Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleaness – See attached table

**Homework** – Work on memory material; Reread Leviticus 11-16; Review Leviticus 11-16 table; Read Leviticus 14:49-53.

- ❖ **Prayer (Prep for Worship)**

Name \_\_\_\_\_

Leviticus Chapters 8-10: A Reminder of the \_\_\_\_\_ and the \_\_\_\_\_

<b>A Husband's Morning</b>	<b>Action in Leviticus 8 –10</b>	<b>Significance</b>
Husband and Wife Wash _____	Aaron and Sons _____ – 8:1-6	_____ from Sin, New _____ of New Adam and Helpmate
Husband _____	Aaron Robed with Linen Garments– 8:7-9	God's _____ and Empowerment for Office
Husband Applies Cologne in Room	Aaron and Tabernacle Anointed with _____ – 8:10-12	_____ Brings Power to the Garden and the New Adam
Wife Dresses	Aaron's Sons _____ – 8:13	_____ Provided for Ministry
Wife and Husband _____, Pleading Christ's Blood	Purification, Ascension (with Tribute) and Peace Offerings, _____ Applied to Right Ears, Thumbs and Toes of Aaron and Sons – 8:14-29	The Work of God's Sacrifice Guides All We _____ and _____ in All Places We _____
Husband and Wife Pray for Their _____	Aaron, Sons and Their Garments Anointed with Blood and Oil – 8: 30	God's Spirit Empowers Us For Ministry, Based on the Son's Work
<b>GUARD WORK</b>	Aaron and Sons _____ the Door – 8:31-36	Man and Woman Recalled to Dominion Work, Replacing the _____ at the Door of the Garden
<b>NURTURE WORK - _____ and _____</b>	Aaron and Sons Perform Sacrifices, God Accepts Them– Chapter 9	Man and Woman Do Nurturing Work, Acceptable in God's Sight
_____ Sin	Nadab and Abihu Offer Autonomous Fire – Chapter 10	Another _____ (Eve, Cain)

## Rolling Back The Curse

### Leviticus Chapters 11-16 & Genesis 3:1-4:1

Uncleanness: \_\_\_\_\_

Cleanness: \_\_\_\_\_

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – _____ _____	Clean and Unclean _____ Chapter 11 _____ and _____ and
Genesis 3:1-15	Eschatology
Eve – Painful _____	Unclean _____ Chapter 12 _____
Genesis 3:16	
Adam – _____ of _____	Unclean _____ (Leprosy) Chapters 13,14 _____ (Nourish)
Genesis 3:17-19	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Vocation (_____)
Genesis 3:21	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Home
Genesis 3:22-24	
Adam and Eve _____ Each Other	Unclean Love Chapter 15
Genesis 4:1	
XXXXXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXXXXX
Animals _____ for Clothing Genesis 3:21	Day of _____ Chapter 16



## Leviticus / Hebrews -Lesson 14

### Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleaness – Part 2

**Objective:** Familiarize the students with the cleansing laws of Leviticus 11-16, seeing there correlation to the sequence of events in Genesis 3:1-4:1, causing the students to rejoice in the coming of the Lamb of God that would definitively roll back the manifestations of the curse.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 11-16? Did you work on an outline for Leviticus 14:49-53?

❖ **Scripture Memory – Review Scripture memory verses**

**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead Chapters 24-27**

❖ **Review** – Briefly go through the quiz over Leviticus 8-10 from last week. Review with the students the introductory material and whatever portions of the chart you were able to get through from last week’s lesson.

❖ **Lesson – Finish the discussion of Leviticus 11-16**

**Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleanness – Part 1**

Review the applicable portions of Genesis and Leviticus as you work your way through this chart with the students. Remember, they will need time to fill in the blanks on their charts. Remembering the sequence of events in Genesis will enable the students to retain the sequence of the cleanliness laws of Leviticus 11-16, culminating in the great Day of Atonement, the definitive rolling back of the effects of the curse in Leviticus 16.

It is important for the students to realize that uncleanness is not identical with sinfulness. There is nothing sinful about husbands and wives loving each other, but it did create a ritual uncleanness. The point is that all of who we are, eating, drinking, having children, our vocation, etc., were all affected by the Fall. And, even more importantly, these are all cleansed by the blood of Christ. The curse is being rolled back!

No more let sins and sorrows grow,  
Nor thorns infest the ground;  
He comes to make His blessings flow  
Far as the curse is found,  
Far as the curse is found,  
Far as, far as, the curse is found.

Additionally, its important to point out in the food law section, that these requirements immediately follow the ordination of the priests. They are priestly laws. There were no restrictions on Gentile converts to eat this way, just the Jews who were to act as the priestly nation to the Gentiles. Now that the Jew-Gentile distinction has been done away with, there no longer dietary prohibitions.

**Note:** For more details on the specific subsections of these cleanliness laws, see James B. Jordan’s notes “Drawing Near”, provided in your original teacher binder.

In the Garden of Eden, Adam and Eve were tempted to sin by Satan who came to them in the form of a serpent. When Adam and Eve sinned by eating the fruit of the knowledge of Good and Evil, not only did they suffer the effects of sin, so too did the whole creation. The very dust of the earth itself became cursed, and a symbol of the spiritual death that Adam and Eve suffered. Having then been denied access to the Tree of Life, Adam and Eve would eventually die physically as well.

**Row 1** – After they sinned, God’s punishment of the serpent was to relegate him to crawling on his belly right in the dust of the cursed earth, a picture of death. The laws of clean and

unclean animals in Leviticus 11 seems to reflect this concept of a cursed earth and of death. Israel was to be God's priestly nation who was to represent Yaweh to the other nations of the world and to show them how to draw near to Him. They were to be a people who knew the Law, who kept themselves from sin, and who showed godly wisdom and discernment as they lived their lives. Thus, even the food that ate should demonstrate this. Animals that chewed the cud, and had split hooves were considered clean and may have represented how Israel was to conduct herself as the priestly nation to the world. Chewing the cud may have been a picture to Israel that she must know, and meditate upon God's Law-Word which is often pictured in the Scripture as food (see Psalm 1:2, 119:103, Jeremiah 15:16). Hooves were a sort of shoes for animals that kept their feet off of the cursed dust of the earth, a picture of holiness and keeping from sin (Recall that when Moses saw God in the burning bush, he was instructed to take his shoes off, because the presence of Yaweh rendered that piece of cursed ground holy). A split hoof may have been a picture of showing wisdom and discernment as one went about his difficult day to day life. It is only the split hooved mammals who can run with ease on the difficult and dangerous mountain slopes! Likewise, clean fish were to be armored (scaled) against their cursed environment. They also were to have fins for purposeful movement, not drifting with the tides, perhaps picturing that Israel was to be about the dominion work of the Kingdom, not following the sinful practices of the nations around her. She was to lead and transform, not to follow.

Clean birds that Israel could eat were those who were careful and particular about where they landed – where they put their feet (Genesis 8:9). Unclean birds were those who would land on anything, especially rotting carcasses, pictures of sin and death. Unclean insects were those who crawled about in the cursed dust, whereas clean insects were those with jointed legs for hopping, making less contact with the earth.

All unclean animals resemble the Serpent who broke into the Garden of Eden. They are animals who break into the homes and gardens bringing death, or who have contact with death. They are those who crawl about in the cursed dust and so image the life of the Serpent. Not only did the unclean animals represent sin and death, but also the unclean (unconverted) nations round about Israel whom they were to not intermarry with, nor to be like. Israel was to be among the Gentiles, converting them to the one true God. Jesus, by His life, death, and resurrection, has cleansed the world, and the Gentile nations are being drawn to Him in large numbers. Gentile believers now far outnumber Jewish believers. Thus, just as the distinction between Jew and Gentile has been removed, so too the dietary laws of Leviticus are no longer applicable to New Testament Christians.

Leviticus 11:24-47 discusses uncleanness that comes from touching a dead body, whether animal or human. Again, uncleanness did not equal sin, but symbols of death brought on ritual uncleanness that was to be avoided as the priestly nation of Israel.

As we eat and drink every day we ought to remember that Jesus, by his life, death and resurrection, has redeemed his people, both Jew and Gentile, and has rolled back the effects of the curse on all of the created order. As the gospel spreads to every nation, we should

expect to see not only changed lives in those who come to Christ, but an improvement in all of creation

**Row 2** – Eve’s punishment for her disobedience, which she passed on to all the women who followed her, was painful childbirth. So too, Leviticus 12, discusses a woman’s uncleanness after childbirth. The sin within us all is symbolized throughout Scripture by various discharges and emissions that come from the human body (spit, excrement, etc.). After childbirth, a woman was considered unclean for 40 days after the birth of a boy baby, and for 80 days after the birth of a girl. Some commentators have said that the reason for the difference in the time of uncleanness is that the circumcision of the boy baby shortened the uncleanness of the mother by 40 days. At the conclusion of the time of uncleanness after childbirth, the mother would bring both a purification (sin) offering and an ascension (burnt) offering to the priest and thus be declared clean by him.

Children of Christians, through baptism and faith in Jesus are considered holy before Him. With the coming of Christ women no longer need to observe these days of uncleanness after the birth of children. As Christianity has spread throughout the world, the Lord has granted us the gifts of pain medications, epidural anesthesia, and C-sections, all of which are pictures to us of the rolling back of the curse that was placed on Eve for her disobedience.

**Row 3** – Adam’s punishment for her disobedience, which he passed on to all the men who followed him, was difficult labor (vocation). In Genesis 3 this is spoken of as “the sweat of the brow” (of the skin). So too, in Leviticus 13-14 the various laws dealing with the uncleanness of leprosy of the skin are discussed. In Leviticus 13:40ff, leprosy of the brow or forehead is discussed. Leviticus 14:1-32 discusses the ritual for cleansing healed lepers.

As Christianity has gone forth into the world, the Lord has granted us knowledge to create all sorts of technologies which make our nurturing work easier: Tools, farming techniques, machines, computers etc. all remind us of the finished work of Jesus, removing the curse placed upon Adam.

**Row 4** – After declaring the curses upon Adam and Eve, the Lord provided clothes for them in the form of tunics of animal skins. In Leviticus 13:47-59, laws concerning leprous clothes are outlined. Jesus was the Lamb of God sacrificed for us, and His blood covers over our sin.

One of Adam’s jobs in the garden was to guard it from any harm. The Lord has granted us technologies to produce better clothes that guard us from the heat, the cold, the wind and the wet of the weather. They also protect us from the thorns and thistles and from insects and other animals that might harm us. In Jesus, the Lord is rolling back the effects of the curse, granting us better clothing and other means of protection.

**Row 5** – Following their clothing by the Lord, Adam and Eve were evicted from the Garden of Eden. Leviticus 14:33-54 discusses laws concerning leprous houses. In Christ, we have

been re-admitted into fellowship with the Lord. Ephesians 2 says we are seated in the very throne room of Christ with him in heavenly places. Our heavenly home is secure, and our earthly homes reflect this by their cleanliness and protection from the weather.

**Row 6** – Leviticus 15 discusses laws concerning sexual bodily discharges. This reminds us of the marital love shared by Adam and Eve in Genesis 1-4 which resulted in the birth of Cain. Jesus has cleansed even the marriage bed as it says in Hebrews 13:4, “Marriage is honorable among all, and the bed undefiled...”

**Row 7** – Leviticus 16 is a discussion of the Day of Atonement, which was the definitive purification (sin) offering in the Old Testament. This was the only day out of the entire year that (only) the high priest entered the Holy of Holies where the ark of the covenant was kept, to make atonement for the sins of the children of Israel. The multiple offerings performed on this day reminds us of the animals which the Lord sacrificed in order to provide clothes for Adam and Eve.

The next section of Leviticus will be the “New Laws for the New Man” and is a recapitulation of the ten commandments and the laws of holiness. Note that these laws follow the discussion of the Day of Atonement. The Law of God was given to a redeemed people, to teach them how to live in covenant with Yaweh who saved them.

#### **Leviticus 14:49-53 Teacher’s Notes (If there is time)**

Hand out the chiasmic outline and discuss it briefly with the students. It is self-explanatory, but the teacher should be sure to point out the connections of the sections that are commented on in the notes.

We can rejoice that the true Lamb of God, the Lord Jesus Christ, through His sinless life, His death on the cross for our sins, and His resurrection from the dead, has rolled back all of the effects of the curses placed on Adam and Eve!

- ❖ **Homework** – Work on memory material; Review chart on Leviticus 11-16 for in two weeks; Read Leviticus 19 and try and outline it.
- ❖ **Pray (Prep for Worship)**

**Rolling Back The Curse (Answer Key)**  
**Leviticus Chapters 11-16 & Genesis 3:1-4:1**

Uncleanness: Signs of the Results of the Fall

Cleanness: Removal of the Signs of the Results of the Fall

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – <b><u>Dust Eater</u></b> Genesis 3:1-15	Clean and Unclean <b><u>Animals</u></b> Chapter 11 <b><u>Food</u></b> and <b><u>Drink</u></b> and Eschatology
Eve – Painful <b><u>Childbirth</u></b> Genesis 3:16	Unclean Childbirth Chapter 12 <b><u>Children</u></b>
Adam – <b><u>Sweat</u></b> of <b><u>Brow</u></b> Genesis 3:17-19	Unclean <b><u>Skin</u></b> (Leprosy) Chapters 13,14 <b><u>Vocation</u></b> (Nourish)
Adam and Eve <b><u>Clothed</u></b> Genesis 3:21	Unclean <b><u>Clothes</u></b> (Leprosy) Chapters 13,14 Vocation ( <b><u>Guard</u></b> )
Adam and Eve <b><u>Evicted</u></b> Genesis 3:22-24	Unclean <b><u>House</u></b> (Leprosy) Chapters 13,14 Home
Adam and Eve <b><u>Love</u></b> Each Other Genesis 4:1	Unclean Love Chapter 15
XXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXX
Animals <b><u>Killed</u></b> for Clothing Genesis 3:21	Day of <b><u>Atonement</u></b> Chapter 16

## A Chiastic Outline of the Cleansing Of A House From Leprosy In Leviticus 14:49-53

A 49 “To **cleans** the house then,

B he shall take two birds and cedar wood and a scarlet string and hyssop,

C 50 and he shall **slaughter the one bird** in an earthenware vessel over running water.

D 51 “Then he shall take the **cedar wood and the hyssop and the scarlet string,**

E with the **live bird,**

F and dip them in the **blood of the slain bird,** as well as in the **running water,**

G and **sprinkle the house**

*H* (Eighth Section) *seven times.*

G’ 52 “He shall thus **cleans** the house

F’ with the **blood of the bird** and with the **running water,**

E’ along with the **live bird**

D’ and with the **cedar wood and with the hyssop and with the scarlet string.**

C’ 53 “However, he shall let the **live bird go free** outside the city into the open field.

B’ So he shall make **atonement** for the house,

A’ and it shall be **clean.**”

### Comments:

1. Cleansing is linked to atonement and resurrection (“A” Section is introduction and conclusion to specifics; “G” Section surrounds the center, forming another “bracket” to the “B-F” Sections)
2. Atonement is accomplished through birds, cedar wood, scarlet string and hyssop (“B” and “D” Sections) Heb. 9:19 (covenant); Ex. 12:22 (Passover); Num. 19:6; 1 Kings 4:33; Ps. 51:7
3. Atonement and cleansing is through substitutionary death (“C” Section, Combination of “E” and “F” sections)
4. All this is pictured as a new creation (“H” Section gives us a “7” at the center; The center is the 8<sup>th</sup> Section; The rite involves running (living) water [“F” Section], with its associations to re-birth.)
5. The new creation of resurrection has a corporate dimension – it is a house, the house of Israel.

## Student Handout Leviticus / Hebrews -Lesson 14

### Leviticus 11-16 – Rolling Back the Curse – Laws of Uncleaness – Part 2

**Objective:** Familiarize you students with the cleansing laws of Leviticus 11-16, seeing there correlation to the sequence of events in Genesis 3:1-4:1, causing you to rejoice in the coming of the Lamb of God that would definitively roll back the manifestations of the curse.

- ❖ **Prayer**
- ❖ **Greeting and attendance**
- ❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you study for the quiz on Leviticus 8-10? Did you read Leviticus 11-16? Did you work on an outline for Leviticus 14:49-53?
- ❖ **Scripture Memory – Review Scripture memory verses**  
**Hebrews 9:22-23** And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. 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.
- ❖ **Westminster Shorter Catechism**
- ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

#### - Leviticus Outline Expanded

- 1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
- 2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
- 3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
- 4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
- 5. The New Man Looks Ahead** **Chapters 24-27**

- ❖ **Review** – Review quiz over Leviticus 8-11; Review last week’s lesson
- ❖ **Lesson** – **Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleaness** – See attached table; Leviticus 14:49-53 – See attached outline
- ❖ **Homework** – Work on memory material; Review chart on Leviticus 11-16 for quiz in two weeks; Read Leviticus 19
- ❖ **Prayer (Prep for Worship)**



Rolling Back The Curse  
Leviticus Chapters 11-16 & Genesis 3:1-4:1

Uncleanness: \_\_\_\_\_

Cleanness: \_\_\_\_\_

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – _____ _____	Clean and Unclean _____ Chapter 11 _____ and _____ and
Genesis 3:1-15	Eschatology
Eve – Painful _____	Unclean _____ Chapter 12 _____
Genesis 3:16	
Adam – _____ of _____	Unclean _____ (Leprosy) Chapters 13,14 _____ (Nourish)
Genesis 3:17-19	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Vocation (_____)
Genesis 3:21	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Home
Genesis 3:22-24	
Adam and Eve _____ Each Other	Unclean Love Chapter 15
Genesis 4:1	
XXXXXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXXXXX
Animals _____ for Clothing Genesis 3:21	Day of _____ Chapter 16

## Leviticus / Hebrews -Lesson 15

### Leviticus 17-22 – New Laws for the New Man – Part 1

**Objective:** Introduce the third section of Leviticus - “New Laws for the New Man” chapters 17-22, urging the students to “walk in newness of life” (Rom. 6:4)

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19?

❖ **Scripture Memory – New memory verse**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the

children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

- **Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review** – Quiz on chart on Leviticus 11-16 – Rolling back the Curse. Pass out to students and have them fill in the blanks.

## ❖ Lesson – Leviticus 17-22 – New Laws for the New Man – Part 1

NOTE: Romans 6:4 urges us, on the basis of Christ's resurrection to walk in newness of life. The recasting of the law and 10 commandments in chapters 17-22 follows the great Day of Atonement. We get a "new" law here for a new situation. Jesus didn't come to do away with the Law, but it is certainly "recast" or new for us because of the new situation brought about by the once for all death of the Lamb of God who takes away the sin of the world. Leviticus 17-22 helps us think through the truths that underlie the detailed application that the Jews before Jesus were obligated to keep joyfully. We must be careful these next few weeks to avoid the two ditches of anti-nomianism and legalism; considering the law as completely irrelevant on the one hand, or trying to keep it woodenly, i.e. in a way that was peculiar to a historical situation that no longer exists.

It would be good at some point in today's lesson to talk about the three uses of the law:

- 1) The first is to drive us to Christ by showing us our sin.
- 2) The second is to provide us a standard for holy living.
- 3) The third is to give us model examples of how to effect social justice in framing civil legislation.

Sometimes the law is read liturgically at the beginning of a worship service, to drive us to repentance. But we usually read it after the forgiveness of sins is assured. Just as in Exodus, here in Leviticus the law is given to a purified, saved people. The emphasis is the second and third uses. So, today, we move from purification for sins to new laws for the new, purified man, who have drawn near to God (Leviticus 1-10) and who have had the curse of sin rolled back (Leviticus 11-16).

The teacher should stress here what we said above about the laws being given this side of the Day of Atonement. The Law was given to a redeemed people to show them how to live in covenant with Yaweh who saved them.

Start with the Table "Leviticus 17-22 "New Laws for the New Man" (In Context)"

This table gives an overview of Leviticus that mirrors the five fold action of Communion. The bread is first grabbed hold of by the Officiant, then it is broken, then it is distributed, (with an implied set of rules for its use), the bread is then eaten / tasted / evaluated by the recipients, then we go into the future from the event. This movement, written of at great length in Dom Gregory Dix's *The Shape for the Liturgy*, and simplified by Jim Jordan in various writings, is an overview of human life. We get up each day, grab a hold of the day, start restructuring things, distribute our work product, which is then evaluated, and we move into the future. This table shows an approach to the structure of Leviticus which has been implicit in the outline we have taught, but not yet described in this manner. Now we do that. And we correlate this to the general movement of the Pentateuch, the five fold covenant model, etc.

So, the teacher is to simply talk the students through the chart, encouraging questions and discussion to make sure the students understand the flow. In this overall flow, we start today teaching about what can be seen as the heart of the book – how to live as new men. For clarity sake, I have shaded the Law sections of the Table in gray.

The Teacher should give the students a cursory overview of this table, then move on to the second table – an outline of the center of the law section, Chapter 19, from which we take our new memory verses.

Next week, after this week’s introduction, we will have a more detailed lesson on the content of chapter 19. But this week, we want to provide the students with an overall structure for the chapter, set in the context of the section, then the whole book.

Practical emphasis for this week’s lesson consists in recognizing the two emphases of how the new man is to walk – holiness and obedience, with personal and corporate integrity, and seeing the importance of the header commands for holiness – revering one’s parents and keeping ecclesiastical duties.

- ❖ **Homework** – Familiarize yourself with the shaded portions of the Leviticus 17-22 Chart. Read Leviticus 17-18. Work on memory material including the new memory verses (Leviticus 19:1-3)
- ❖ **Prayer (Prep for worship)**

### Leviticus 17-22 “New Laws for the New Man” (In Context)

Take (Sovereignty)	Break (Restructure)	Share (With Laws For Use)	Taste (Evaluation, Sanctions)	Go – Into the Future
Genesis	Exodus	Leviticus	Numbers	Deuteronomy

Take (Sovereignty)	Break (Restructure)	Share (With Laws For Use)	Taste (Evaluation, Sanctions)	Go – Into the Future
Chapters 1-10 (1-5; 6-10)	Chapters 11-16	Chapters 17-22	Chapter 23	Chapters 24-27
Offerings and Priests	God Cleanses His People	<b>Laws for Holy Living</b>	Holy Times	Future Perspective
<ul style="list-style-type: none"> <li>•5 Sacrifices (Chapters 1-5)</li> <li>•New Adam, Helpers and Fall (Chapters 8-10)</li> </ul>	<ul style="list-style-type: none"> <li>•Rolling Back Effects of Curse, Tracking Genesis 3:14-4:1</li> <li>•Day of Atonement</li> </ul>	See Breakout Below	<ul style="list-style-type: none"> <li>•7 Feasts, Tracking 7 Days of Creation</li> </ul>	

Take (Sovereignty)	Break (Restructure)	Share (With Laws For Use)	Taste (Evaluation, Sanctions)	Go – Into the Future
<b>Chapter 17</b>	Chapter 18	Chapter 19	Chapter 20	Chapters 21,22
<ul style="list-style-type: none"> <li>•Food Laws</li> <li>•God Alone Gives Life</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws</li> <li>•Holy Children through Holy Marriage</li> </ul>	<ul style="list-style-type: none"> <li>•Fullness of Laws (70)</li> <li>•Exposition of 10 Commandments</li> <li>•<b>Holiness</b> – Personal Integrity, Good Conscience</li> <li>•<b>Obedience</b> – Corporate Integrity, Good Reputation</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws with Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•New Adamic Administrators</li> <li>•Priestly Holiness and Obedience Laws</li> </ul>

### Leviticus 24-27 “Into the Future - Succession” (In Context)

Take (Sovereignty)	Break (Restructure)	Share (With Laws)	Taste (Evaluate – Sanctions)	Go – Into the Future
<b>Chapter 24:1-9</b>	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread - Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>

### 3. New Laws for the New Man - Leviticus 17-22

#### Leviticus 19 – Holiness and Obedience

##### I. Holiness – 2 Sets of 4 (You Shall Be Holy)

Personal Integrity – Things people won't see, or the magistrate won't see or punish

###### A. I am the Lord Your God (AAAA)

1. Verse 2 – Be holy – Summary statement of all, plus first half.
2. **Verse 3 – Parents and Sabbath, Commandments 5 and 4**  
*Note verses 29 and 40 – Children and Sabbath*  
**Sum of holiness submit to God's sovereignty in home and church.**
3. Verse 4 – No idols, no cast idols – Commandments 1 and 2
4. **Verses 5-10 – Peace Offerings, Gleaning – Commandment 3?**  
**Grace received in food, grace shown in food.**  
**Protological, eschatological claims Firstfruits and last gleanings.**

###### B. I am the Lord (BBBB) (4 subsections for each section)

1. Verses 11,12 – Steal, lie, deceive, swear falsely – Commandments 8 and 9  
**Progressive actions – steals, lies, deceives, swears falsely to God**
2. Verses 13,14 – Stealing and oppressing the poor – Commandment 7  
(Mistreatment of the Bride, Ex. 22:21-27)  
Fear God – He sees it, He hears it.
3. Verses 15,16 – Justice in the Court – Commandment 9  
Ex. 23:1-10
4. **Verses 17,18 – Love your brother – Commandment 6**  
**Concludes first half, hatred is murder in the heart.**

##### II. Obedience – 2 Sets of 4 (You Shall Keep My Statutes)

Corporate Integrity – “you” is plural.

###### A. ABBA

1. Verses 19-25 – Forbidden Mixtures, Circumcised Trees – Commandment 3  
Dt. 22:9-11 – Harvest from mixed seeds holy to God.  
Ex. 28:6 – Priest had linen and wool (scarlet thread) in his garment  
Strong, healthy, new creation Firstfruits (like 8<sup>th</sup> day animals)
2. Verses 26-28 – Idolatry – Commandment 1  
Blood, enchantment, times (sacrament, word, government)  
Observe times - clouds, change weather, spirits of air  
God's image in head, body (leprosy) – Goatees and Mohawks - glory
3. **Verses 29,30 – Children and Sabbath – Commandments 5 and 4**
4. Verse 31 – Mediums and Spiritists – False Mediation – Commandment 2

###### B. BAAB

1. **Verse 32 – Respect of the Elderly and Fear of God – Commandment 5**
2. **Verse 33,34 – Justice to the Stranger – Commandment 9 (Vex - Ex. 23:9)**
3. **Verses 35,36 – Honest Measures – Commandment 10 (Dt. 25:13-15)**
4. **Verse 37 – Guard All My Statutes - Summary**

**Student Handout - Leviticus / Hebrews -Lesson 15**  
**Leviticus 17-22 – New Laws for the New Man – Part 1**

**Objective:** Introduce the third section of Leviticus - “New Laws for the New Man” 17-22, urging you to “walk in newness of life” (Rom. 6:4)

- ❖ **Prayer**
- ❖ **Greeting and attendance**
- ❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19?
- ❖ **Scripture Memory – New memory verse**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

- ❖ **Westminster Shorter Catechism**
- ❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
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5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

1. **Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
2. **Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
3. **New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
4. **New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
5. **The New Man Looks Ahead** **Chapters 24-27**

- ❖ **Review** – Review quiz over Leviticus 8-11; Review last week’s lesson
- ❖ **Lesson – Leviticus 11-16 – Rolling Back the Curse – The Laws of Uncleanness** – See attached table; Leviticus 14:49-53 – See attached outline
- ❖ **Homework** – Work on memory material; Review chart on Leviticus 11-16 for quiz in two weeks; Read Leviticus 17-18
- ❖ **Prayer (Prep for Worship)**

## Rolling Back The Curse

### Leviticus Chapters 11-16 & Genesis 3:1-4:1

Uncleanness: \_\_\_\_\_

Cleanness: \_\_\_\_\_

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – _____ _____	Clean and Unclean _____ Chapter 11 _____ and _____ and
Genesis 3:1-15	Eschatology
Eve – Painful _____	Unclean _____ Chapter 12 _____
Genesis 3:16	
Adam – _____ of _____	Unclean _____ (Leprosy) Chapters 13,14 _____ (Nourish)
Genesis 3:17-19	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Vocation (_____)
Genesis 3:21	
Adam and Eve _____	Unclean _____ (Leprosy) Chapters 13,14 Home
Genesis 3:22-24	
Adam and Eve _____ Each Other	Unclean Love Chapter 15
Genesis 4:1	
XXXXXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXXXXX
Animals _____ for Clothing Genesis 3:21	Day of _____ Chapter 16



**Rolling Back The Curse (Answer Key)**  
**Leviticus Chapters 11-16 & Genesis 3:1-4:1**

Uncleanness: **Signs of the Results of the Fall**

Cleanness: **Removal of the Signs of the Results of the Fall**

<b>Genesis 3:1-4:1</b>	<b>Leviticus 11-16</b>
Serpent – <b><u>Dust Eater</u></b> Genesis 3:1-15	Clean and Unclean <b><u>Animals</u></b> Chapter 11 <b><u>Food</u></b> and <b><u>Drink</u></b> and Eschatology
Eve – Painful <b><u>Childbirth</u></b> Genesis 3:16	Unclean Childbirth Chapter 12 <b><u>Children</u></b>
Adam – <b><u>Sweat</u></b> of <b><u>Brow</u></b> Genesis 3:17-19	Unclean <b><u>Skin</u></b> (Leprosy) Chapters 13,14 <b><u>Vocation</u></b> (Nourish)
Adam and Eve <b><u>Clothed</u></b> Genesis 3:21	Unclean <b><u>Clothes</u></b> (Leprosy) Chapters 13,14 Vocation ( <b><u>Guard</u></b> )
Adam and Eve <b><u>Evicted</u></b> Genesis 3:22-24	Unclean <b><u>House</u></b> (Leprosy) Chapters 13,14 Home
Adam and Eve <b><u>Love</u></b> Each Other Genesis 4:1	Unclean Love Chapter 15
XXXXXXXXXXXXXXXXXXXXXXXXX	XXXXXXXXXXXXXXXXXXXXXXXXX
Animals <b><u>Killed</u></b> for Clothing Genesis 3:21	Day of <b><u>Atonement</u></b> Chapter 16

**Leviticus / Hebrews -Lesson 16**  
**Leviticus 17-22 – New Laws for the New Man – Part 2**  
**Leviticus 17-18 – Laws of Common And Private Matters**

**Objectives:** 1) To make sure the students know the five part model of the covenant.  
 2) To teach you to eat dead things joyfully, seeking the grace of God to give you life through them. 3) To teach you to **honor God** in your most **common** activities (eating), and your most **private** activities (sexual relationships).

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 17-18?

❖ **Scripture Memory**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

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*These chapters contain a recasting, so to speak, of the Ten Commandments.*
4. **New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

❖ **Review** – Review the five one syllable words at the top of the *Leviticus 17-22 “New Laws for the New Man” (In Context)* table which was distributed last week. Have copies of the table for those who were absent, or didn’t bring them back. Strongly encourage them to bring their notes each week, and tell them we will be referencing this overview table for the next few weeks, as well as the *Leviticus 19- Holiness and Obedience* outline distributed last week.

**Note** – A simpler version of the outline of Leviticus as it relates to the five-part covenant model in a fill in the blank format is provided at the end of this lesson which you may substitute for younger students if you like.

### ❖ Lesson

#### 1) The Five-Part Model of the Covenant

The five-part covenant model is one way of thinking through and understanding God’s formal covenant with us:

**First**, God saves us by declaring that He is our Sovereign.

**Second**, he changes us by declaring that we are now his people.

**Third**, he gives us a kingdom, with laws.

**Fourth**, he tells us that He will evaluate us. If He finds that our lives are marked by general obedience, the blessings he has showered upon us will continue and increase, but if they are marked by general disobedience, there will be judgments and even curses that will come upon us.

**Finally**, he prepares us for the future.

In very general terms, the five books of the Pentateuch follow this pattern:

1. In **Genesis**, He asserts His sovereignty
2. In **Exodus**, He comes to us in His sovereignty and makes us His people
3. In **Leviticus** He tells us how to live in the Kingdom He has so graciously given us
4. In **Numbers** He reminds us of His sanctions, His judgments, on disobedience
5. In **Deuteronomy**, He prepares us to conquer the promised land.

Some people have used the acronym THEOS to remember this. Theos is a Greek word for God.

T = Transcendence (God is God, we are not, He is sovereign)

H = Hierarchy – God graciously enters into covenant with us, making us His people. The immanence of God.

E = Ethics – How we are to live in the Kingdom

O = Oath – By oath, we agree that God will bring His sanctions to bear on us as He evaluates us.

S = Succession – God send us into the future, prepared for it.

One way to remember this is to think about how we do communion, our covenant sign and seal.

1. TAKE – The pastor grabs hold of the bread and wine
2. BREAK - He breaks the bread. The wine has been “broken” ahead of time by being poured into glasses, thus restructuring it.
3. SHARE – The elders and the deacons distribute the bread and the wine to the congregation. In doing so, we follow certain laws: Each person gets their own piece of bread. We don’t eat or until we have prayed prayers of thanksgiving to God. We eat and drink together, waiting for one another, etc.
4. TASTE – As we taste the bread and wine we are evaluated by God relative to our obedience to all of His commands. In doing so, we eat and drink blessings or judgments to ourselves (see 1 Corinthians 11:27-34).
5. GO - We leave the church and travel into the future, commissioned and prepared by God.

This same pattern is a way to think of each day of our lives.

1. TAKE - We get up, grab a hold of the day
2. BREAK - We do work, restructuring the world
3. SHARE - We distribute that work, and move towards evaluation of our work in the evening
4. TASTE - We evaluate our work in the evening
5. GO - We get ready for the new day.

Both pagan and Christian alike do this pattern. The difference is, Jesus told us to **ble**ss the bread and wine, to **pr**ay at the beginning of the cycle, **th**anking God, and thereby consecrating our work to Him and His Kingdom.

Make sure the students can say these five one syllable words by memory: “Take, Break, Share, Taste, Go”

When we get to Chapter 23, we will look at a seven fold pattern of feasts that track the seven days of creation. Seven fold models of the covenant are also appropriate. Whether we use a seven fold model or a five fold one, at the center is the law of God, the rules by which He wants us to live in the Kingdom. At the center of the Pentateuch is Leviticus, and at the center of Leviticus is an obvious section of laws for holy living, the New Laws for the New Man.

## 2) Chapter 17 - God vs. the Juiceman – Life through Dead Things

We will spend several weeks going over the center of this central section of Leviticus, and in a way the very heart of the Pentateuch, chapter 19. But today we want to talk briefly about chapters 17 and 18.

Remember that Chapter 17 follows 16 - the great Day of Atonement. The law is not given as a method of salvation, but as a way of life given to a saved people. And in the very first

section of this description of a godly way of life, a very common activity of men is addressed – eating.

Now, this whole section of Law is given at a particular time and in a particular phase of covenant history. Clearly chapter 17 has direct application to the time that the world and Israel were to have a central sanctuary (the tabernacle and later the temple). When Jesus came, the central sanctuary was replaced by the church – disbursed throughout the world. So, we can't just cut and paste from the Old Testament laws without thinking through how they addressed a particular time and place in the history of redemption. But neither can we just ignore these laws.

What is the basic truth being stated in Chapter 17?

Well, you had to drain the blood from what you killed before eating it. The text tells us specifically that the life of the flesh is in the blood. Thus, the Law said that the what the Israelites ate had to be dead. Now in Acts 15: 27-29, we read of the decision of the Jerusalem Council: “<sup>27</sup>We have therefore sent Judas and Silas, who will also report the same things by word of mouth. <sup>28</sup> For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: <sup>29</sup> that you abstain from things offered to idols, **from blood**, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

The issue was how should the Gentile converts live. Were they required to be circumcised and live according to strict observance of all the Old Testament law? The answer was, “No they aren't”. But they were required to keep some laws. The Jerusalem council wrote, in abbreviated form, that the Gentiles had to keep certain aspects of the Holiness Code, beginning with Leviticus Chapters 17 and 18.

<sup>29</sup> that you abstain from things offered to idols [the goat demons of Leviticus 17: 7], from blood [Lev. 17:10-14], from things strangled, [Lev. 17:15,16] and from sexual immorality [Lev. 18]. If you keep yourselves from these, you will do well.

Notice that in verses 8,10,13 of Leviticus 17, that these laws applied not just to the priestly nation of Israel, but to strangers, Gentile converts, living within the priestly nation. This is another reason why the Jerusalem Council felt confident commanding the Gentile converts to Jesus to obey the thrust of these laws as well.

But what is the thrust of Leviticus 17? It is the truth that God alone gives life. Whenever we seek life mediated through something other than God (idolatry) or immediately from the created order, we are not looking to God alone for life.

We are going to go downstairs about 1 PM and eat dead things. Really dead. Things so dead that if you didn't put some of them in the refrigerator they would rot. God wants us to drain

the life out of what we eat so we would always remember that life is the gift of God, given graciously to us, not as a result of our works.

There used to be a commercial on TV with a guy called the Juiceman, who sold juicers; blenders to make juice out of vegetables and fruit. He would talk about how you needed one of his machines, and you needed to grow your own fruit and vegetables. So, you could pick the tomato or apple off the tree or vine, and put it right into the juicer before the life force was allowed to get away. He thought we could get life immediately (im-mediate-ly, without a mediator, or go-between) from the created order. God says no, that we are to eat dead things, remembering and declaring that He alone and his grace gives us life.

So, a very common action which we all participate in three or four times a day begins our law code in Leviticus 17. We are to eat, asking God to give us life through dead things, reminding ourselves three or four times a day of the grace of our Savior, who through His death, graciously gives us life.

### **3) Chapters 17,18 - Food and Sex**

Now, in addition to the most common action of eating, the beginning of the Law Code of Leviticus 17-22 asserts God's sovereignty over perhaps the most private part of our lives – our sexual relationships.

Leviticus 18 contains the so-called laws of consanguinity, laws of who we may and may not enter into one-flesh (consanguinity) relationships with. We are told here who we may not marry. Western culture has for two thousand years upheld the basic teaching of Leviticus 18, prohibiting homosexual marriage, or marriage of close relatives. Clearly, these laws are now under attack, and it is the job of the church to speak them forth clearly to our culture.

Two basic truths underlie these laws:

**First**, God does not allow the perpetuation of the family. A man must leave his parents, his family, and create anew one. This does not imply a complete severing of ties, but it does clearly state that societal blessing and improvement comes from leaving what is bad in our families behind.

**Second**, there is no area of human life that Jesus does not claim mediatorial rights over. In our most private of activities, we are to acknowledge Jesus as King, Lord of the Dance, so to speak. Chapter 18 says that it was for this very reason – the attempt of pagans to have sexual relationships ungoverned by Jesus and holiness, that the nations were judged and displaced.

Sexual relationships are a wonderful thing, too wonderful to not be regulated and blessed by Jesus. Additionally, the result of marital relationships is child-bearing, the future. God says He controls our future.

Leviticus 17 and 18 teach us that in our most **common actions** (such as eating) and in our most **private ones** (such as sexual relations), we are to Honor Jesus.

❖ **Prayer (Prep for worship)**

### Leviticus 17-22 “New Laws for the New Man” (In Context)

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Genesis	Exodus	Leviticus	Numbers	Deuteronomy

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Chapters 1-10 (1-5; 6-10)	Chapters 11-16	Chapters 17-22	Chapter 23	Chapters 24-27
Offerings and Priests	God Cleanses His People	<b>Laws for Holy Living</b>	Holy Times	Future Perspective
<ul style="list-style-type: none"> <li>•5 Sacrifices (Chapters 1-5)</li> <li>•New Adam, Helpers and Fall (Chapters 8-10)</li> </ul>	<ul style="list-style-type: none"> <li>•Rolling Back Effects of Curse, Tracking Genesis 3:14-4:1</li> <li>•Day of Atonement</li> </ul>	See Breakout Below	<ul style="list-style-type: none"> <li>•7 Feasts, Tracking 7 Days of Creation</li> </ul>	

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 17</b>	Chapter 18	Chapter 19	Chapter 20	Chapters 21,22
<ul style="list-style-type: none"> <li>•Food Laws</li> <li>•God Alone Gives Life</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws</li> <li>•Holy Children through Holy Marriage</li> </ul>	<ul style="list-style-type: none"> <li>•Fullness of Laws (70)</li> <li>•Exposition of 10 Commandments</li> <li>•<b>Holiness</b> – Personal Integrity, Good Conscience</li> <li>•<b>Obedience</b> – Corporate Integrity, Good Reputation</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws with Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•New Adamic Administrators</li> <li>•Priestly Holiness and Obedience Laws</li> </ul>

### Leviticus 24-27 “Into the Future - Succession” (In Context)

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws)</b>	<b>Taste (Evaluate – Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 24:1-9</b>	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread - Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>



### 3. New Laws for the New Man - Leviticus 17-22

#### Leviticus 19 – Holiness and Obedience

##### I. Holiness – 2 Sets of 4 (You Shall Be Holy)

Personal Integrity – Things people won't see, or the magistrate won't see or punish

###### A. I am the Lord Your God (AAAA)

1. Verse 2 – Be holy – Summary statement of all, plus first half.
2. **Verse 3 – Parents and Sabbath, Commandments 5 and 4**  
*Note verses 29 and 40 – Children and Sabbath*  
**Sum of holiness submit to God's sovereignty in home and church.**
3. Verse 4 – No idols, no cast idols – Commandments 1 and 2
4. **Verses 5-10 – Peace Offerings, Gleaning – Commandment 3?**  
**Grace received in food, grace shown in food.**  
**Protological, eschatological claims Firstfruits and last gleanings.**

###### B. I am the Lord (BBBB) (4 subsections for each section)

1. Verses 11,12 – Steal, lie, deceive, swear falsely – Commandments 8 and 9  
**Progressive actions – steals, lies, deceives, swears falsely to God**
2. Verses 13,14 – Stealing and oppressing the poor – Commandment 7  
(Mistreatment of the Bride, Ex. 22:21-27)  
Fear God – He sees it, He hears it.
3. Verses 15,16 – Justice in the Court – Commandment 9  
Ex. 23:1-10
4. **Verses 17,18 – Love your brother – Commandment 6**  
**Concludes first half, hatred is murder in the heart.**

##### II. Obedience – 2 Sets of 4 (You Shall Keep My Statutes)

Corporate Integrity – “you” is plural.

###### A. ABBA

1. Verses 19-25 – Forbidden Mixtures, Circumcised Trees – Commandment 3  
Dt. 22:9-11 – Harvest from mixed seeds holy to God.  
Ex. 28:6 – Priest had linen and wool (scarlet thread) in his garment  
Strong, healthy, new creation Firstfruits (like 8<sup>th</sup> day animals)
2. Verses 26-28 – Idolatry – Commandment 1  
Blood, enchantment, times (sacrament, word, government)  
Observe times - clouds, change weather, spirits of air  
God's image in head, body (leprosy) – Goatees and Mohawks - glory
3. **Verses 29,30 – Children and Sabbath – Commandments 5 and 4**
4. Verse 31 – Mediums and Spiritists – False Mediation – Commandment 2

###### B. BAAB

1. **Verse 32 – Respect of the Elderly and Fear of God – Commandment 5**
2. **Verse 33,34 – Justice to the Stranger – Commandment 9 (Vex - Ex. 23:9)**
3. **Verses 35,36 – Honest Measures – Commandment 10 (Dt. 25:13-15)**
4. **Verse 37 – Guard All My Statutes - Summary**

**Student Handout - Leviticus / Hebrews -Lesson 16**  
**Leviticus 17-22 – New Laws for the New Man – Part 2**  
**Leviticus 17-18 – Laws of Common And Private Matters**

**Objectives: 1) To know the five part model of the covenant. 2) To teach you to eat dead things joyfully, seeking the grace of God to give you life through them. 3) To teach you to honor God in your most common activities (eating), and your most private activities (sexual relationships).**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 17-18?

❖ **Scripture Memory – New memory verse**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review –**

❖ **Lesson – Leviticus 17,18**

1) The five part model of the covenant.

2) God vs. the Juiceman – Life through Dead Things, Chapter 17

3) Food and Sex, Chapters 17, 18

❖ **Homework** – Work on memory material; Read Leviticus 19:1-10, and Deuteronomy 5:1-27. What is Your response to the Ten Words? Rate yourself, on a scale of 0-10, as to how well you know the Ten Words. (0 = Can't name any of them, 10 = Can name all them in summary form, and in the right order.)

❖ Prayer (Prep for Worship)

**For some reason this useless page needs to be here or else the formatting for the rest of the lessons goes crazy!**

## Leviticus and God's Covenant (Answer Key)

<b>God's Covenant</b>	<b>GOD IS SOVEREIGN</b>	GOD ESTABLISHES HIS PEOPLE (to <b>rule</b> in His place)	GOD GIVES HIS <b>LAW</b>	GOD GIVES <b>BLESSINGS</b> (for obedience) and <b>CURSINGS</b> (for disobedience)	GOD TELLS HOW TO <b>PASS THE COVENANT TO THE NEXT GENERATION</b>
<b>Communion</b>	<b>Take</b> (Sovereignty)	<b>Break</b> (Restructure)	<b>Share</b> (With Laws for Use)	<b>Taste</b> (Evaluation, Blessing/Cursing)	<b>Go</b> (Into the Future)
<b>Pentateuch (Gen → Deut)</b>	<b>Genesis</b>	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>	<b>Deuteronomy</b>
<b>Book of Leviticus</b>	<b>Chapters 1-10</b> Drawing Near Through the Second Adam	<b>Chapters 11-16</b> Rolling Back the Curse	<b>Chapters 17-22</b> New Laws for the New Man	<b>Chapter 23</b> New Times for the New Man	<b>Chapters 24-27</b> The New Man Looks Ahead
<b>Leviticus 17-22 – New Laws for the New Man</b>	<b>Chapter 17</b> Food Laws – Life comes from God alone	<b>Chapter 18</b> Sexual Laws – Holy children through holy marriage	<b>Chapter 19</b> - Seventy Laws - Retelling the Ten Commandments	<b>Chapter 20</b> Sexual laws with punishments	<b>Chapters 21-22</b> - Future rulers - Priestly holiness

# Leviticus and God's Covenant

<b>God's Covenant</b>	GOD IS _____	GOD ESTABLISHES HIS PEOPLE (to _____ in His place)	GOD GIVES HIS _____	GOD GIVES _____ (for obedience) and _____ (for disobedience)	GOD TELLS HOW TO _____ THE COVENANT TO THE _____ <b>GENERATION</b>
<b>Communion</b>	_____ (Sovereignty)	_____ (Restructure)	_____ (With Laws for Use)	_____ (Evaluation, Blessing/Cursing)	_____ (Into the Future)
<b>Pentateuch (Gen → Deut)</b>	<b>Genesis</b>	<b>Exodus</b>	<b>Leviticus</b>	<b>Numbers</b>	<b>Deuteronomy</b>
<b>Book of Leviticus</b>	<b>Chapters</b> _____ Drawing Near Through the Second Adam	<b>Chapters</b> _____ Rolling Back the Curse	<b>Chapters</b> _____ New Laws for the New Man	<b>Chapter</b> _____ New Times for the New Man	<b>Chapters</b> _____ The New Man Looks Ahead
<b><u>Leviticus 17-22</u></b> <b>New Laws for the New Man</b>	<b>Chapter 17</b> Food Laws – Life comes from God alone	<b>Chapter 18</b> Sexual Laws – Holy children through holy marriage	<b>Chapter 19</b> - Seventy Laws - Retelling the Ten Commandments	<b>Chapter 20</b> Sexual laws with punishments	<b>Chapters 21-22</b> - Future rulers - Priestly holiness

**This equally useless page is also necessary**

**Leviticus / Hebrews -Lesson 17**  
**Leviticus 17-22 – New Laws for the New Man – Part 3**  
**Leviticus 19 – A Retelling of the Ten Words – Part 1**

**Objectives:** 1) To help the students to know the 10 Words. 2) To exhort the students to honor God’s representatives and the Lord’s Day.

TEACHER NOTE: We are referring to the Ten Commandments by the term “Ten Words” because they are not really ten commandments. They contain material that is not, strictly speaking, commandments. The bible refers to them as the ten words, so we are trying to teach the kids to think about them a bit “sermonically,” and by the given name (10 words) that is used of them in the Bible. This should be discussed with the students at some point today. If you are reviewing the objectives at the beginning of class, this is the time to talk about the 10 words as opposed to the 10 commandments.)

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:1-10 and Deuteronomy 5:1-27. What is your response to the Ten Words? Rate yourself, on a scale of 0-10, as to how well you know the Ten Words. (0 = Can’t name any of them, 10 = Can name all them in summary form, and in the right order.)?

❖ **Scripture Memory**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

**New Bible Memory Verses** - Leviticus 19:17-18 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

These new memory verses come from the conclusion of the first half of Leviticus 19, the chapter which is arguably the center of Leviticus and the center of the Pentateuch, from one perspective. We will spend several weeks on Chapter 19. The students should note that to love one’s neighbor is not a New Testament ethic, as opposed to the Old Testament. It is at the heart of OT ethics.

Also, the students should note that these verses offer some specific explanation of what it means to love one’s neighbor. A future lesson will focus on this, but instruct the students to think about the relationship of the other phrases in verses 17 and 18 to the love of one’s neighbor as they memorize the verses.



❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

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2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

- **Leviticus Outline Expanded**

- 1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
- 2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
- 3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
- 4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
- 5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review - Leviticus 17 and 18, In Context**

- Review the five fold action of the communion liturgy. Ask them: What are the five one syllable words? (Take, Break, Share, Taste and Go)  
(Remind them that when we “share” we do so along with rules for the use of what is shared. In the same way, laws are at the center of the five fold covenant model.)
- Which book is at the center of the Pentateuch? (Leviticus)
- What is the title of the central section for our five part outline of Leviticus? (New Laws for the New Man).
- What Chapters does this cover? (17-22)
- What is chapter 17 about? (Food, beginnings, the ordinary, common stuff of life)
- What is Chapter 18 about? (Sexuality and marriage, the future, and also the most private part of life.)

❖ **Lesson - Leviticus 19:1-10 - 20 Minutes**

**A. Review of the Ten Words**

Ask a couple of the students to tell their phone number.  
They will probably give it as a 3 and a 3 and a 4. (503-656-9444)  
Area code, first three digits, last four digits.

We do it this way because the human mind has real difficulty remembering numbers in greater than a string of four things. So we put together strings of 3 and 4 to come up with the ten digits of our phone numbers. In the same way, it can be useful to think of the ten words as a four, and two threes.

Have the students take note of the following progression of the first four Words (Commandments): No other gods, no idols, no empty (vain) witness (taking of God's Name upon ourselves), keep the Sabbath. These first four words can be thought of as a progression of honoring God the Father, God the Son and God the Holy Spirit, leading to Sabbath enthronement.

We are to have a spirit-filled, spirit-empowered full witness to God in the world. We are to honor the only mediator between God and men, the man Christ Jesus, and the Son and Spirit enable us to honor the Father. Jesus came to do the will of the Father, and the Spirit enables us to do the will of the Father. When we honor the one God who exists in three persons, we come to Sabbath enthronement. God comes to us on His Day and gives us rule and authority. Rest is only ours when we are rightly relating to Father, Son and Holy Spirit. So the first four commandments can be thought of as a unit, relating to Father, Son and Holy Spirit, and resting in them. Now, there is only God. So, the three persons of Father, Son and Spirit relate to every one of the commandments. But there can be seen an emphasis on the Father in the first word, the Son in the second and the Spirit in the third.

The next two sets of three words can be seen as relating to Father, Son and Spirit as well: Honor father (and mother), don't kill God's image-bearer, man, (Christ, the Son of Man, is the ultimate image-bearer of God) and don't commit adultery. The Spirit is God's match-maker, bringing the bride to the Son, to the glory of the Father. When the Sethites married ungodly women in Genesis, they were said to strive against the Spirit of God.

Ge 6:1-3 Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; yet his days shall be one hundred and twenty years."

The last three match up with these three:

Don't steal (like Adam did from the Father in the garden), don't bear false witness against your brother (Jesus) and don't covet your neighbor's wife (sin against the Holy Spirit, the match-maker).

You'll remember that we talked about these progressions in our first few Sunday School classes this year, when we talked about the 3 falls and the 3 recoveries. Adam, Cain, Seth; Abraham, Jacob, Joseph: Impatiently stealing from the Father; Striking out against the image-bearing son; and Sinning sexually, striving against the match-maker Spirit.

So, here's how we can more easily remember the ten words:

(Write this on the board, have the students take notes)

<b>Father</b>	<b>Son</b>	<b>Spirit</b>	<b>Blessings</b>
1 - No other gods	2 - No idols	3 - No empty witness (no taking God's name in vain)	4 - Sabbath rest
5 - Honor parents	6 - No murder	7 - No adultery	
8 - No stealing	9 - No lying in court against brother	10 - No coveting	

**B. Overview of Leviticus 19:1-10** - Hand out copies of the outline for Chapter 19 to those students who don't have them.

Have the students open their bibles to Leviticus 19.

Point out to the students the four fold repetition of the phrase "the Lord Your God" concluding verses 2,3,4,10. In the outline of Chapter 19 given to the students earlier, the phrase "Lord your God" is summarized as an "A". Note how verses 11 and 12 are concluded by a different name for God ("Lord" not "Lord your God.")

It is our view that the phrase "Lord Your God" or "Lord" are markers to tie off different sections of laws in chapter 19. Further, the way these phrases are arranged can help us to outline the whole chapter into a four part structure. The first set of four sections each ends with the phrase "Lord Your God" This is what is referred to by the designation AAAA under outline point I.A., and this is why these four sections of laws are grouped together. The next four sections all end with "I am the Lord" causing us to treat them as a unit, which we will discuss in another lesson. [The letter "A" refers to the phrase "Lord Your God", while the letter "B" refers to the phrase "I am the Lord."]

Let's look at the first unit of four sections, verses 1-10:

v. 1 tells us that this is a separate speech.

v. 2 gives us a header or summary statement. Look at verse 19. The first part of it (you shall keep my statutes) is also a header or summary statement. This provides the two fold division of this chapter that is reflected on your outlines. The first section (I) is a call to **holiness**, (personal integrity, especially when no one else is looking), whereas the second section (II) is a call to **obedience**.

Further, we can divide each of these main sections into two more sections (A. and B.) by looking at the name of God used at the end of each set of laws, as we discussed above. So, we can say that verses 2-10 form a distinct unit, consisting of four segments:

The **first** of these four is the summary statement to be holy, that is, to be totally separated unto God. God is totally separated from evil, and as His image-bearers, we are to be totally separated unto doing His will. While we can think of this as the summary statement of the

first half of chapter 19, from a fuller perspective, we could say that it is the summary statement of the whole law.

The second of these four sections combines the reverencing of one's parents (the 5<sup>th</sup> word) with the keeping of the Sabbaths (the 4<sup>th</sup> word). This coupling of the 4<sup>th</sup> and 5<sup>th</sup> words is also seen at verses 29 and 30. Read these verses out loud. (Note: Verse 29 shows us the flipside of the 5<sup>th</sup> word. Parents are to act honorably.)

The 5<sup>th</sup> word is not just about parents and children. Fathers and mothers are used to indicate any authority that God has placed over you, whether in the family, the church, the workplace or the state.

So this second of these four sections of laws tells us to properly respect those people who represent God to us in a particular way, and also to keep, to properly respect, the days that represent God's rule over us in a particular way, the Sabbaths.

The word Sabbath has, as its basic meaning, "to rest."

Like the second section, the third also has two laws in it. The first, to have no idols, restates the first word. An idol is anything that causes us not to serve God. The second law, to have no cast or molten idols, is a restatement of the second word. To have no created mediator image between us and God.

The fourth section contains six verses, and we shall spend next week's lesson time on it. But let's stop here and focus on the very first laws, after the header statement of being holy.

### **C. Focus on verse 3 - Parents and Lord's Day**

The first of these two laws, is to fear one's mother and father.

There are two basic differences in this verse from the wording of the 5<sup>th</sup> word in both Exodus and Deuteronomy. Can someone spot what they are?

1. Fear instead of honor.
2. Mother first, not father.

What does the first of these differences tell us? This tells us that to obey the fifth word, we are to both fear and honor one's parents. To "fear" here has the meaning of having reverence for one parents, as well as properly fearing their punishments.

What do you suppose the second difference means?

One possible answer is the basic equality of men and women in God's sight.

Another is that the acid test of honoring one's parents is to honor one's mother, particularly for a son. That's why in our homework this week, we would prefer you ask your mother how she rates you in honoring her over the course of the week.

This week, think about how well you keep the very first law of application in this central section of Leviticus and the Pentateuch. Are you holy? Well, the first test of that holiness is how well you reverence and honor your parents, your pastors, your bosses at work, and your

rulers in civil government. These all represent the God whom you are to honor. The second test of your holiness is in keeping the Lord's Day. All the Old Testament Sabbaths are rolled together into the Lord's Day, what the Westminster Confession calls the Christian Sabbath. Here's how our church's covenant statement describes how we are to keep this day:

8. I will keep the Lord's Day, the Christian Sabbath, worshipping and resting in the finished work of Jesus Christ, the risen Savior, refraining from unnecessary commerce and labor, enjoying opportunities of Christian fellowship, and benevolent activities, as the Lord provides.

You are to be holy. The bible doesn't leave this theoretical, up in the air, to be defined as whatever we think that means. The bible is intensely practical. It says that if you really are holy, you will show it in the way you treat the authorities that God places over you, His special people in your lives, and in the way you treat the day he sets apart to focus on Him, His special day. May God grant us the grace to be holy this week, walking in joyful obedience to the fourth and fifth words.

❖ **Homework** - Read Leviticus 19:5-10, and Deut. 5:1-27. On Saturday, ask your Mom (or your Dad) to rate you, on a scale of 0-10, as to how well you honored your parents this past week. Let the students know that these will be asked for when you take attendance next Sunday. The idea is to make them try hard to respect their parents this week. Work on new memory verses (Leviticus 19:17,18)

❖ **Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews -Lesson 17**  
**Leviticus 17-22 – New Laws for the New Man – Part 3**  
**Leviticus 19 – Retelling of the Ten Words**  
**Part 1 – Leviticus 19:1-5**

**Objectives: 1) To help you to know the 10 Words. 2) To exhort you to honor God’s representatives and the Lord’s Day.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 17-18?

❖ **Scripture Memory** –

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

**New Bible Memory Verses** - Leviticus 19:17-18 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead Chapters 24-27**

❖ **Review** –

- Review of the five fold action of the communion liturgy. What are the five one syllable words?

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- Which book is at the center of the Pentateuch? \_\_\_\_\_

- What is the title of the central section for our five part outline of Leviticus?

\_\_\_\_\_

- What Chapters does this cover? \_\_\_\_\_

- What is Chapter 17 about? \_\_\_\_\_

- What is Chapter 18 about? \_\_\_\_\_

❖ **Lesson – Leviticus 19 – Retelling of the Ten Words - Part 1 – Leviticus 19:1-10**

**A. Review of the Ten Words:**

<b>Father</b>	<b>Son</b>	<b>Spirit</b>	<b>Blessings</b>
1 -	2 -	3 -	4 -
5 -	6 -	7 -	
8 -	9 -	10 -	

**B. Overview of Leviticus 19:1-10 – See outline of Leviticus 19**

**C. Focus on Verse 3 – Parents and Lord’s Day**

1.

2.

❖ **Homework** - Read Leviticus 19:5-10, and Deut. 5:1-27. On Saturday, ask your Mom (or your Dad) to rate you, on a scale of 0-10, as to how well you honored your parents this past week. Let the students know that these will be asked for when you take attendance next Sunday. The idea is to make them try hard to respect their parents this week. Work on new memory verses (Leviticus 19:17,18)

❖ **Prayer (Prep for worship)**

## Answer Key to Student Handout – Lesson 17

- Review of the five fold action of the communion liturgy. What are the five one syllable words?

**Take Break Share Taste Go**

- Which book is at the center of the Pentateuch? **Leviticus**

- What is the title of the central section for our five part outline of Leviticus?

**New Laws for the New Man**

- What Chapters does this cover? **17-22**

- What is Chapter 17 about? **Food, beginnings, the ordinary stuff of life**

- What is Chapter 18 about? **Sexuality and marriage, the future, and the most private parts of life**

❖ **Lesson – Leviticus 19 – Retelling of the Ten Words - Part 1 – Leviticus 19:1-10**

**A. Review of the Ten Words:**

<b>Father</b>	<b>Son</b>	<b>Spirit</b>	<b>Blessings</b>
<b>1 – No other Gods</b>	<b>2 – No idols</b>	<b>3 – No empty witness (No taking God’s name in vain)</b>	<b>4 – Sabbath rest</b>
<b>5 – Honor parents</b>	<b>6 – No murder</b>	<b>7 – No adultery</b>	
<b>8 – No stealing</b>	<b>9 – No lying in court against brother</b>	<b>10 – No coveting</b>	

**B. Overview of Leviticus 19:1-10 – See outline of Leviticus 19**

**C. Focus on Verse 3 – Parents and Lord’s Day**

**1. Fear instead of honor**

**2. Mother first, not father**



## Leviticus / Hebrews -Lesson 18

### Leviticus 17-22 – New Laws for the New Man – Part 4

#### Leviticus 19 - A Retelling of the Ten Words –Part 2- Leviticus 19:5-10

**Objectives:** 1) To help the students evaluate their knowledge of the 10 Words. 2) To have the students see the link between Sunday worship and their week. 3) To exhort them to respond to the grace of God by being gracious to others, particularly the poor.

#### ❖ Prayer

#### ❖ Greeting and attendance

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 19:5-10 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how well you honored them (especially your mom) this week? Can you name all 10 Words in summary form, and in their correct order?

#### ❖ Scripture Memory

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the

children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

Leviticus 19:17-18 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

#### ❖ Westminster Shorter Catechism

#### ❖ Review Outline of Leviticus

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

#### - Leviticus Outline Expanded

##### 1. Drawing Near Through the Second Adam

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

##### 2. Rolling Back the Curse

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification*

offering.

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review**

**A. The Ten Words** – Provide the students with a piece of paper and have them, write their name at the top and the Ten Words, in summary form and in correct order on it.

**Teacher: Testing should go on each week until all of the students can score 100%.**

**B. Matthew Henry on the Relationship of Leviticus 19 to the Ten Words (attached)**

**Teacher: Take a few minutes to go over the flow of Henry's comments:**

Some of the commandments are, in their first application, distinctively for Israel, the priestly nation.

Like the ten words, chapter 19 has an intro to the commandments.

Like the ten words, chapter 19's commandments are begun with a summary statement of them.

The ten words are repeated in chapter 19, although in differing forms.

Like the ten words, these commandments end with a solemn charge to keep them.

Explain that this sheet is taken from Matthew Henry's commentary on Leviticus 19, and that his bible commentary was the most popular book in colonial America, apart from the bible. Finally, note that today we take up the first of Henry's noted commandments that apply in their first and direct application, to Israel (peace offerings.) Then begin the discussion questions for Leviticus 19:5-10.

❖ **Lesson - Leviticus 19:5-10**

**Teacher: We will use a series of discussion questions to try to get the students discussing the text, and thinking about it. Try to be affirming, drawing them into the study, as opposed to them passively listening to a lecture.**

**Discussion Question:** Read Lev. 7:16-18. Why are these details repeated in 19:5-8, and what might these details about how the peace offering is eaten mean?

One view: They are here to explicitly link the liturgical rites of the earlier sacrificial sections to what the Israelite was to think, feel, and do in the non-liturgical time in his week.

**Matthew Henry says this (emphasis added):** IV. That the sacrifices of their peace-offerings should always be offered, and eaten, according to the law, v. 5-8. There was some particular reason, it is likely, for the repetition of this law rather than any other relating to the sacrifices. The eating of the peace-offerings was **the people's part**, and was done from under the eye of the priests, and perhaps some of them had kept the cold

meat of their peace-offerings, **as they had done the manna** (Ex. 16:20), longer than was appointed, which occasioned this caution; see the law itself before, ch. 7:16–18. God will have his own work done in his own time. Though the sacrifice was offered according to the law, if it was not eaten according to the law, it was not accepted. Though ministers do their part, what the better if people do not theirs? ***There is work to be done after our spiritual sacrifices, in a due improvement of them; and, if this be neglected, all is in vain.***

**Discussion Question:** Why three days?

The three day motif of resurrection or judgment is common in the Bible, and may be behind this. In any event, the extension of time takes the liturgical action of the worshipper into his life. (**Note:** In some medieval times and places, Christians would each be given a loaf of communion bread to take home and eat of all week.) Perhaps the cutting off of this eating on the third day was to reinforce the message of Leviticus 17 – grace comes from God, not the food. Make sure the students know that to “cut off” someone meant to excommunicate them, not to kill them.

**Discussion Question:** What phrase links these peace offering details to gleaning in the text? (“I am the Lord your God.”)

**Discussion Question:** What does this linkage teach us?

It teaches us that the linkage of worship to life is meant to make us, who are graciously given peace by God, gracious to others. The peace offering is the celebration of restored joyous relationships to God and man. This is the result of God’s free grace, on the basis of the work of the Lamb of God who takes away the sin of the world, Jesus. We are to include the poor in the rejoicing community that Jesus has given us, His body. We are to be poor in spirit, recognizing our need, and thus feel gracious towards those who represent the needy state of mankind.

Our worship is to make us think about God’s grace and our poverty. It should make us feel thankful and thus gracious, and encourage us to do concrete things to help those in our community, particularly the needy.

From our chart on Leviticus 19:

*Grace received in food, grace shown in food.*

*Protological, eschatological claims Firstfruits and last gleanings.*

Protological means beginning, eschatological means ending. God tells us to do something special with the first (peace offering) and last (gleanings) of our food, reminding us again that He has graciously given it to us, and that we are to use it for him.

**Discussion Question:** What does the acronym GLAD stand for? (Gleaning, Loans, Alms, Dues) These four “sisters of mercy” are commandments to help widows, the fatherless and immigrants; the poor, the needy and the vulnerable.

**Gleaning** - We are commanded to let others “glean” our fields. While we may not have fields, there are other ways to fulfill the meaning. The Salvation Army was begun as a self-conscious attempt to implement gleaning in the midst of an urban environment.

**Loans** - We are also, if we have the means, to loan interest at no interest to the needy. (These commands are in the context of the faith community, so their immediate and primary application is to Christians, whose profession is attested to by their actions.)

**Alms** - We are also to give alms, that is outright gifts of money and other assistance, to the faithful needy.

**Duty** - And we are to give a small portion of our tithes to help these people as well.

**Discussion Question:** How do we at RCC, in Lord’s Day worship, visualize the basic thrust of these verses?

The benevolence collection baskets are placed so that people may give to the faithful poor as they come to the communion table, to be fed by God, in what is analogous to the peace offering. This merging of communion and benevolence offerings is common in reformed churches.

Before the prayer and dismissal, remind the students that they are to ask their parents to rate them on how gracious they are this week. And remind them of the great grace and mercy of our God who brings them to church today to feed them in a joyful community!

### ❖ Homework

**A.** Read Leviticus 19:11-14, and Deuteronomy 5:1-27. Review the section of our chart on Leviticus 19 having to do with verses 11-14. Be ready to discuss the following:

1. Why do we think verse 11 starts a new section, distinct from verses 1-10?
2. In spite of the above, in what way are verses 9 and 10 similar to verses 11 and following, and distinct from verses 3-8?
3. How does verse 11 expand the 9<sup>th</sup> Word?
4. Which of the 10 words are being explained in these verses (19:11-14)?

**B.** On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.

**Teacher: This will be used for a few weeks as we focus on the second tablet of the law (loving our neighbor).**

**C.** Work on memory verses (Leviticus 19:17,18) for a test next week.

**Teacher; Note – We will test on these two verses next week.**

### ❖ Prayer (Prep for worship)

## Matthew Henry on the Relationship of Leviticus 19 to the Ten Words

Some ceremonial precepts there are in this chapter, but most of them are moral. One would wonder that when some of the lighter matters of the law are greatly enlarged upon (witness two long chapters concerning the leprosy) many of the weightier matters are put into a little compass: divers of the single verses of this chapter contain whole laws concerning judgment and mercy; for these are things which are manifest in every man's conscience; men's own thoughts are able to explain these, and to comment upon them.

I. The laws of this chapter, which were peculiar to the Jews, are,

1. Concerning their peace-offerings (v. 5-8).
2. Concerning the gleanings of their fields (v. 9, 10).
3. Against mixtures of their cattle, seed, and cloth (v. 19).
4. Concerning their trees (v. 23-25).
5. Against some superstitious usages (v. 26-28).

But, II. Most of these precepts are binding on us, for they are expositions of most of the ten commandments.

1. Here is the preface to the ten commandments, "I am the Lord," repeated 15 times.
2. A sum of the ten commandments. All the first table in this, "Be you holy," (v. 2). All the second table in this, "Thou shalt love thy neighbour" (v. 18), and an answer to the question, "Who is my neighbour?" (v. 33, 34).
3. Something of each commandment.
  - (1.) The first commandment implied in that which is often repeated here, "I am your God." And here is a prohibition of enchantment (v. 26) and witchcraft (v. 31), which make a god of the devil.
  - (2.) Idolatry, against the second commandment, is forbidden, (v. 4).
  - (3.) Profanation of God's name, against the third (v. 12).
  - (4.) Sabbath-sanctification is pressed (v. 3, 30).
  - (5.) Children are required to honour their parents (v. 3), and the aged (v. 32).
  - (6.) Hatred and revenge are here forbidden, against the 6th commandment v.17,18.
  - (7.) Adultery (v. 20-22), and whoredom (v. 29).
  - (8.) Justice is here required in judgment (v. 15), theft forbidden (v. 11), fraud and withholding dues (v. 13), and false weights (v. 35, 36).
  - (9.) Lying (v. 11). Slandering (v. 14). Tale-bearing, and false-witness bearing (v. 16).
  - (10.) The tenth commandment laying a restraint upon the heart, so does that (v. 17), "Thou shalt not hate thy brother in thy heart."

And here is a solemn charge to observe all these statutes (v. 37). Now these are things which need not much help for the understanding of them, but require constant care and watchfulness for the observing of them. "A good understanding have all those that do these commandments."

**Student Handout - Leviticus / Hebrews -Lesson 18**  
**Leviticus 17-22 – New Laws for the New Man – Part 4**  
**Leviticus 19 – Retelling of the Ten Words**  
**Part 2 – Leviticus 19:5-10**

**Objectives: 1) To help you evaluate your knowledge of the 10 Words. 2) To help you see the link between Sunday worship and your week. 3) To exhort you to respond to the grace of God by being gracious to others, particularly the poor.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:5-10 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how well you honored them (especially your mom) this week? Can you name all 10 Words in summary form, and in their correct order.?)

❖ **Scripture Memory –**

Leviticus 19:1-3 And the LORD spoke to Moses, saying, “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.’”

Leviticus 19:17-18 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD. **Test on these verses next week!**

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

1. **Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”. Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
2. **Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
3. **New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
4. **New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
5. **The New Man Looks Ahead** **Chapters 24-27**

❖ **Review**

**A. The Ten Words** – Write them out in summary form and in their correct order

**B. Matthew Henry on the Relationship of Leviticus 19 to the Ten Words (attached)**

❖ **Lesson – Leviticus 19:5-10**

**A. Verses 5-8**

1) Read Lev. 7:16-18. Why are these details repeated in 19:5-8, and what might these details about how the peace offering is eaten mean?

2) Why three days?

**B. Verses 9-10**

1) What phrase links these peace offering details to gleaning in the text?

2) What does this linkage teach us?

3) What does the acronym GLAD stand for?

G –

L –

A –

D –

4) How do we at RCC, in Lord's Day worship, visualize the basic thrust of these verses?

❖ **Homework**

A. Read Leviticus 19:11-14, and Deuteronomy 5:1-27. Review the section of our chart on Leviticus 19 having to do with verses 11-14. Be ready to discuss the following:

1. Why do we think verse 11 starts a new section, distinct from verses 1-10?

2. In spite of the above, in what way are verses 9 and 10 similar to verses 11 and following, and distinct from verses 3-8?

3. How does verse 11 expand the 9<sup>th</sup> Word?

4. Which of the 10 words are being explained in these verses (19:11-14)?

B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.

C. Work on memory verses (Leviticus 19:17,18) for a test next week.

❖ **Prayer (Prep for worship)**

## Leviticus / Hebrews -Lesson 19

### Leviticus 17-22 – New Laws for the New Man – Part 5

#### Leviticus 19 - A Retelling of the Ten Words – Part 3 -Leviticus 19:11-18

**Objectives:** 1) To evaluate your students' knowledge of the 10 Words. 2) To exhort your students to honest dealings. 3) To exhort your students to brotherly love, as defined by God's Word.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 19:11-18 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

❖ **Scripture Memory**

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
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4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

- 1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
- 2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
- 3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
- 4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
- 5. The New Man Looks Ahead** **Chapters 24-27**



## ❖ Review

**A. The Ten Words** – Provide the students with a piece of paper and have them, write their name at the top and the Ten Words, in summary form and in correct order on it.

**Teacher: Testing should go on each week until all of the students can score 100%.**

## **B) Review of Matthew Henry Sheet:**

According to Henry, in what four ways is Leviticus 19 comparable with the Ten Words?

1. A “*preface* to the ten commandments, ‘I am the Lord,’ repeated 15 times.”
2. “A *sum* of the ten commandments. All the first table in this, ‘Be you holy,’ (v. 2). All the second table in this, ‘Thou shalt love thy neighbour’ (v. 18), and an answer to the question, ‘Who is my neighbour?’ (v. 33, 34).”
3. “They are *expositions* of most of the ten commandments” we have “something of each commandment.”
4. “A solemn *charge* to observe all these statutes (v. 37).”

## ❖ Lesson - Leviticus 19:11-18 Discussion Questions

**Teacher - With each of these questions, try to generate some discussion before giving the answers we want them to take note of on their student handout.**

**Discussion Question:** Why do we think verse 11 starts a new section, distinct from verses 1-10?

Whereas the first four sections of commandments are marked off by the phrase “I am the Lord Your God” (AAAA), the next four are marked off by the phrase “I am the Lord” (BBBB). This change happens at the commandments that are given in verse 11.

**Teacher – Make sure the students understand this exegetical work. Remember that one of our Sunday School program’s goals is to help them to be able to study the bible on their own, being able to identify such structuring devices as this chapter so clearly gives us.**

**Discussion Question:** In spite of the above, in what way are verses 9 and 10 similar to verses 11 and following, and distinct from verses 3-8? What’s the significance of this?

Verses 3-8 refer to our relationship to God and His rulers, what we could call a vertical dimension. Verses 9 and 10 make the transition to man, what we could call a horizontal dimension.

Once more, as we saw with the food laws of peace offerings and gleanings, we move from our relationship to God, to our relationship to man. Worship impacts our week, our relationship to our fellow man reveals our relationship to God.

1 John 2:9-11 He who says he is in the light, and hates his brother, is in darkness until now. <sup>10</sup>  
He who loves his brother abides in the light, and there is no cause for stumbling in him. <sup>11</sup>

But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

1 John 4:20 <sup>20</sup> If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? <sup>21</sup> And this commandment we have from Him: that he who loves God *must* love his brother also.

We may think we love God and have a great relationship to Him. But the Bible tells us that if that is the case, we will also love those fallen human beings that God has placed in our lives to represent Him (to be His image-bearers) and to help us evaluate our relationship to God. (i.e. Our relationship to men indicates our relationship to God.)

That is why we have, in our homework, moved from rating how well you are honoring your parents (a vertical relationship) to how well you are being gracious to others on a horizontal plane.

**Discussion Question:** How does verse 11 expand the 9<sup>th</sup> Word?

Leviticus 19:11 'You shall not steal, nor deal falsely, nor lie to one another.

It begins with the 8<sup>th</sup> word (don't steal,) then moves to a broader application from the 9<sup>th</sup> word (don't bear false witness, that is, in court, against your neighbor).

It expands this out to include any dealing falsely with others, whether in word, deed or action. Additionally, it expands the ban against special speech (in court) to general speech) don't lie in any words to others.

Calvin on this verse: There is no question, then, but that God would restrain His people from all craft, or deceit, that they may deal sincerely and honestly with each other; even as Paul wisely explains the meaning of the Holy Spirit, when he exhorts believers to "put away lying, and to speak every man truth with his neighbor; for we are members one of another." (Ephesians 4:25)

Matthew Henry on verse 11: We are taught here, I. To be honest and true in all our dealings, v. 11. God, who has appointed every man's property by his providence, forbids by his law the invading of that appointment, either by downright theft, *You shall not steal*, or by fraudulent dealing, "You shall not cheat, or deal falsely." Whatever we have in the world, we must see to it that it be honestly come by, for we cannot be truly rich, nor long rich, with that which is not. The God of truth, who requires truth in the heart (Ps. 51:6), requires it also in the tongue: *Neither lie one to another*, either in bargaining or common converse. This is one of the laws of Christianity (Col. 3:9): *Lie not one to another*. Those that do not speak truth do not deserve to be told truth; those that sin by lying justly suffer by it; therefore we are forbidden to *lie one to another*; for, if we lie to others, we teach them to lie to us.

**Discussion Question:** Which of the 10 words are being explained in verses 11-14?

Le 19:11-14 <sup>11</sup> ‘You shall not steal, nor deal falsely, nor lie to one another. <sup>12</sup> And you shall not swear by My name falsely, nor shall you profane the name of your God: I *am* the LORD.

<sup>13</sup> ‘You shall not cheat your neighbor, nor rob *him*. The wages of him who is hired shall not remain with you all night until morning. <sup>14</sup> You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I *am* the LORD.

**Words 8,9,3 (Verse 11)**

**Words 8,9 and 7 (Verse 12)**

The 7<sup>th</sup> word, against adultery, implies kindness and justice towards the bride, that is, the church of Jesus Christ, and particularly those members of the church who are, like women, weaker in some way.

Note that the reason attached to the word against taking advantage of the weakness of others is the fear of God (verse 14). While the blind man will not see your sin, God will. This whole section has behind it the sovereign all-seeing eye and all-hearing ear of God. Our neighbor may not know that it was our deceit that hurt him, but God hears.

**Jackson Browne has a song called Too Many Angels. Here’s the first two stanzas of the song:**

There's an angel on a ribbon  
Hanging from the armoire door  
There's a Cupid with his feet crossed  
On the bird cage by the door  
There's a baby angel drummer  
His eyes are open wide  
And two more tiny cherubs  
On the mantle side by side  
Too many angels  
Have seen me crying  
Too many angels  
Have heard you lying

There are photographs of children  
All in their silver frames  
On the window sills and tabletops  
Lit by candle flames  
And upon their angel faces  
Life's expectations climb  
Where the moment has preserved them  
From the ravages of time  
Too many angels  
Have seen me crying  
Too many angels

Have heard you lying

It is a beautiful reminder that God's angels are the witnesses of our actions, and He knows every lie we tell. And other people, in the song, the angelic children, are also witnesses of the lying.

This same truth is put forward in Hebrews 12:1, where we are told that a great cloud of angelic and human witnesses surround us as an exhortation to put off the sin that so easily besets us.

But the song is also a reminder that God also sees our crying. The warning to fear God and thus not lie or defraud one another implies that God will do something about it when we are cheated, lied to or robbed. God sees our tears, just as much as He hears our lies.

**Discussion Question:** How do verses 17 and 18 define brotherly love?

Leviticus 19:13-18<sup>15</sup> 'You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. <sup>16</sup> You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.

<sup>17</sup> 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. <sup>18</sup> You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

From one perspective, this entire section defines our obligations to one another. These obligations include honesty, compassion, justice, and a commitment to our neighbor's good name. Notice that verse 16 compares talking improperly about one another as an attack on your neighbor's life!

**Teacher- Drive home to the kids the horrific nature of gossip, mocking, speaking negatively about one another, etc.**

This is the immediate context for what it means to "hate" your brother, the opposite of the concluding commandment, to love your neighbor as your self.

Note that the command to love your brother is not a "New Testament command, but is found at the very heart of the law code in Leviticus. Additionally, the expanded discussion of this command in these verses reveals very specific actions that we are all too often prone to engage in against one another.

Finally, notice that we are positively told to rebuke our brother when he sins, so that we might not bear a grudge against him. When we try to overlook real sin in someone else's life, we are, in effect, hating them, and not loving them.

**Discussion Question:** How can we apply these verses to our lives?

1. By a renewed commitment to honest dealings.
2. By a renewed commitment to loving our friends by protecting their reputations and telling them when they are doing something wrong.

❖ **Homework**

- A. Read Leviticus 19:19-31, comparing the chart on chapter 19 to these laws.
- B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.
- C. Work on new memory verse.

❖ **Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews -Lesson 19**  
**Leviticus 17-22 – New Laws for the New Man – Part 5**  
**Leviticus 19 - A Retelling of the Ten Words – Part 3 -Leviticus 19:11-18**

**Objectives:** 1.) To *evaluate* your knowledge of the 10 Words 2.) To *exhort* you to honest dealings.  
 3.) To *exhort* you to brotherly love, as defined by God’s Word.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:11-18 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

❖ **Scripture Memory**

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

❖ **Review**

1) **Review the 10 Words** – Write them out in summary fashion in correct order

2) **Review of Matthew Henry Sheet:**

According to Henry, in what four ways is Leviticus 19 comparable with the Ten Words?

❖ **Lesson – Leviticus 19:11-18**

A. Why do we think verse 11 starts a new section, distinct from verses 1-10?

B. In spite of the above, in what way are verses 9 and 10 similar to verses 11 and following, and distinct

from verses 3-8? What's the significance of this?

C. How does verse 11 expand the 9<sup>th</sup> Word?

D. Which of the 10 words are being explained in these verses (19:11-14)?

E. How do verses 17 and 18 define brotherly love?

F. How can we apply these verses to our lives?

**Homework A.** Read Leviticus 19:19-31, comparing the chart on chapter 19 to these laws. B On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week. C. Work on new memory verse.

❖ **Prayer (Prep for worship)**

**Leviticus / Hebrews -Lesson 20**  
**Leviticus 17-22 – New Laws for the New Man – Part 6**  
**Leviticus 19 - A Retelling of the Ten Words**  
**Part 4 -Leviticus 19:16-18 Revisited**

**Objectives: Objectives:** 1) To *evaluate* your student’s knowledge of the 10 Words.  
 2) To *exhort* your students (again) to brotherly love, as defined by God’s Word

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:19-31 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

❖ **Scripture Memory**

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
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4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

1. **Drawing Near Through the Second Adam** **Chapters 1-10**  
*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*
2. **Rolling Back the Curse** **Chapters 11-16**  
*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*
3. **New Laws for the New Man** **Chapters 17-22**  
*These chapters contain a recasting, so to speak, of the Ten Commandments.*
4. **New Time for the New Man** **Chapter 23**  
*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*
5. **The New Man Looks Ahead** **Chapters 24-27**



❖ **Review**

1. **Quiz on Leviticus 19:17-18** – Have students fill out the attached quiz on Leviticus 19:17-18
2. **Review Ten Words** – Quiz the students on their abilities to recite the Ten Words in summary fashion in their correct order

❖ **Lesson – Leviticus 19:16-18 Revisited – Fill in the blank portions of student handout can be referred to throughout the lesson**

Please look at our chart entitled “Leviticus 17-22: ‘New Laws for the New Man’ (in context).

**Pass out copies to any student who doesn’t have one**

It can be said (and we have symbolized this on the handout) that the heart of the Pentateuch is Leviticus, the middle book. And that the heart of Leviticus is the third of its five sections (Chapters 17-22), the section dealing with laws for the cleansed and transformed man. And, we can see that the heart of this third section is Chapter 19, with its restatement of the Ten Words in 70 commands.

So, the heart of the Pentateuch is Leviticus, the heart of Leviticus is the law section, the heart of the law section is Chapter 19. And it can be argued that the heart of chapter 19 is verse 18, with its command to love your neighbor as yourself. So, the beating heart, so to speak, of the Pentateuch is the command to love. This should, of course, then, be a very high priority to us as Christians. Our Savior was once asked what the greatest commandment of the Law was. His answer is recorded in Matthew 22:37-39. Could one of you please read those verses for us?

Have a student read 1 John 4:20-2. These verses say that the proof of our love for God is our love for our neighbor. So, one could accurately say that the whole law hangs on this central commandment, found at the heart of the Pentateuch – to love one’s neighbor. Pretty important, right?

Having said that, we can still get it wrong. What does it *mean* to love our neighbor? God gives us some detailed instructions right here in Leviticus 19.

Verses 11-18 are all about our neighbor, what not do to him, and what we should do to him. We went over some of these in detail last week. But I want us once more to look at verses 16-18.

**Leviticus 19:16-18 ‘You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the LORD.17 ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.18 ‘You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.**

## **Verse 16**

NKJV - Leviticus 19:16 - You shall not go about *as* a talebearer among your people; nor shall you take a stand against the life of your neighbor: I *am* the LORD.

NIV - Leviticus 19:16 Do not go about spreading slander among your people. Do not do anything that endangers your neighbor's life. I am the LORD.

Mark Twain, the author of *Tom Sawyer* and other books, once said it wasn't the parts of the Bible that he didn't understand that troubled him. Rather, it was the parts of the Bible that he did understand that troubled him. Verse 16 is one of those troubling passage of the bible that Mark Twain talked about; very clear, and yet very hard to obey. It is very hart to avoid talking about others in a negative light?

Have one of the students read James 2:1-12 out loud. These verses say that if we can control our tongues, we are truly masters of ourselves. The Proverbs 18:8 says "The words of a gossip are like choice morsels; they go down to a man's inmost parts." We love to hear and then pass on things about one another's secrets or shortcomings.

Notice that Leviticus 19:16 links gossip to endangering your neighbor's life. Our reputation is central to our lives, and is very important to guard. Ask yourself, when was the last time you either talked to others in a way that was harmful to someone's reputation, or listened to such gossip and slander. I am asking you today, in the name and authority of Jesus Christ, to commit yourselves anew to not doing this, but instead to actively love each other by defending one another's reputation and honor when the yakking starts up. It's not enough to not enter into such talk yourself. You should silence those who may want to talk to you in a negative way about others.

## **Verse 17**

NKJV - Leviticus 19:17 - Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt.

NIV – Leviticus 19:17 – Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt.

In a sense, sometimes we want to be "nicer than Jesus". When someone does something that we think is wrong, we are often too embarrassed, or shy, or self-centered to speak up to try to either understand how it wasn't wrong, or to let our brother or sister in Christ know that he/she has done something that is sinful. True love is a love that moves us past our selfishness, shyness or whatever else we might call it. True love thinks more about the well-being of the other person who may be sinning than it does about our own reputation. True love rebukes, that is it encourages others to stop sinning, to repent, and to correct what they may be doing that is wrong. Even Jesus rebuked his closest and best-loved disciples when they sinned,

True love speaks up. It does it in a loving way, to be sure. But it speaks up when others sin against God or other people. Leviticus 19:17 says that if we refuse to do this we are actually hating them. This could be referring to what happens to us in our attitude towards someone that we don't correct, but whom we are still upset with. But we could also say that, even though we may feel fine about it, such a failure to rebuke a sinning neighbor is still hatred, since we then leave someone in the grip of their own sin, damaging themselves, and others.

Notice the last clause, where the NIV gives us a clearer translation: "Rebuke your neighbor frankly *so you will not share in his guilt.*" We have a positive requirement to stop sin in our culture, to whatever degree we can. When we fail to rebuke our neighbor when he sins, we are held liable by God, we share in his guilt.

### **Verse 18**

NKJV - Leviticus 19:18 - You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

NIV – Leviticus 19:18 - Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself. I am the LORD.

Finally, while we are to rebuke our neighbor when he sins, we are told not to avenge ourselves. God has established authorities in the land who are His representatives and we are, if someone continues to sin in a grievous way, go to those authorities, whether it is parents, elders or the police.

When we deal in a biblical way with sin, we avoid holding a grudge in our hearts towards our neighbors. We are then freed to grow in our love when we deal in a loving way with sin, a godly way, neither ignoring it, not taking vengeance personally on others for it. This is Biblical love.

Invite the students to bring up examples of how they are to address problems that fall into today's subject matter.

### **❖ Homework**

- A. Read Leviticus 19:32-37, and the relevant portion of our chart on chapter 19.
- B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.
- C. Work on the current memory verse.

### **❖ Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews -Lesson 20**  
**Leviticus 17-22 – New Laws for the New Man – Part 6**  
**Leviticus 19 - A Retelling of the Ten Words –**  
**Part 4 -Leviticus 19:16-18 Revisited**

**Objectives: 1) To *evaluate* your knowledge of the 10 Words. 2) To *exhort* you (again) to brotherly love, as defined by God’s Word**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:19-31 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

❖ **Scripture Memory**

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

1) **Quiz – Leviticus 19:17-18** – Fill in the blanks on the attached sheet

2) **Review the Ten Words (Commandments) in summary form and in correct order**

❖ **Lesson – Leviticus 19:16-18 Revisited**

1. The heart of the Pentateuch (first five books of the Bible) is the book of \_\_\_\_\_ which is the book of the \_\_\_\_\_.

2. The heart of Leviticus is the section on the \_\_\_\_\_ which is chapters \_\_\_\_\_ - \_\_\_\_\_.

3. We have called this section \_\_\_\_\_ for the \_\_\_\_\_.

4. The heart of Leviticus chapters 17-22 is Chapter \_\_\_\_\_ which is a set of \_\_\_\_\_ laws that are a retelling of the \_\_\_\_\_.

5. The heart of Leviticus Chapter 19 is verse \_\_\_\_\_ which says that we should \_\_\_\_\_ our neighbor as ourselves

**Leviticus 19:16**

6) Leviticus 19:16 links gossip together with endangering our neighbor’s \_\_\_\_\_.

7) When we \_\_\_\_\_ about other people we can do damage to their \_\_\_\_\_.

**Leviticus 19:17**

8) The Bible never commands us to be “nicer than \_\_\_\_\_.”

9) Part of loving our brothers and sisters in Christ is being willing to \_\_\_\_\_ them when they are in sin.

**Leviticus 19:18**

10) If someone will not repent of their sin against us, we should not take \_\_\_\_\_ against them but rather go to someone in \_\_\_\_\_ over them such as:

\_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_.

❖ **Homework**

A. Read Leviticus 19:32-37, and the relevant portion of our chart on chapter 19.

B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.

C. Work on the memory materials.

❖ **Prayer / Prep for Worship**

### **Lesson – Leviticus 19:16-18 Revisited (Answer Key)**

1. The heart of the Pentateuch (first five books of the Bible) is the book of **Leviticus** which is the book of the **law**.
2. The heart of Leviticus is the section on the **law** which is chapters **17-22**.
3. We have called this section **New Laws** for the **New Man**.
4. The heart of Leviticus chapters 17-22 is Chapter **19** which is a set of **70** laws that are a retelling of the **Ten Words**.
5. The heart of Leviticus Chapter 19 is verse **18** which says that we should **love** our neighbor as ourselves

#### **Leviticus 19:16**

- 6) Leviticus 19:16 links gossip together with endangering our neighbor's **life**.
- 7) When we **gossip** about other people we can do damage to their **reputation**.

#### **Leviticus 19:17**

- 8) The Bible never commands us to be “nicer than **Jesus**.”
- 9) Part of loving our brothers and sisters in Christ is being willing to **rebuke** them when they are in sin.

#### **Leviticus 19:18**

- 10) If someone will not repent of their sin against us, we should not take **vengeance** against them but rather go to someone in **authority** over them such as:

**parents, pastor** or **police**.

### Leviticus 17-22 “New Laws for the New Man” (In Context)

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Genesis	Exodus	Leviticus	Numbers	Deuteronomy

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Chapters 1-10 (1-5; 6-10)	Chapters 11-16	Chapters 17-22	Chapter 23	Chapters 24-27
Offerings and Priests	God Cleanses His People	<b>Laws for Holy Living</b>	Holy Times	Future Perspective
<ul style="list-style-type: none"> <li>•5 Sacrifices (Chapters 1-5)</li> <li>•New Adam, Helpers and Fall (Chapters 8-10)</li> </ul>	<ul style="list-style-type: none"> <li>•Rolling Back Effects of Curse, Tracking Genesis 3:14-4:1</li> <li>•Day of Atonement</li> </ul>	See Breakout Below	<ul style="list-style-type: none"> <li>•7 Feasts, Tracking 7 Days of Creation</li> </ul>	

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Taste (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 17</b>	Chapter 18	Chapter 19	Chapter 20	Chapters 21,22
<ul style="list-style-type: none"> <li>•Food Laws</li> <li>•God Alone Gives Life</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws</li> <li>•Holy Children through Holy Marriage</li> </ul>	<ul style="list-style-type: none"> <li>•Fullness of Laws (70)</li> <li>•Exposition of 10 Commandments</li> <li>•<b>Holiness</b> – Personal Integrity, Good Conscience</li> <li>•<b>Obedience</b> – Corporate Integrity, Good Reputation</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws with Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•New Adamic Administrators</li> <li>•Priestly Holiness and Obedience Laws</li> </ul>

### Leviticus 24-27 “Into the Future - Succession” (In Context)

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws)</b>	<b>Taste (Evaluate – Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 24:1-9</b>	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread - Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>

Name \_\_\_\_\_

Leviticus 19:17-18 – Quiz

You shall not \_\_\_\_\_ your \_\_\_\_\_ in your  
\_\_\_\_\_. You shall surely \_\_\_\_\_ your neighbor,  
and not bear \_\_\_\_\_ because of him. You shall not take  
\_\_\_\_\_, nor bear any \_\_\_\_\_ against the  
children of your \_\_\_\_\_, but you shall \_\_\_\_\_ your  
\_\_\_\_\_ as \_\_\_\_\_: I am the  
\_\_\_\_\_.



Name \_\_\_\_\_

Leviticus 19:17-18 – Quiz (Answer Key)

You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

## Leviticus / Hebrews -Lesson 21

### Leviticus 17-22 – New Laws for the New Man – Part 7

#### Leviticus 19 - A Retelling of the Ten Words – Part 5 -Leviticus 19:32-37

**Objectives:** 1) To evaluate your students' knowledge of the 10 Words. 2) To exhort your students to respect, grace and justice in your dealings with others. 3) To heighten your students' commitment to God's Word.

#### ❖ Prayer

#### ❖ Greeting and attendance

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 19:32-37 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

#### ❖ Scripture Memory

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

#### ❖ Westminster Shorter Catechism

#### ❖ Review Outline of Leviticus

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

#### - Leviticus Outline Expanded

##### 1. Drawing Near Through the Second Adam

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

##### 2. Rolling Back the Curse

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

##### 3. New Laws for the New Man

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

##### 4. New Time for the New Man

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

##### 5. The New Man Looks Ahead

**Chapters 24-27**

## ❖ Review

1. Can you name the Ten Words in summary form and in their correct order?
2. What verse in Leviticus can be seen as the very heart (center) of the book of Leviticus, and of the entire Pentateuch as well? (Leviticus 19:18)
3. What does God command us to do in this verse? (to love our neighbor as ourselves)

## ❖ Lesson - Leviticus 19:32-37 – Grace to the elderly and the stranger; honest weights and measures

(You will notice that we have skipped over verses 19-31 of Leviticus chapter 19. These verses are somewhat difficult to understand and we will cover them next week.)

**NOTE: Encourage the students to talk about each of these questions! You can use the fill in the blank statements on the student handout if it would be helpful.**

### v. 32

1) What do your actions towards senior citizens tell you about your relationship to God? “I am the Lord” makes this one subsection. It ties together our attitude to the aged and to God. Jesus is identified as the Ancient of Days in Daniel. As we have pointed out before, 1 John says that our attitude to God is evidenced most truly by our attitude to God’s image-bearers: men. This is particularly true of those who in their old age evidence the wisdom of the Ancient of Days. All men are image-bearers, but in some capacities, this image-bearing is heightened in parents, rulers in church or state, the aged. The term “elder” in the church means in its first sense, the aged ones. The Hebrew term for “elder” is from a root that meant “bearded one”. Elders are a reflection of God’s wisdom and rule, and must be shown overt respect. There is nothing in this law that seems culturally bound to Israel. It is, of course, an application of the fifth commandment.

2) What is the relationship between physical actions, like standing, and our heart? Physical actions tend to form heart attitudes. We are prone to think like the pagan Greek philosophers, who thought that the mind was the important thing, and that the body was a prison from which to seek freedom. In reality, God created our bodies, they are good, and they are very useful for forming our attitudes!

This is one reason why, here at RCC, we try to involve our bodies in worship (e.g. the elders processing in from the back of the church in the beginning of the worship service and recessing out at the end; raising our hands during the sursum corda; coming forward to give our tithes and offerings and to receive the bread and wine at communion, etc.). It reinforces the reality that we are one entity, a spiritual being existing in a physical body, both of which are good and interrelated.

It is a Greek Gnostic heresy to think that our attitudes to others, including the elderly, shouldn’t be reflected in our actions, and that our actions don’t help form our attitudes.

3) How will you apply this text?

You could do a lot worse than literally doing precisely what this command says – stand up

when folks over fifty enter a room. (50 seems to be a significant age in the bible. It was at 50 that the Levites stopped doing physical heavy labor (Numbers 4). Standing when the elderly entered a room used to be common etiquette in American culture.

**vv. 33,34**

4) Who are “strangers” in today’s world, and how should we treat them?

Strangers in Israel were those who had moved there from a different homeland. They usually came because of the blessings of the faithfulness of Israel, and usually were submissive to the faith.

Today, we have immigrants who come to the U.S. with a different mother language and culture. They are prone to be easily deceived and stolen from. We are to go out of our way to help them, to be kind to them and to certainly not mistreat them.

We could also make application to visitors to our church, or to new converts to the faith. Frequently, they don’t know our distinctive religious vocabulary (sin, forgiveness, righteousness, etc.) and the nuances of our culture.

We could also think of those new to our neighborhoods. Welcome Wagon is a ministry of hospitality that applies some of the same principles that these verses teach: kindness to those who feel alone or alienated.

The reason for this command is very important – we are those who are the recipients of God’s kindness, since we are “foreigners” who have now become natives.

Grace to others shows that we understand we are the recipients of God’s grace. Showing no grace to others means that we are asserting our own natural rights, which means we have rejected God’s grace and are headed for hell.

5) Are illegal aliens “strangers?”

To some extent, yes. But some “illegals” are explicitly trying to NOT blend into a Christian American culture, but rather create a different culture with its own language, etc.

Also, remember that the law here says to treat them equally. But if they are already breaking a law, then to treat them equally would mean prosecuting them for breaking our laws.

6) How will you apply this text?

Greet visitors at church, and people new to their neighborhoods, work at a Christian ministry to teach new Americans English, etc.

**v. 35, 36**

7) Verses 35 and 36 contain a principle, and applications of the principle. What is the principle, and what are the specific applications?

The principle is to do justice.

There are seven specifics

Length, weight and volume, then specific standards of each that apply to the marketplace: Scales, weights, ephahs and hins. An “ephah” was a volume measure of grain, a “hin” a volume measure of wine and liquids. An ephah was between 3/8 and 2/3 of a bushel. A “hin” was about five quarts.

Word Bible Commentary: The general prohibition not to do injustice (also v 15aα) is applied here to the use of weights and measures. Everything used for determining amounts is to be exact or right (קדש) according to the determined standard, including scales, weights, and measures of capacity and quantity. An easy way to practice deception in commercial transactions is to use false measures (cf. Deut 25:13–16; Ezek 45:10–12). A corrupt merchant would have two sets of weights and measures, using a bigger measure for receiving and a smaller one for distribution (cf. Amos 8:5; Mic 6:10–11). Such a double standard increases profits greatly

Again, Egypt is referenced, tying this command to the one just previous. Strangers were particularly prone to be cheated in commercial transactions by wily Israelites.

8) Can you think of other applications in your life of this same principle?

Since we have principle then specifics, we are invited by the text to think of other applications of the principle. Weights, scales, ephahs, hins, all of these are devices used to make judgments and evaluations. When we evaluate things according to God’s Word, we are obeying the central truth of this command. When we evaluate the elderly, and treat them with resultant respect, we are doing justice. When we evaluate the stranger, and love, him we are doing justice.

Ultimately, the only standard for making proper evaluations is God’s Word, “the norm by which all other norms are to be normed.”

9) Is it legitimate to make an application of this principle to our money?

Some would say that since the bible gives us gold and silver as money, that’s what we should do as well. We have, in the lifetime of your grandparents, moved from using gold to using silver to using bills that could be redeemed in silver and silver coins, to using non-silver coins and bills that can no longer be redeemed for a set amount of silver to using checks to using electronic blips. Is it any wonder that people no longer think of money as having intrinsic value, and thus have a hard time controlling their use of it?

What exactly is our currency tied to? Do you know?

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cf. confer, compare

**v. 37**

10) TWOT (Theological Wordbook of the Old Testament) says this about the word translated “observe” in v. 37: “The basic idea of the root is ‘to exercise great care over.’” It also says that one of the basic connotations of the word is to “guard.” How does this change the way you think of your response to Chapter 19?

This implies that we have a positive obligation not just to try to obey the bible, but to also preserve it as the standard of our culture. God’s Word is given to us as stewards. Are we faithful in using it in our lives? Are we faithful to preserve it as the only standard for life and practice?

**❖ Homework**

Read Leviticus 19:19-31

On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week

Work on the memory material

**❖ Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews -Lesson 21**  
**Leviticus 17-22 – New Laws for the New Man – Part 7**  
**Leviticus 19 - A Retelling of the Ten Words – Part 5 -Leviticus 19:32-37**

**Objectives:** 1) To *evaluate* your knowledge of the 10 Words. 2) To exhort you to respect, grace and justice in your dealings with others. 3.) To heighten your commitment to God’s Word.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:32-37 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

**Objectives: Objectives: 1.)** To *evaluate* your student’s knowledge of the 10 Words. **2.)** To *exhort* you (again) to brotherly love, as defined by God’s Word

❖ **Scripture Memory**

Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

1. Name the Ten Words in summary form and in their correct order?
2. What verse in Leviticus can be seen as the very heart (center) of the book of Leviticus, and of the entire Pentateuch as well? \_\_\_\_\_
3. What does God command us to do in this verse? \_\_\_\_\_

❖ **Lesson – Leviticus 19:32-37 – Showing grace to the elderly and the stranger; honest weights and measures**

**Verse 32**

To show respect to older people reminds us of the \_\_\_\_\_ Word (Commandment)

In this verse the Israelites are commanded to \_\_\_\_\_ in the presence of an old man.

The word “elder” in the Hebrew language literally means someone who has a \_\_\_\_\_.

**Verses 33-34**

These verses command us to show grace to the \_\_\_\_\_.

Who are the “strangers” among us today?

\_\_\_\_\_

The Israelites were to treat strangers well because they too were strangers in the land of \_\_\_\_\_.

**Verses 35-36**

The Israelites are commanded to do no \_\_\_\_\_ in \_\_\_\_\_.

This justice involves being honest \_\_\_\_\_ as well.

The Israelites were to deal justly with each other because God brought justice on the \_\_\_\_\_ when He brought the Israelites out of the land of \_\_\_\_\_.

**Verse 37**

The word “observe” in the Hebrew language literally means to \_\_\_\_\_.

We are to \_\_\_\_\_ the truths of the Bible as our only standard of truth both in our own lives and in the \_\_\_\_\_ of America.

**❖ Homework**

- A. Read Leviticus 19:19-31.
- B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.
- C. Work on the memory materials.

**❖ Prayer / Prep for Worship**



## Answer Key to Student Handout – Lesson 21

### ❖ Review

1. Name the Ten Words in summary form and in their correct order?
2. What verse in Leviticus can be seen as the very heart (center) of the book of Leviticus, and of the entire Pentateuch as well? **19:18**
3. What does God command us to do in this verse? **To love our neighbor as ourselves**

### ❖ Lesson – Leviticus 19:32-37 – Showing grace to the elderly and the stranger; honest weights and measures

#### Verse 32

To show respect to older people reminds us of the **Fifth** Word (Commandment)

In this verse the Israelites are commanded to **stand** in the presence of an old man.

The word “elder” in the Hebrew language literally means someone who has a **beard**.

#### Verses 33-34

These verses command us to show grace to the **stranger**.

Who are the “strangers” among us today?

**Immigrants visitors at church neighbors people who stay in our home**

The Israelites were to treat strangers well because they too were strangers in the land of **Egypt**.

#### Verses 35-36

The Israelites are commanded to do no **injustice** in **judgment** .

This justice involves being honest **businessmen** as well.

The Israelites were to deal justly with each other because God brought justice on the **Egyptians** when He brought the Israelites out of the land of **Egypt**.

#### Verse 37

The word “observe” in the Hebrew language literally means to **guard**.

We are to **guard** the truths of the Bible as our only standard of truth both in our own lives and in the **laws** of America.

## Leviticus / Hebrews -Lesson 22

### Leviticus 17-22 – New Laws for the New Man – Part 8

#### Leviticus 19 - A Retelling of the Ten Words – Part 6 -Leviticus 19:19-31

**Objectives:** 1) To evaluate your students' knowledge of the 10 Words. 2) To help your students to understand the most difficult verses of Chapter 19, and think of some application in their life.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 19:32-37 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

❖ **Scripture Memory**

**New Memory Verse** - Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse if found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

## ❖ Review

Can you name the Ten Words in summary form and in their correct order?

## ❖ Lesson - Leviticus 19:19-31

### A. Introduction to this Section

TEACHER NOTE: This week's lesson is geared primarily to discussion. This section of Leviticus 19 is the most difficult to understand and apply to our lives. The two ditches to avoid are to make hard and fast pronouncements of difficult texts and to simply ignore these portions of God's inspired word and law.

The fill in the blank questions on the Student Handout will help you to emphasize the main points of the discussion

### TEACHER INTRO COMMENTS:

You'll remember that Mark Twain once said that it wasn't the parts of the bible he didn't understand that bothered him; it was the parts he *did* understand. For the past few weeks, we have looked at those portions of Leviticus 19 that were pretty easy to understand and apply to our lives. Leviticus 19 is the center of the Law section of the book, which section is the center of Leviticus, which book is the center of the Pentateuch. As we seen, Leviticus 19 is clearly divisible into four major sections.

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## New Laws for the New Man - Leviticus 17-22 Leviticus 19 – Holiness and Obedience

- I. Holiness – 2 Sets of 4 (You Shall Be Holy)
  - Personal Integrity – Things people won't see, or the magistrate won't see or punish
  - A. I am the Lord Your God (AAAA)
    - 1. Verse 2 – Be holy – Summary statement of all, plus first half.
    - 2. ***Verse 3 – Parents and Sabbath, Commandments 5 and 4***  
***Note verses 29 and 30 – Children and Sabbath***  
***Sum of holiness submit to God's sovereignty in home and church.***
    - 3. Verse 4 – No idols, no cast idols – Commandments 1 and 2
    - 4. ***Verses 5-10 – Peace Offerings, Gleaning – Commandment 3?***  
***Grace received in food, grace shown in food.***  
***Protological, eschatological claims Firstfruits and last gleanings.***
  - B. I am the Lord (BBBB) (4 subsections for each section)
    - 1. Verses 11,12 – Steal, lie, deceive, swear falsely – Commandments 8 and 9  
***Progressive actions – steals, lies, deceives, swears falsely to God***
    - 2. Verses 13,14 – Stealing and oppressing the poor – Commandment 7  
(Mistreatment of the Bride, Ex. 22:21-27)  
Fear God – He sees it, He hears it.
    - 3. Verses 15,16 – Justice in the Court – Commandment 9

**4. Verses 17,18 – Love your brother – Commandment 6  
Concludes first half, hatred is murder in the heart.**

**II. Obedience – 2 Sets of 4 (You Shall Keep My Statutes)  
Corporate Integrity – “you” is plural.**

**A. ABBA**

1. Verses 19-25 – Forbidden Mixtures, Circumcised Trees – Commandment 3  
Dt. 22:9-11 – Harvest from mixed seeds holy to God.  
Ex. 28:6 – Priest had linen and wool (scarlet thread) in his garment  
Strong, healthy, new creation Firstfruits (like 8<sup>th</sup> day animals)
2. Verses 26-28 – Idolatry – Commandment 1  
Blood, enchantment, times (sacrament, word, government)  
Observe times - clouds, change weather, spirits of air  
God’s image in head, body (leprosy) – Goatees and Mohawks – glory
3. **Verses 29,30 – Children and Sabbath – Commandments 5 and 4**
4. Verse 31 – Mediums and Spiritists – False Mediation – Commandment 2

**B. BAAB**

1. **Verse 32 – Respect of the Elderly and Fear of God – Commandment 5**
2. **Verse 33,34 – Justice to the Stranger – Commandment 9 (Vex - Ex. 23:9)**
3. **Verses 35,36 – Honest Measures – Commandment 10 (Dt. 25:13-15)**
4. **Verse 37 – Guard All My Statutes - Summary**

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We have looked at 3 of these 4 sections and seen them easily understood and readily applicable to our lives.

Today, we’ll be talking about the most difficult section of Chapter 19 to understand, and also the most difficult to know how to apply to our situation. You’ll remember that Matthew Henry cited five sets of verses in Leviticus 19 that were, in his words, peculiar to the Jews. The last three of those five sets are found in today’s section of Chapter 19.

From Matthew Henry

3. Against mixtures of their cattle, seed, and cloth (v. 19).
4. Concerning their trees (v. 23–25).
5. Against some superstitious usages (v. 26–28).

**B. Verses 19-25 – Forbidden Mixtures, Circumcised Trees – Commandment 3**

1) Can you think of a common theme or two running through all these verses?

(Note: The word translated “carnally” in verse 20 means “seed”).

First, all involve two things that are not to be mixed. (two animals, two seeds, two fabrics, man and a slave woman who is engaged to another)

At first glance, the last of these four topics (sexual relations) seems distinct from the first three. But a knowledge of the literal meaning of “carnally” shows us a similarity to the first three – they all involve the resultant offspring from two diverse things, from two prohibited “unions.”

Dt. 22:9-11 is a parallel text with these verses. In verse 9 we read:

<sup>9</sup> “You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

The word translated “defiled” literally means consecrated, that is dedicated to the sanctuary. Such dedicated things could be redeemed; that is, bought back from God. So, the idea is that the possible result from one of these forbidden unions is totally consecrated to God, and of no use to the owner.

2) Ex. 28:6 says the priest had a wool thread (dyed scarlet) in his otherwise linen garment.

Might this help explain the last clause of verse 19?

Putting this together with the above, the idea is that the one who puts on himself the priest’s garment becomes “holy” that is, closer to God than he is supposed to be, and hence is in danger!

This also helps us see that these laws are distinctly “cultic” that is, having to do with a particular period of time, when the priestly nation (Israel) was separate from the rest of the world it was to be ministering to. And the priestly men were separate from the rest of the Israelites. Since this distinction has been removed in Christ, these “laws” are no longer binding in the same way on us.

3) What’s the difference between the fruit in the first to third years, and the fruit in the fourth and fifth?

The first three years, the fruit was “unclean” that is uncircumcised. It was not to be eaten by men, nor be given to God as His food. In the fourth year, it was dedicated wholly to God, and could then be eaten by men in the fifth.

Usually, the fruit in the first three years is weak and inferior. So, when full fruit comes on in the fourth year, we have a Firstfruits, so to speak, of the whole harvest being consecrated to God. Only after this was the fruit to be eaten by men.

Following up the last few laws, this leaves us with a sense of the holiness of the new land God was giving to the Jews. Like baptism in the New Testament, circumcision was a

cleaning or washing ordinance in the Old Testament. It was a sign of the rolling away of the curse or uncleanness of man in his sin.

### **Summation**

The New Testament makes a general application of these “separation” laws in 2 Cor. 6.

2 Co 6:14-16 <sup>14</sup> Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? <sup>15</sup> And what accord has Christ with Belial? Or what part has a believer with an unbeliever? <sup>16</sup> And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: *“I will dwell in them And walk among them. I will be their God, And they shall be My people.”*

The Christian and the non-christian have a distinct approach to ethics (righteousness as opposed to lawlessness), knowledge (light as opposed to darkness) and dominion (Christ vs. Belial). Christians are thus to avoid “yoking up” with the non-believer in marriage, business, etc.

### **C. Verses 26-28 – Idolatry – Commandment 1**

4) In verse 26, “divination” refers to getting knowledge. “Soothsaying” refers to controlling things. What modern equivalents might this verse warn us of?

Divination – ouija boards, tea leaf reading, all attempts to know the future apart from God and His Word. Soothsaying: magic spells, use of voodoo dolls, talismans, being extra careful on Friday the 13<sup>th</sup>, etc.

Does voodoo work? Well, not on us!

Nu 23:23a “For there is no sorcery against Jacob, Nor any divination against Israel.”

Do you try to both know and control the future? Well, you should! The bible says that wisdom and knowledge of God’s law tells us what will happen in the future if we obey or disobey God. And God wants us to work hard towards a good future for ourselves and others by wise actions in the present. The difference is not so much a desire to know and effect a good future. But will we do these activities by means of God and His Word? Or will we sinfully and rebelliously try to control God, so that He tells us things by coercion from us, and so that we can control the powers of the world for our own purposes, rather than God’s.

This ties these laws back to the first in this series – not eating blood. As we saw in chapter 17, we are required to drain the life-blood out of our food, so that we do not try to get life without it being mediated by the grace of God. In the same way, we are not to get knowledge nor control of the future apart from the mediation of God.

5) How important is your hair? Does the New Testament say anything about hair?

Verse 27 prohibits certain kinds of haircuts and beards, that is, Mohawks and goatees.

1 Cor.11:2-16. While it may be hard to understand what this text is saying about head coverings in church, it isn’t hard to understand what it is saying about hair – it is important to God, and men’s hair is to be short, and women’s hair is to be longer.

While there are special circumstances that may come into play (chemotherapy, thinning hair on older women, etc.) , the obvious and simple meaning of 1 Cor. Is that there should be a distinct and observable difference between men and women's hair length.

6) Does verse 28 prohibit us today from getting tattoos?

If so, it would seem that goatees and mohawks are out as well! It seems more likely that these texts are again part of the distinctive nature of Israel as a priestly nation, which is no longer the case this side of the cross. Still, these texts seem to remind us that what we do to our bodies is important, and we are not to mark them up, cut them, or in odd ways take away their glory. The reference to "the dead" is taken by many to point out that the pagans in the Holy land they were now going into (Canaan) mourned the dead by cutting themselves and tattooing. The bible thus prohibits mourning so much that our own life/body/glory is damaged.

Leviticus 13 carefully differentiated leprosy on the head from leprosy on the body. In the same way, we are told not to cut the stuff on our head, nor cut our bodies. We are to carefully respect the holy integrity of God's image in both the hair and the body.

**Sum** - In life and in death, we belong to our faithful Savior Jesus Christ. Our practices and our appearance should reflect that central tenet of the Christian faith.

#### **D. Verses 29,30 – Children and Sabbath – Commandments 5 and 4**

7) Compare and contrast these verses with 19:3.

Both command observance of God's festivals (Sabbaths) and both concern parent/child relationships. 4<sup>th</sup> and 5<sup>th</sup> commandments.

Verse 30 adds a command to reverence God's sanctuary, the special place where He will place His name (Jerusalem).

While v. 3 commands the reverence or respect of parents by their children verse 29 commands parents to treat their children properly, as children of the King.

8) Does this verse have anything to say about immodest attire?

Not directly. But if a prostitute exchanged sexual relationships for something of value to her, outside of marriage, it may be a proper application of the text to warn one's daughters of the sexual temptations and dangers of immodest attire. It is good and appropriate for parents to teach their daughters of the sexual temptations to young men that accompany immodest attire on the part of young women. And it is equally important for parents to urge their young men to exercise diligent control over their eyes around women dressed immodestly.

Job 31:1 "I have made a covenant with my eyes; Why then should I look upon a young woman?"

#### **E. Verse 31 – Mediums and Spiritists – False Mediation – Commandment 2**

9) What's the difference between this verse and verse 26?

Verse 26 concerns activities: trying to know and control the future apart from God's mediation. This verse concerns those persons who are used by others to know and control the future, apart from God's mediation.

10) What modern equivalents might this verse warn us of?

Fortune tellers, palm readers, witches, etc.

11) Could we draw a parallel between the uncircumcised trees at the end of the first of these four subsections and the uncleanness mentioned at the end of this subsection?

Yes. The section starts and ends with references to uncleanness (need for circumcision/cleansing) and defilement. These are laws which are, in the first place restricted to the nation of Israel before the coming of Jesus, and yet they have some very practical applications for us today.

❖ **Homework**

A. Read Leviticus 20

B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how respectful you were of your parents last week.

C. Work on memory materials

❖ **Prayer (prep for worship)**



**Student Handout - Leviticus / Hebrews - Lesson 22**  
**Leviticus 17-22 – New Laws for the New Man – Part 8**  
**Leviticus 19 - A Retelling of the Ten Words – Part 6 -Leviticus 19:19-31**

**Objectives:** 1) To *evaluate* your knowledge of the 10 Words. 2) To *exhort* you to respect, grace and justice in your dealings with others. 3) To *heighten* your commitment to God’s Word.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 19:32-37 and Deuteronomy 5:1-27. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others (siblings, friends, etc.) this week? Can you name all 10 Words in summary form, and in their correct order?

**Objectives:** **Objectives: 1.)** To *evaluate* your student’s knowledge of the 10 Words. **2.)** To *exhort* you (again) to brotherly love, as defined by God’s Word

❖ **Scripture Memory**

Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

Name the Ten Words in summary form and in their correct order?

❖ **Lesson – Leviticus 19:19-31 – Difficult verses**

**Verses 19-25 – Forbidden Mixtures, Circumcised Trees**

Verses 19 says that the Israelites were not to mix together two different kinds of \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_.

Verses 20-22 talk about not bringing together two different kinds of \_\_\_\_\_.

Verses 23-25 say that the fruit taken from trees during their first three years is \_\_\_\_\_ (unholy). The fruit in the fourth year is too \_\_\_\_\_, and they may eat the fruit produced in the \_\_\_\_\_ year.

2 Corinthians 6:14-16 says that Christians should not be closely “mixed-up” with \_\_\_\_\_.

Verses 19-25 remind us of the \_\_\_\_\_ Word (Commandment) which commands us to live holy lives with our words and deeds.

**Verses 26**

Israelites were not eat meat with the \_\_\_\_\_ still in it.

Divination means getting \_\_\_\_\_ from demons

Soothsaying refers to \_\_\_\_\_ things by using the power of demons

### Verse 27

Israelite men were supposed to represent the glory of \_\_\_\_\_ in their \_\_\_\_\_ and their \_\_\_\_\_.

In general, girls should have \_\_\_\_\_ hair than \_\_\_\_\_.

### Verse 28

Israelites were not to \_\_\_\_\_ themselves or get \_\_\_\_\_ for the dead

Verses 26-28 remind us of the \_\_\_\_\_ Word (Commandment)

### Verse 29-30

These verses remind us of Leviticus 19 verse \_\_\_\_\_ which commanded the Israelites to honor their \_\_\_\_\_ and to keep the \_\_\_\_\_.

These verses remind us of the \_\_\_\_\_ and the \_\_\_\_\_ Words(Commandments)

### Verse 31

A \_\_\_\_\_ is one who stood between the person and spiritual powers.

\_\_\_\_\_ is our only true mediator between us and God

A familiar spirit is a \_\_\_\_\_.

Christians are to understand what God intends to do in the future by studying His \_\_\_\_\_.

This verse reminds us of the \_\_\_\_\_ Word (Commandment)

### ❖ Homework

A. Read Leviticus 20

B. On Saturday, ask your mom (or dad) to rate you (0-10) on how respectful you were of your parents this week.

C. Work on memory materials

### ❖ Prayer (Prep for worship)

## Answer Key, Student Handout – Lesson 22

### ❖ Lesson – Leviticus 19:19-31 – Difficult verses

#### Verses 19-25 – Forbidden Mixtures, Circumcised Trees

Verses 19 says that the Israelites were not to mix together two different kinds of **animals**, **seeds**, or **cloth**.

Verses 20-22 talk about not bringing together two different kinds of **people**.

Verses 23-25 say that the fruit taken from trees during their first three years is **uncircumcised** (unholy). The fruit in the fourth year is too **holy**, and they may eat the fruit produced in the **fifth** year.

2 Corinthians 6:14-16 says that Christians should not be closely “mixed-up” with **unbelievers**.

Verses 19-25 remind us of the **Third** Word (Commandment) which commands us to live holy lives with our words and deeds.

#### Verses 26

Israelites were not eat meat with the **blood** still in it.

Divination means getting **knowledge** from demons

Soothsaying refers to **controlling** things by using the power of demons

#### Verse 27

Israelite men were supposed to represent the glory of **God** in their **hair** and their **beards**.

In general, girls should have **longer** hair than **boys**.

#### Verse 28

Israelites were not to **cut** themselves or get **tattoos** for the dead

Verses 26-28 remind us of the **First** Word (Commandment)

#### Verse 29-30

These verses remind us of Leviticus 19 verse **3** which commanded the Israelites to honor their **parents** and to keep the **Sabbath**.

These verses remind us of the **Fifth** and the **Fourth** Words (Commandments)

#### Verse 31

A **medium** is one who stood between the person and spiritual powers.

A familiar spirit is a **demon**

**Jesus** is our only true mediator between us and God

Christians are to understand what God intends to do in the future by studying His **Word**.

This verse reminds us of the **Second** Word (Commandment)

**Leviticus / Hebrews -Lesson 23**  
**Leviticus 17-22 – New Laws for the New Man – Part 9**  
**Leviticus 20 - Sanctions**

**Objectives:** 1) To evaluate your students’ knowledge of the 10 Words. 2) To cause your students to think about the implications of God’s Word for government in the family, church and state.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 20?. How did your mom (or dad) rate you, on a scale of 0-10, as to how respectful you were to your parents this week?

**Scripture Memory**

Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

**New Memory Verse – 2 Cor. 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

For you are the temple of the living God.

TEACHER NOTE: The chiasmic structure should be of help to your students in memorizing these verses. Christ is at the center, the general statements are on either end, and the specific statements surround these. As we move towards the end of this section, we reinforce with the memory verse the new application of these truths in a post-resurrection, New Creation world.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.”*

*These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review** - Can you name the Ten Words in summary form and in their correct order?

❖ **Lesson - Leviticus 20**

**A. Context – vv. 1-2,6**

1. Have the students look at the handout entitled “Leviticus 17-22 “New Laws for the New Man” (In Context)” Point out that today’s chapter is a new subsection in this middle law section of the book, and while it falls in the middle law section, within that section, we can see some of the same fivefold action we have discussed as an overview of the entire book of Leviticus. While laws governing sexuality have already been given in the second subsection of Lev. 17-22, they now are given particular “sanctions” that is, punishments are now assigned. Briefly review the five fold action, and show that this fourth subsection is distinctive from similar earlier laws in that it adds sanctions, or punishments for disobedience.

Verse six shows this clearly, since it repeats a law from Chapter 19, but now adds a penalty. There are two basic sanctions in this chapter: the death penalty and excommunication. When we read “cut off from the people” this means he should be excommunicated, but does not mean execution.

2. Point out that this divine speech is addressed not just to the priests or the priestly nation, but also “the strangers that dwell in Israel.” This means that the particular laws here have a greater relevance to us today, since they were not tied to just the priestly mediators, who would be replaced by Jesus. So, while this is still tied to a particular place and time in history, we should pay particularly close attention when the gentile converts are also addressed in Leviticus.

**A. Moloch Worship - vv. 1-5**

The worship of the horrific idol Molech was mentioned in Leviticus 18:21. In its most severe form, Molech was worshipped by heating a metal statue representing the god until it was red hot, then by placing a living infant on the outstretched hands of the statue, while beating drums drowned out the screams of the child until it burned to death.

But the practice of “februation” also was part of Molech worship. In februation, the child was not burned up, but was simply passed through the fire of the Molech idol and thus

consecrated to it. Sadly, even a man as great as Solomon at least sanctioned the worship of Molech and built a temple to this idol (1 Kings 11:7). King Ahaz of Judah gave his own son to Molech (2Kings 16:3). One of the great crimes of the northern tribes of Israel was their worship of Molech, leading to the Assyrian captivity (2 Kings 17:17). King Manasseh of Judah gave his son to Molech (2 Kings 21:6). Up to the days of King Josiah of Judah, Molech worship continued, because he destroyed a place of worship to that idol (2 Kings 23:10).

Molech worship was essentially, state worship. Molech, like the name Malcolm, is derived from words meaning “king” or by implication “state.” Certainly the state is a valid institution in God’s economy, and it has various roles assigned to it. But when the state claims to be God, and demands that children be dedicated to its purposes and not God’s it has become an idol, a competitor with God Himself.

Children belong to God, and are given to parents in stewardship from Him. When the parent dedicates God’s child to the worship of the State, and its purposes, he falls under very severe condemnation from God.

Public schools have been compared to Molech worship, and there is some common ground. Public schools are dedicated to the purposes of the state, and have increasingly become anti Christian. So, Christian parents are wise to think long and hard before sending God’s children to these government schools.

As a church, we believe it is very serious sin, and a violation of Leviticus 20:1-5 for a parent to turn God’s children totally over to the state for training and nurture. But, of course, most parents don’t do this. Still, these verses should cause parents to think very carefully how they are fulfilling their responsibilities to raise up children for God.

### **B. Mediums/Familiar Spirits - vv. 6,27**

Verse 6 is similar to 19:31 only this time a sanction is attached. The one who consults mediums or familiar spirits (demon possessed people) was to be cut off (excommunicated) from the people of God. In verse 27 a medium or a person who is demon possessed was to be put to death by stoning.

### **C. Holiness and Obedience - vv. 7-8**

In chapter 19 we saw that the seventy laws were roughly divided as follows:

Verses 1-18 – Holiness (“You shall be holy...”)

Verses 19-37 – Obedience (“You shall keep my statutes”)

Verses 7 and 8 restate these two goals of the Law

### **D. Adultery - v. 10**

Let’s skip ahead to verse 10 before looking at verse 9. First, it should be noted that adultery is different from fornication. To have sex outside of marriage when both parties are

unmarried (fornication) is not a capital offense in the bible.

Second, In the bible, adultery is a capital crime. This is because it is treason against the basic unit of government, the family. The word “adultery” means to water something down, to change it by mixing in a foreign substance. We adulterate wine when we add water to it. The thing is changed, and becomes a different thing from what it was. Sexual relations outside of marriage, involving a married person, means that the original unit, marriage and family have become adulterated, changed, weakened and thus damaged. If a man is a traitor to his country, sells secrets, works to weaken it, etc., we approve of very strong punishments, knowing that unchecked, this may well ruin the country. In the Bible, the family is the basic unit or building block of government. It must be protected by strong civil sanctions. This is not just for the sake of the offended party of family, but for us all, since, left unchecked, adultery weakens the very fiber of a nation – the governmental units of its families.

### **E. The Family – v.9**

Verse 9 also concerns the governmental unit of the family, but this time from a parent-child perspective. We saw in Chapter 19 that the holiness required of us can be thought of as summed up in our need to reverence our parents and keep God’s Sabbaths. In verse 9, the case is given where a child not only refuses to reverence his parents, but goes all the way to cursing them, trying to bring death upon them, in essence.

Now, there are other factors to consider in how to apply this. When taken with the whole of the bible, it is clear that young children are not being thought of here, nor careless speech. Virtually all commentators agree this is not the outburst of a small child - or even an adolescent - against their parent, but the settled heart of an adult child against their parent. Such inter-generational warfare was not to be tolerated, and punishable by death

And the cursing itself wasn't merely saying something bad about or to one's parents; it was likely the calling down of a death-curse on them. Bible commentator Harrison says “Elaborate curses, many of which appear to have the nature of magical spells, were current in the ancient Near East, and amongst superstitious people often worked with devastating effect since in the eastern mind the curse carried with itself its own power of execution.”

But the point we wish to take away from this is, once more, the great importance the bible places on the basic unit of social government, the family.

The death penalty for adultery and parent-cursing sons and daughters, while odd-sounding to us today, shows the great importance of the respect and integrity of family government, and its result for our society.

### **F. Sanctions for Sexual Sins – vv. 11-21**

We will not cover these verses in detail but only point out that the laws of sexual morality detailed in chapter 18 are assigned sanctions in verses 11-21. These sanctions include “guilt

bearing”, (v. 19 - perhaps leaving the actual sanction to the discretion of the judge, perhaps carrying no civil sanction, or perhaps another reference to excommunication – see v. 17 for similar language), excommunication (v. 17,18), childlessness (vv. 20,21), and death (vv. 11,12,13,14,15,16).

### **G. Verses 22-26 and the Future**

These closing verses raise the stakes on what we do with the rest of this chapter. Our future is contingent on our application of the truths that are contained in them. If a land permits adultery, improper sexuality and irreverence towards parents, its future is not bright, but black. God moves in history to provide proper stewards over his land. He dispossesses nations and peoples that allow adultery and disrespect of parents. This means that it is not enough to simply obey these laws in our own homes, but we are to work towards their implementation in our state and nation as well, lest God punish all of us for the sins of our culture. As verses 25 and 26 emphasize, Israel was to be a holy people, separate (different) from the nations around them... and so are we.

### **Summation**

Taken as a unit, Chapter 20 asserts the authority of the civil government to execute certain kinds of criminals, the church as a government to excommunicate certain sinners, and the responsibility of both to protect the government of the family.

### **❖ Homework**

- A. Read Leviticus chapters 21 and 22
- B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.
- C. Quiz on Leviticus 19:32 next week.
- D. Work on the new memory verse and the rest of the memory work.

### **❖ Prayer (Prep for worship)**



**Student Handout - Leviticus / Hebrews - Lesson 23**  
**Leviticus 17-22 – New Laws for the New Man – Part 9**  
**Leviticus 20 - Sanctions**

**Objectives:** 1) To evaluate your knowledge of the 10 Words. 2) To cause you to think about the implications of God’s Word for government in the family, church and state.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 20?. How did your mom (or dad) rate you, on a scale of 0-10, as to how respectful you were to your parents this week?

**Scripture Memory**

Leviticus 19:32 You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

**New Memory Verse – 2 Cor. 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

For you are the temple of the living God.

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❖ **Review Outline of Leviticus**

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5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review** - Name the Ten Words in summary form and in their correct order

❖ **Lesson – Leviticus 20 – Sanctions**

The two main punishments in Leviticus 20 are \_\_\_\_\_ and \_\_\_\_\_.

In verses 1-5 the Israelites were not to give their children over to \_\_\_\_\_.

Molech worship was \_\_\_\_\_ worship.

The penalty for consulting a medium or familiar spirits in Leviticus 20:6 was \_\_\_\_\_.

The penalty for **being** a medium or **having** a familiar spirit in Leviticus 20:27 was \_\_\_\_\_ by \_\_\_\_\_.

The penalty for adultery in the Leviticus 20:10 was \_\_\_\_\_.

The penalty for a son or daughter cursing his/her parents in Leviticus 20:9 was \_\_\_\_\_.

The penalties for sexual immorality in Leviticus 20:11-21 included \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

We should work hard to put God's Law into practice in our own \_\_\_\_\_, in our \_\_\_\_\_, in our \_\_\_\_\_, and in our \_\_\_\_\_.

❖ **Homework**

- A. Read Leviticus chapters 21 and 22
- B. On Saturday, ask your Mom (or Dad) to rate you (0-10) on how gracious you were to others (siblings, friends, etc.) this week.
- C. Quiz on Leviticus 19:32 next week.
- D. Work on the new memory verse and the rest of the memory work.

❖ **Prayer (Prep for worship)**

## Answer Key, Student Handout – Lesson 23

### ❖ Lesson – Leviticus 20 – Sanctions

The two main punishments in Leviticus 20 are **excommunication** and **death**.

In verses 1-5 the Israelites were not to give their children over to **Molech**.

Molech worship was **state / government** worship.

The penalty for consulting a medium or familiar spirits in Leviticus 20:6 was **excommunication**.

The penalty for **being** a medium or **having** a familiar spirit in Leviticus 20:27 was **death** by **stoning**.

The penalty for adultery in the Leviticus 20:10 was **death**.

The penalty for a son or daughter cursing his/her parents in Leviticus 20:9 was **death**.

The penalties for sexual immorality in Leviticus 20:11-21 included **excommunication** , **childlessness**, and **death**.

We should work hard to put God's Law into practice in our own **lives**, in our **homes** , in our **churches**, and in our **nation**,

**Leviticus / Hebrews -Lesson 24**  
**Leviticus 17-22 – New Laws for the New Man – Part 10**  
**Leviticus 21-22 – Succession - Laws for the Priesthood**

**Objectives:** 1) That your students might know some of the distinctive laws of the priests and the High Priest (involving death, marriage, children and physical defects). 2) That they might understand how these now-extinct laws apply first to Jesus, then second to us.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's

❖ sleep? Did you do your memory work? Did you read Leviticus 21-22?. How did your mom (or dad) rate you, on a scale of 0-10, as to how gracious you were to others?

❖ **Scripture Memory -**

**2 Cor. 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

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**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse if found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days*

*of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

## **Chapters 24-27**

❖ **Review** – Quiz on Leviticus 19:32 – Hand out a piece of paper to each student and have them write out Leviticus 19:32. Remind them to put their names at the top of their paper

### ❖ **Leviticus 21, 22**

INTRO: While the past sections dealt with the ordinary member of the priestly nation, these two chapters deal with the priests. Higher standards are demanded of them.

[Draw a series of five concentric circles on the board. At the center, write “HP” for the High Priest, then AP for the Aaronic priesthood (who ministered at the Tabernacle and Temple), then “L” for the Levitical priests, scattered throughout Israel, then “I: for the Israelites, the priestly nation, then “G” for the Gentile god-fearers. Explain this diagram to the students.]

As we have seen, some of the laws in these chapters have been for all 5 groups, others for just the inner four, and now, in chapters 21 and 22, some for the inner 2 groups.

As the Law section moves to its close, it considers the new “Adamic administrators” that God is setting up for the future. You’ll remember that the last of our five part THEOS (Transcendence, Hierarchy, Ethics, Oath, Succession) action (Take, Break, Give (w/laws), Taste, Go), “succession,” has to do with the future. So, now we have specific laws for those God is establishing as the new covenant mediators.

With the change of priesthood (Levitical to Melchizedek) (change of priesthood, change of law) and the removal of the Jew/Gentile distinction, these chapters are no longer directly applicable. Still, the change from the older covenants to the distinctive and final New Covenant is not one of “forget the older and only think about the newer.” The transition is a TRANSFORMATION, not a revolution.

We see this with the current memory verse. There is a sense in which Jesus has definitively cleansed the world from the manifestation of the Fall. The food laws for the priestly people are now no longer to be kept. It is, in fact, sin, to think in terms of a priestly clean nation and unclean Gentile god-fearers. The two have been brought into one by Jesus.

Mark 7:18, 19 “So He said to them, ‘Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?’ (Thus he declared all foods clean.)”

Ac 10:15 “<sup>15</sup> And a voice spoke to him again the second time, ‘What God has cleansed you must not call common.’ <sup>16</sup> This was done three times. And the object was taken up into heaven again.”

Romans 10:12 “For there is no distinction between Jew and Greek; the same Lord is Lord of all, bestowing his riches on all who call on him.”

This last verse is a repeated refrain throughout the Epistles. One of the primary purposes for these letters interpreting the gospel of Jesus to the churches is to convey the truth that the Old Testament divinely established separation between clean and unclean, Jew and Gentile, priestly nation and world is abolished with the coming of Jesus.

But, there is still an application of these Old Testament laws for the New Testament world, as our current memory verse points out. In today’s chapters, we shall also see some important applications to us today.

First, however, a question.

One of the goals our SS program is to help you learn how to study the bible on your own. Part of this process involves the identification of distinct sections within chapters of the bible. Scholars call one of these a “pericope” (pronounced per-i(short “i”)-coe-pee.).

Why have I divided up the chapter into these five pericopes or sections?

Answer- There are five “Divine Speeches” in these chapters, each beginning with “And the Lord spoke.”

Now, look at the following verses:

21:8, 15, 23; 22:9, 16 and 32.

What do these verses have in common?

A – “I am the Lord your (their) sanctifier.” (This only other place in Leviticus where this phrase is used is in 20:8.)

So, another way of studying these two chapters is to look at six sections, ending with these six verses.

While we will look at each Divine speech as our organizing tool, as we do so seeing the emphasis being the Lord sanctifying, that is, setting apart the priests to a particular purpose – to portray the great Priest to come – Jesus – who would be set apart as the One who would accomplish our redemption and transformation.

#### **A. 21:1-15 – Regulations for the Conduct of Priests**

This section has two halves. Verses 1-9 are for the general priests, called here “the priests, sons of Aaron.” The priests came from a particular family of the tribe of Levi – the family of Aaron. Verses 10-15 are for the high priest.

The priests and high priest, because of their special responsibility to represent God before the people and the people before God, had special requirements of holiness.

1. First, compared to the non-priestly Jews, the priests had stricter requirements in terms of association with dead bodies. Dead bodies are manifestations of the fall, and made one ritually unclean. The priests represented ultimately the Savior who would come and roll back the manifestations of the fall, and usher in a new time of life. The priests were charged to not come in close association with a dead body, unless it was one of his close family members. The purpose was to illustrate the purity and separation from sin and death that was to characterize the priest.

The high priest's prohibition from close contact with a dead body even applied to his own parents.

2. Second, the priests' mourning practices were also restricted. The idea here seems to be that the priest is a symbol of life, not death, and so some overt signs of mourning were forbidden.

The high priest could not so much as uncover his head nor tear his clothes in his mourning, once more, a more strict set of rules for the high priest than for the normal priests.

3. Third, the priests had stricter regulations over who they could marry than the normal Jews. Divorced women, women who had engaged in sexual immorality or women who were in some ritual way unclean, were not eligible marriage partners for priests. The high priest could only marry a virgin. While the priests could marry, for instance, widows, the high priest could not; he had to marry a virgin.

4. Finally, the priests' children were also to reflect holiness and purity before God. The daughter, and by implication, the son, of a priest had a special responsibility to be holy. The high priest's children must be even freer from sin and impurity.

One can make applications to our children and to our marriages (the elder's family is singled out as an important aspect of his qualifications in 1 Timothy 3, for instance), and to our status as those reflecting life not death. Death spread, as Romans 5 tells us, but life now spreads as the result of Jesus.

But these verses first and foremost point to Jesus as the greater high priest, completely separated from sin, a requirement for his work in the heavenly sanctuary, of which the Temple and Tabernacle were types. This emphasis continues in the following sections, showing the need for a ritually perfect priest who could offer a ritually perfect sacrifice. All of this points to the coming of the perfect priest and the perfect sacrifice, Jesus.

#### **B. 21:16-24 – Permanent Disqualifications from the Priesthood**

Remember that the Aaronic priesthood was an inherited order. They were the physical descendants of Aaron. This section makes very clear that if any of those descendants had physical defects, they could not offer sacrifices in the Temple or Tabernacle. However, they were still to be supported by the priest's allotted food from God. The fellowship that food

symbolizes was still open to them, but they could not serve as representatives of the coming Messiah, who would be a priest free from all sin and moral defects

Careful studies of the miracles of Jesus recorded in the Gospels indicate that he did not engage in a general healing ministry, but was healing the very sorts of defects in people that would have barred them from this and like sections of the Old Testament law. The Savior was cleansing a priestly people for Himself.

### **C. 22:1-16 – Temporary Disqualifications from the Priesthood**

In addition to the permanent conditions listed above that would prohibit an Aaronic man from serving as priest, there were also temporary conditions that would prohibit an otherwise qualified priest from serving for a period of time. This section lists various cases of such conditions, and prescribes what the priest was to do before he could again participate in offering and eating the sacrifices in the Temple and Tabernacle.

As one commentator has put it: “Because the Old Covenant was a covenant of shadows and types, pointing to the glory of the New Covenant (Colossians 2:16-17; Hebrews 8:4-5; 10:1), the idea that a priest could not minister in a ceremonially defiled (unclean) state was important. Israel needed to know that drawing close to God was to be pure.”

“Violations of these examples would not ruin a man's career as a priest. A violation would make the priest ceremonially unclean until evening. Once ceremonial cleanliness was restored, they could be restored to their priestly service as before.”

“The Jews start their days at sundown, not sunrise or midnight.”

Again, this points primarily to the definitive new day that Jesus will usher in with his work. But we can also make an appropriate application to our lives. The same commentator goes on:

“With this description, God indicates that one can start the new day clean and pure to the LORD. No matter how we might have failed the day before, we can begin each new day pure and close to the LORD. His mercies are new every morning (Lamentations 3:23). ***In application, we can stop beating our self up for yesterday's sin. We should confess it, repent of it, and then get on with the business of walking with the LORD today.***”  
*(Emphasis added.)*



Notice the treatment of the slave in v. 11. This means that a slave in the household of a priest could eat of the holy things, if the slave was purchased or born in his household. A **hired servant** (a temporary worker) was not considered part of the priest's household and therefore could not eat of the sacred offering. This shows that a slave was considered part of the priest's household, and entitled to eat of the offerings. This shows us there was a different attitude towards slavery in Israel than in American history; slaves were considered - and largely treated as - part of the family.

The priest represented Jesus, who would be perfect in every detail. We can see ourselves as the slave, purchased with his precious blood, no longer slaves to sin, but slaves to righteousness, and later today, the Greater High Priest will feed us at His Table.

#### **D. 22:17-25 – Perfect Sacrifices**

Having pictured the coming Jesus in the ritual perfections required of priests and high priest, the section now moves on to talk about the need for a ritually perfect sacrifice as well as a ritually perfect priest.

Blemished or deformed animals were obviously unacceptable to the LORD, and the priests had a responsibility to make sure that the animals brought before them by the people were good enough to bring to the LORD. God didn't want the cast-offs from the people; He had and has, a right to their best.

As one commentator puts it “This also was a foreshadowing of Jesus, our perfect sacrifice. He was perfect in His nature as both God and man, perfect in His motive, perfect in His personality, perfect in His obedience, perfect in His sacrifice for sin on our behalf.”

But this still has an application to us as we bring our tithes and offerings, our time and person to Christ in worship. The prophet Malachi spoke out against those who brought God inferior animals: *You offer defiled food on My altar. But say, 'In what way have we defiled You?' By saying, 'The table of the LORD is contemptible.' And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" says the LORD of hosts.* (Malachi 1:7-8) May we bring our best to God today in worship!

#### **E. 22:26-33 – Eight Days Old (New Creation) and Summary**

Finally, the sacrificial animal had to be at least 8 days old.

You might remember that the priests themselves had to go through seven days of cleansing, so that they would be ready on their 8<sup>th</sup> day, so to speak (Lev. 8:33-35, 9:1). And the altar also had to be cleansed for seven days, and then was ready for use on the 8<sup>th</sup> (Ex. 29:37). Priest, animal and altar, all were associated with acceptability on the 8<sup>th</sup> day. This is a picture of the new creation that would come through the work of the Greater High Priest, the Greater Sacrificial Animal (son of the herd – Lev. 1) and the Greater Altar, the rock cut without hands (Daniel 2).

All of these are Jesus, who would take us from the original 7 days of creation to an 8<sup>th</sup> day, the first day of the new creation, by His work. Sunday is both the first and eighth day, and is always a reminder to us that we live in the new creation. The entire section comes to an end with the last three verses (22:31-33) as a summary statement.

As one commentator notes: “God commanded Israel - and especially the priests - to keep His commandments and to honor His name because of who He is (**I am the LORD**), because of what He is (**My holy name**), because of what He is doing (**I am the LORD who sanctifies you**), and what He has done (**who brought you out of the land of Egypt**). Surely, these four things are true of the believer in relation to God today - and are each valid and important reasons for obedience.”

Gordon Wenham ends his commentary on this section of Leviticus by noting the relevance of these two chapters for us. He writes:

#### *Leviticus 21 -22 and the NT*

These chapters like many others in this book form the background to much NT teaching. *Christ is both perfect priest (21:17-23; Heb. 7:26) and perfect victim (22: 18-30; Heb. 9: 14; 1 Pet. 1: 19; 2:22). His bride (cf. 21:7-15) is the Church, whom he is sanctifying to make her "without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:27; cf. Rev. 19:7-8; 21:2).*

We see here that the demand for holiness is common to both testaments. The NT sees it primarily in moral terms, however, and insists that true holiness can be achieved only through redemption, not by nature. This redemption includes those with physical deformities; to Christ's marriage feast are invited the maimed, the lame, and the blind (Luke 14: 13, 21; cf. John 5:3). The extension of God's grace to eunuchs and foreigners had already been anticipated in Isa. 56:4-8.

There are indications within Lev. 21 that physical integrity was viewed as symbolic of moral integrity. *Certainly the OT expected its priests to behave uprightly and with dignity (cf. 1 Sam. 2: 12ff.; Hos. 4:4-10; 5:1). Similarly the religious leaders of the Church should be seen to be of good character (Acts 6:3; 1 Tim. 3; Tit. 1:5-11). Their wives (1 Tim. 3:11; cf. Lev. 21:7,13-15) and their children (1 Tim. 3:4; Tit. 1:6; cf. Lev. 21:9) should be well-behaved. Their children must not be accused of profligacy (asotia, Tit. 1:6), a term that could well describe the behavior of the priest's daughter mentioned in 21:9.*

Addressing his fellow ministers on this subject, [Andrew] Bonar [1810-1892] writes on the choice of a wife: *"Very awful is your responsibility if you diminish your zeal, love, spirituality, by marrying one who has more of earth and a present world in her person and spirit, than of heaven and a coming eternity. " And on the behavior of ministers' children he remarks: "The conduct of the family is noticed by the world, and they lay the blame of their misdeeds at the door of their parents. . . . They [the children] hinder the usefulness of their father, who loses influence in the eyes of the world if his counsels and walk have not succeeded in drawing his own family to God.*

Finally, all Christians are called to be priests in a figurative sense (1 Pet. 2:5, 9).

#### ❖ Homework

- A. Read Leviticus chapters 23, and outline the chapter.
- B. Work on the memory verse.

❖ **Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews - Lesson 24**  
**Leviticus 17-22 – New Laws for the New Man – Part 10**  
**Leviticus 21-22 – Succession - Laws for the Priesthood**

**Objectives:** 1) To *evaluate* your knowledge of the 10 Words. 2) To cause you to *think* about the implications of God’s Word for government in the family, church and state.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you do your memory work? Did you read Leviticus 21-22?. How did your mom (or dad) rate you, on a scale of 0-10, as to how respectful you were to your parents this week?

❖ **Scripture Memory** – 2 Cor. 6:14-16a

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

For you are the temple of the living God.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review – Quiz on Leviticus 19:32** – Write out Leviticus 19:32 on a piece of paper and hand it in. Be sure and put your name at the top.

❖ **Lesson – Leviticus 21-22 – Sanctions – Laws for the Priesthood**

**Introduction**

Leviticus 21-22 deals with laws concerning the \_\_\_\_\_.

The only Levites who could serve as priests were the descendants of \_\_\_\_\_.

There are five \_\_\_\_\_ that God spoke to Moses in Leviticus 21 and 22.

Six times in Leviticus 21 and 22, the Lord calls Himself the \_\_\_\_\_.

**A. 21:1-15 – Regulations for the Conduct of Priests**

In these verses, the priests are restricted from:

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

4. \_\_\_\_\_

These restrictions point to the fact that \_\_\_\_\_ was the greater high priest who was completely free from \_\_\_\_\_.

**B. 21:16-24 – Permanent Disqualifications from the Priesthood**

A descendant of Aaron was not allowed to serve as a priest if he had any physical \_\_\_\_\_.

These laws remind us again that Jesus was the perfect, sinless \_\_\_\_\_.

**C. 22:1-16 – Temporary Disqualifications from the Priesthood**

A priest was banned from serving in the tabernacle for awhile if he became \_\_\_\_\_.

Name some ways that a priest could become unclean:

\_\_\_\_\_

**D. 22:17-25 - Perfect Sacrifices**

The priests were not to offer as a sacrifice any animal that had a physical \_\_\_\_\_.

This points to the fact that \_\_\_\_\_ was the perfect \_\_\_\_\_ for our sins.

**E. 22:26-33 – Eight Days Old (New Creation) and Summary**

An animal had to be at least \_\_\_\_\_ days old to be sacrificed.

This point to the fact that Jesus rose on the \_\_\_\_\_ day (first day of the week) which is a picture of the \_\_\_\_\_ that He began.

1 Peter 2:5,9 says that, as Christians we are also called to be \_\_\_\_\_ to the unsaved world.

❖ **Homework**

- A. Read Leviticus 23
- B. Work on memory work

❖ **Prayer (Prep for worship)**

## Answer Key, Student Handout – Lesson 24

### ❖ Lesson – Leviticus 21-22 – Sanctions – Laws for the Priesthood

#### Introduction

Leviticus 21-22 deals with laws concerning the priests.

The only Levites who could serve as priests were the descendants of Aaron.

There are five speeches that God spoke to Moses in Leviticus 21 and 22.

Six times in Leviticus 21 and 22, the Lord calls Himself the sanctifier.

#### A. 21:1-15 – Regulations for the Conduct of Priests

In these verses, the priests are restricted from:

1. Contact with dead bodies
2. Mourning their dead
3. Marrying certain women
4. Having unholy children

These restrictions point to the fact that Jesus was the greater high priest who was completely free from sin.

#### B. 21:16-24 – Permanent Disqualifications from the Priesthood

A descendant of Aaron was not allowed to serve as a priest if he had any physical defect.

These laws remind us again that Jesus was the perfect, sinless High Priest

#### C. 22:1-16 – Temporary Disqualifications from the Priesthood

A priest was banned from serving in the tabernacle for awhile if he became unclean.

Name some ways that a priest could become unclean:

Leprosy Discharges Touching an unclean animal / person

#### D. 22:17-25 - Perfect Sacrifices

The priests were not to offer as a sacrifice any animal that had a physical defect.

This points to the fact that Jesus was the sinless sacrifice for our sins.

#### E. 22:26-33 – Eight Days Old (New Creation) and Summary

An animal had to be at least eight days old to be sacrificed.

This point to the fact that Jesus rose on the eighth day (first day of the week) which is a picture of the new creation that He began.

1 Peter 2:5,9 says that, as Christians we are also called to be priests to the unsaved world.

## Leviticus / Hebrews -Lesson 25

### Leviticus 23 – New Time for the New Man – Part 1

**Objective:** To familiarize your students with the Israelite calendar and its celebrations.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's

❖ sleep? Did you do your memory work? Did you read Leviticus 23?.

❖ **Scripture Memory** -

**2 Corinthians 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

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4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man** **Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man** **Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead** **Chapters 24-27**

## ❖ Review

- Show the students where we are in our outline of Leviticus, having just finished the third section, New Laws for the New Man
- Have the students attempt to name the seven days of creation in order

## ❖ Lesson

Over the next couple of weeks, we will go over all seven of the feasts listed in this chapter, and make a correlation to the seven days of creation.

### **Verses 1,2 – Feasts and Convocations**

And the LORD spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim *to be* holy convocations, these *are* My feasts.'"

**1. The *feasts* of the LORD:** This chapter introduces us to the seven feasts (six annual, one weekly) Israel celebrated. These feasts are rich with symbolic and prophetic significance. These feasts consisted of fifty two weekly Sabbaths, and over thirty special Sabbaths. Only one of the 80 plus convocations ("get togethers") was a required day of fasting, not feasting – the Day of Atonement. At the very opening of this chapter, God's purpose in creating a lively, life-loving feasting people for Himself is stressed.

Food and eating are significant parts of what it means to be human, and what it is to be a Christian. God gave us bodies, and called them good. As God begins in this new section of Leviticus to describe how He wants His people to worship Him, he tells them to feast, to eat and be joyous in His presence.

Many Christians don't understand this. They think the key to being really spiritual, to being a good Christian, is to fast a lot. Now, fasting is good. It is commended in this chapter to us. But the bible says that feasting is the normal way to becoming a better Christian. There will be a required day of fasting, but by far most of the time God calls His people together; He wants them to eat together, rejoicing in their redeemed humanity.

**2. Which you shall proclaim to be *holy convocations*:** This part of the opening verse reminds us that what we will be reading about are times of getting together with other saints, other believers. Again, sometimes people think that their way to be really holy is to be off by yourself. And that is sometimes a good thing. Jesus went off, not by Himself, but so that He could be with the Father in an intensified way. It's good for each of you to do this as well. But, like with feasting, the Bible says the path to becoming more holy is a path that you normally walk with other Christians. Jesus was almost always with people, and we should be as well. The bible says it's not good for a man to be alone. As soon as sin enters the world, we find Adam and Eve running away from God, and then fighting with one another. Sin breaks relationships, and when God transforms us into new men and women, He do so in the context of community.

In Genesis, when God declared that He had made man in His image, He made clear that part of that image is community.

Gen. 1:27

<sup>27</sup> So God created man in His own image; in the image of God He created him; male and female He created them.

So, when God makes the world right, He restores community.

You are here today in the spirit of these verses. You have come together, you are involved in a “holy convocation” on the Christian Sabbath, the Lord’s Day.

And like most of the celebrations in Leviticus 23, today is a day of feasting. At the height of our worship service is the Lord’s Supper, real food that our bodies really enjoy. And we take that spirit of a rejoicing community eating together into our Agape meal, what the New Testament called a “Love Feast.”

### **Verse 3 - The Sabbath - Weekly**

<sup>3</sup> ‘Six days shall work be done, but the seventh day is a **Sabbath of solemn rest, a holy convocation**. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

While the rest of the seven feasts are **annual** feasts, this first is a **weekly** one. The Hebrew word translated “Sabbath” means literally “to cease,” implying “to rest.” This, of course, is the subject of the fourth commandment. Sometimes it is thought that this meant Saturday. This is not necessarily so. Scholars have tried to calculate the Hebrew calendar and some have concluded that the Sabbath was like your birthday – each year it would change which day of the week it was on. We can’t know for this sure. But we are told something very important about the Old Testament Sabbath here. It was a day of convocation, of getting together, and no doubt, of hearing and talking about God’s Holy Word. It was a “holy convocation.”

By the time of the New Testament, Jews were meeting in synagogues on the Sabbath. Some have taught that this did not begin until a few hundred years before Jesus came. But this verse seems to show us the origins of the “synagoguing,” the assembling (for that is what the word means), the convoking of the saints. These meetings then had their origins far earlier in Old Testament history than some have taught – with this first of the seven feasts in Leviticus 23.

And that is another important truth that is frequently overlooked. The summary statement above refers to what will follow as “the FEASTS of the Lord” (emphasis added)... “holy convocations.” Then, we have verse 3 with its weekly Sabbath, described as a “holy convocation.” Clearly, this means that the Sabbath was one of these feasts of the Lord. So, unlike many common misconceptions of the Old Testament Sabbath, it was a weekly day of feasting in community.



## Verses 4-8 - The Passover and Unleavened Bread - Annual, Springtime

<sup>4</sup> ‘These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. <sup>5</sup> On the **fourteenth day of the first month at twilight** is the LORD’s Passover. <sup>6</sup> And on the **fifteenth day of the same month is the Feast of Unleavened Bread** to the LORD; seven days you must eat unleavened bread. <sup>7</sup> On the first day you shall have a holy convocation; you shall do no customary work on it. <sup>8</sup> But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it.’ ”

The next six feasts are, unlike the weekly Sabbath, annual festivals. They are broken into two sets of three – a group of **three in the springtime** and a group of **three in the Fall**.

Hebrew months were lunar, linked to the 28 day cycle of the rotation of the moon around the earth, and the moon’s resultant “phases”. Our calendar is solar, linked to the rotation of the earth around the sun. The name of the first month is Nissan. So Passover was on the 14<sup>th</sup> day of Nissan. The lunar month Nissan would correlate to our solar months of March or April.

Additionally, the calendar began with the Exodus from Egypt. Passover is the first festival in the annual cycle, commemorating, of course, when the angel of death “passed over” those who had, in faith, believing God, applied the blood of the Paschal (Passover) lamb to their doorways. So, time is being marked by remembering first, God’s deliverance of them from the unbelieving Egyptians.

Note also that the annual cycle begins in the **evening**, at twilight. In the Old Testament, days are marked by **evening and morning** (see Genesis 1). This changes in the New Testament. We read in the Gospels of the dawning of the day on resurrection Sunday. With the coming of Jesus, time is marked with a solar, daylight calendar, and the day itself is marked by light, not darkness.

This first feast has two specific events tied together – Passover and the Feast of Unleavened Bread. It takes bread some time to be “leavened,” that is, to allow the leaven you put in the dough to produce the risen effect that makes great tasty bread. At the Passover, God told them to be ready to travel in haste, to go quickly. The bread did not have the time to rise, so was eaten as unleavened, flat bread, kind of like crackers.

Notice that this feast is seven days long. When we get to the last feast, the Feast of Tabernacles (Booths), it will be explicitly said to be eight days long (in verses 39 and 40). The effect is movement towards blessing. The same movement is seen from unleavened bread made in haste to the fruits being gathered in by the time of the leisurely Feast of Booths. The wine and strong drink would be ready by the late fall for the great feast of rejoicing.

So, the Israelite would, each year, rehearse and remember that God had brought him hastily out of Egypt with a strong hand, but then brought him to the land where he could relax and rejoice. In tough times, this cycle of movement from trouble and deliverance to blessing would be part of way God comforted the Israelite.

### **Verses 9-14 - The Feast of Firstfruits - Annual, Spring**

<sup>9</sup> And the **LORD spoke to Moses**, saying, <sup>10</sup> “Speak to the children of Israel, and say to them: ‘When you **come into the land** which I give to you, and reap its harvest, then you shall bring **a sheaf of the firstfruits** of your harvest to the priest. <sup>11</sup> He shall **wave** the sheaf before the LORD, to be accepted on your behalf; **on the day after the Sabbath the priest shall wave it**. <sup>12</sup> And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a **burnt** offering to the LORD. <sup>13</sup> Its **grain** offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its **drink offering** shall be of **wine**, one-fourth of a hin. <sup>14</sup> You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

While this feast is separated off from Passover/Unleavened bread, it belongs to the same cycle and time frame. It does not give the month, because it follows right after the seven days of unleavened bread. The firstfruits at Passover would have been **barley**, which ripens in the warmer areas as early as March.

It anticipates being in the Promised Land and having crops that have just begun to show forth grain. You would consecrate the whole crop to God by bringing the ritual first sheaf, the very first of the budding early harvest, to God. Notice that the drink offering of wine is mentioned here. There were no drink offerings during the worship in the desert. Only after they are given the Promised Land, once at rest in a place of blessing, were the drink offerings of wine to accompany their worship. Bread, it is said, is alpha (beginning) food. It begins the process with strength. But wine is omega (ending) food. It finishes the process with joy. You eat bread in the morning, to give you strength for work. But you drink wine in the evening, when work is done and joy in that work is to be the norm.

This first sheaf would be “waved;” that is, it would be raised up to God and then received back from Him, thus consecrating it, and by it, the whole harvest to God for the purposes of His Kingdom.

Again, the history of God’s people is being ritually taught and displayed. They were delivered hastily out of Egypt, to be brought into the Promised Land which would yield its increase to them, for God’s purposes.

### **Verses 15-22 - The Feast of Weeks (Pentecost) - Annual, Spring**

<sup>15</sup> ‘And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: **seven Sabbaths** shall be completed. <sup>16</sup> Count **fifty days** to the day after the seventh Sabbath; then you shall offer a new **grain** offering to the LORD. <sup>17</sup> You shall bring from your dwellings two **wave** loaves of two-tenths of an ephah. They shall be of fine flour; they shall be **baked with leaven**. They are the **firstfruits** to the LORD. <sup>18</sup> And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a **burnt** offering to the LORD, with their **grain** offering and their **drink** offerings, an offering made by fire for a sweet aroma to the LORD. <sup>19</sup> Then you shall sacrifice one kid of the goats as a **sin** offering, and two male lambs of the first year as a sacrifice of a **peace** offering. <sup>20</sup> The priest shall **wave** them with the bread of the firstfruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. <sup>21</sup> And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

<sup>22</sup> ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.’ ”

This feast concludes the spring portion of the cycle. Now, after seven weeks, the spring **wheat** harvest is ready. Once more, a firstfruits is mentioned, which can be confusing. It refers to the first portion of the full mature harvest, not the beginning of the immature harvest celebrated at the actual Feast of Firstfruits seven weeks earlier. This feast was celebrated in the lunar month of Sivan, corresponding to our solar months of May or June.

Notice that the loaves to be given to the Lord during this feast were to be leavened. Clearly, leaven is thus not a symbol of sin. In the Gospels, leaven is a picture of the action of something, either good or bad, upon another thing. We are to avoid the leaven of the Pharisees, but leaven also refers to the action of the Kingdom of Jesus upon the world. In this section of Leviticus 23, leaven is a symbol of the fullness of the harvest, the time of relaxed joy at the conclusion of the spring cycle of feasts.

Jewish tradition always associated the giving of the law to Moses on Mt. Sinai with this feast, apparently based on an oral tradition that this was the date of Moses’ reception of the Ten Words. In Leviticus 23, the emphasis is on God’s grace. The commandment to allow gleaning of one’s field by the poor and the stranger is repeated here. At the heart of the seven festivals, the Israelite would have focused on God’s grace to him in the harvest, and his need to show grace to others.

### **Verses 23-25 - The Feast of Trumpets - Annual, Fall**

<sup>23</sup> Then the LORD spoke to Moses, saying, <sup>24</sup> “Speak to the children of Israel, saying: ‘In the **seventh month, on the first day** of the month, you shall have a sabbath-rest, a memorial

of **blowing of trumpets**, a holy convocation. <sup>25</sup> You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.’ ”

On the first day of the month Tishri on the Jewish ceremonial lunar calendar, the feast of trumpets was held; trumpets were blown to gather together God's people. This was done at the beginning of the month Tishri, corresponding to our September or October. This was the beginning of the Jewish civil year, differing from the religious year, which began in the month of Abib, and was associated with Passover.

This day is today called “Rosh Hashanah” by Jews, which means New Year’s Day. This feast began the fall cycle of three feasts.

### **Verses 26-32 - The Day of Atonement - Annual, Fall**

<sup>26</sup> And the LORD spoke to Moses, saying: <sup>27</sup> “Also the **tenth day of this seventh month** shall be the **Day of Atonement**. It shall be a holy convocation for you; you shall **afflict your souls**, and offer an offering made by fire to the LORD. <sup>28</sup> And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. <sup>29</sup> For any person who is not afflicted in soul on that same day shall be cut off from his people. <sup>30</sup> **And any person who does any work on that same day, that person I will destroy** from among his people. <sup>31</sup> You shall do no manner of work; it shall be a statute forever throughout your generations in all your dwellings. <sup>32</sup> It shall be to you a sabbath of solemn rest, and you shall afflict your souls; **on the ninth day of the month at evening, from evening to evening**, you shall celebrate your sabbath.”

On the tenth of Tishri the Day of Atonement, the great day of the definitive purification from sin that we discussed earlier in this class, was held. The word “atonement” means just what it says: “at one ment.” The purification from sins produced a state of at-one-ment with God. This was the one required fast day of the entire calendar. As the trumpets were blown to gather you and the rest of the Israelites tighter, you knew that it was leading directly to the day of fasting, of afflicting your souls (this term referred to the outward action of fasting accompanied by an inward contrition, knowing your sins merit death), of confessing that apart from the coming Messiah who would die as the Lamb of God taking away the sins of the world, and your sins, apart from that, you would never have peace with God, and thus you would also never have peace with those you were gathered together with. Notice the very heavy emphasis on not doing any work, clearly alluding to the fact that none of our works can create forgiveness and peace with God. The Old Testament saint had absolutely no reason to believe that his works could ever merit salvation and peace with God.

Today, Jews call this day “Yom Kippur,” which means Day of Atonement.

Next week we will talk in detail about the seventh and last feast, the Feast of Tabernacles (Booths) and make some correlation to RCC’s Family Camp.

❖ **Homework**

- Reread Leviticus 23
- Study the chart *Leviticus 23 – New Time for the New Man*
- Work on memory material

❖ **Prayer (Prep for worship)**

**Leviticus / Hebrews – Lesson 25**  
**Leviticus 23 – New Time for the New Man – Part 1**

**Objective: To familiarize you with the Israelite calendar and its celebrations.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 23?.

❖ **Scripture Memory - TEST IN THREE WEEKS**

**2 Corinthians 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

For you are the temple of the living God.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review** – Can you name the seven days of creation in order?

❖ **Lesson**

**Verses 1,2 – Feasts and Convocations**

Of the seven special times in the Jewish calendar \_\_\_\_\_ were \_\_\_\_\_ celebrations and only \_\_\_\_\_ was a time of \_\_\_\_\_.

All of these “feasts” were \_\_\_\_\_, that is a gathering together of the people of God.

Every Lord's Day at RCC our worship day ends with two feasts, \_\_\_\_\_ and the \_\_\_\_\_.

**Verse 3 – The Sabbath**

The only “feast” in the Jewish calendar which was celebrated weekly was the \_\_\_\_\_. All of the other feasts were celebrated once a \_\_\_\_\_.

This weekly celebration was a \_\_\_\_\_ or gathering.

The other six feasts can be divided into two groups; three in the \_\_\_\_\_ and three in the \_\_\_\_\_.

**Verses 4-8 – The Passover / Unleavened Bread**

At Passover the Israelites remembered how the angel of death \_\_\_\_\_ them and struck only the firstborn of Egypt.

The Israelites used unleavened bread because they had to make it \_\_\_\_\_.

Passover lasted \_\_\_\_\_ day whereas Unleavened Bread lasted \_\_\_\_\_ days.

### **Verses 9-14 – The Feast of Firstfruits**

The firstfruits offered to the Lord at this feast would have been a \_\_\_\_\_ sheaf.

At this feast, the Israelites remembered that God brought them into the Promised Land which would grow abundant \_\_\_\_\_ for them.

### **Verses 15-22 – The Feast of Weeks (Pentecost)**

At this feast, \_\_\_\_\_ bread made from \_\_\_\_\_ is offered to the Lord reminding Israel that the Lord gave them \_\_\_\_\_ in the Promised Land.

Jewish tradition always associated this feast with the giving of the \_\_\_\_\_ to \_\_\_\_\_ on \_\_\_\_\_.

### **Verses 23-25 – The Feast of Trumpets**

At this feast \_\_\_\_\_ were blown to gather the Israelites together

This feast marked the Jewish civil \_\_\_\_\_ and today is called \_\_\_\_\_.

### **Verses 26-32 – The Day of Atonement**

On the Day of Atonement, the \_\_\_\_\_ entered the \_\_\_\_\_ of \_\_\_\_\_ and made atonement for the \_\_\_\_\_ of the people.

The Day of Atonement is the great \_\_\_\_\_ offering.

This is the only feast in Leviticus that was a time of \_\_\_\_\_.

Today, the Jews call this day \_\_\_\_\_.

### **❖ Homework**

- Reread Leviticus 23
- Study the chart *Leviticus 23 – New Time for the New Man*
- Work on memory material

### **❖ Prayer (Prep for worship)**

## Answer Key, Student Handout – Lesson 25

### ❖ Lesson

#### Verses 1,2 – Feasts and Convocations

Of the seven special times in the Jewish calendar **six** were **feasting** celebrations and only **one** was a time of **fasting**.

All of these “feasts” were **convocations**, that is a gathering together of the people of God.

Every Lord’s Day at RCC our worship day ends with two feasts, **Communion** and the **Agape Meal**.

#### Verse 3 – The Sabbath

The only “feast” in the Jewish calendar which was celebrated weekly was the **Sabbath**

All of the other feasts were celebrated once a **year**.

This weekly celebration was a **holy convocation** or gathering.

The other six feasts can be divided into two groups; three in the Spring and three in the **Fall**.

#### Verses 4-8 – The Passover / Unleavened Bread

At Passover the Israelites remembered how the angel of death **passed over** them and struck only the firstborn of Egypt.

The Israelites used unleavened bread because they had to make it **quickly**.

Passover lasted **one** day whereas Unleavened Bread lasted **seven** days.

#### Verses 9-14 – The Feast of Firstfruits

The firstfruits offered to the Lord at this feast would have been a **barley** sheaf.

At this feast, the Israelites remembered that God brought them into the Promised Land which would grow abundant **crops** for them.

#### Verses 15-22 – The Feast of Weeks (Pentecost)

At this feast, **leavened** bread made from **wheat** is offered to the Lord reminding Israel that the Lord gave them **rest** in the Promised Land.

Jewish tradition always associated this feast with the giving of the **Law** to **Moses** on **Mt. Sinai**.

#### Verses 23-25 – The Feast of Trumpets

At this feast **trumpets** were blown to gather the Israelites together

This feast marked the Jewish civil **New Year** and today is called **Rosh Hoshanah**.

#### Verses 26-32 – The Day of Atonement

On the Day of Atonement, the **high priest** entered the **Holy of Holies** and made atonement for the **sins** of the people.

The Day of Atonement is the great **purification** offering.

This is the only feast in Leviticus that was a time of **fasting**.

Today, the Jews call this day **Yom Kippur**.





## Leviticus 23 - New Time for the New Man

Feast	Creation Day	Correlation	Revelation
<b>1. Sabbath</b>	<b>1. Light</b>	Jesus comes on the Sabbath, bringing His bright countenance.	<b>Chapter 1-</b> Christ Shines on the <b>Lord's Day</b>
<b>2. Passover and Unleavened Bread</b>	<b>2. Firmament</b>	God restructures the world, two kinds of people, one of them a separate, heavenly people.	<b>Chapters 2,3 – Judgment and Salvation.</b> Christ moves in the churches, separating the 7 from the 8 <sup>th</sup> (Jerusalem)
<b>3. First Fruits First Sheaf (Sunday)</b>	<b>3. Grain Plants and Fruit Trees</b>	“First fruits” of the plants. Jesus rises on the third day, first sheaf of the harvest. Romans 16:5; 1 Cor. 15:20-23; Mark 4:28	<b>Chapter 4,5 – Christ's Ascension.</b> Jesus, first sheaf, is waved in the Throne room./Temple
<b>4. Pentecost (Weeks) (Sunday)</b>	<b>4. Sun, Moon and Stars</b>	Fuller harvest, God's people rule the world, by means of His Law (given at Pentecost). Gen. 1:16; Ps. 136:8,9; Gen. 15:5; Phil. 2:15; Eph. 2:6; Ps. 19; Rev. 1:16b	<b>Chapters 6,7 – Seals -</b> Church is made one loaf, rules by means of God's law (seals opened).
<b>5. Trumpets</b>	<b>5. Birds and Fish</b>	Trumpet call to the Gentiles, law proclaimed with God bringing judgments (worship warfare). Birds and trumpets sing God's message. Seas, fish: Gentiles – Eze. 27:32; Jonah via sea to Nineveh Seas – ungodly – 2 Sam. 22:4,5; Ps. 65:7,8; Isa. 17:12,13; 57:20; Jer. 6:23; Dnl. 7:2,3; Luke 21:25; Rev. 13:1,11; Jer. 5:22 ; Rev. 20:8,9 OT herdsmen and farmers, NT fishermen Birds – Gentiles in Kingdom - Matt. 13:31,32	<b>Chapter 8-14 Trumpets –</b> Gospel proclaimed, judgments from throne, gentiles gathered.
<b>6. Day of Atonement</b>	<b>6. Men &amp; Land Beasts</b>	Man sins, needs sacrificial animals pointing to Christ, Lamb of God, New Adam.	Chapters 15-19:10 <b>Bowls –</b> Chalices of wrath-wine (blood) poured out.
<b>7. Tabernacles (Booths)</b>	<b>7. Sabbath - Rest</b>	Fullness of harvest. History moves to restful joy in the presence of God. Heavenly people (Luke Skywalker).	<b>Chapters 19:11-22 – New World</b> (Millennial Rest, Jerusalem Booth)



(For Teacher Use)  
**Hebrew Calendar  
of the Old Testament**

Dennis Bratcher

Hebrew Month	Canaanite Name	Modern Equivalent	Farm Season	Climate	Festivals
<b>Nisan (Religious New Year)</b>	Abib	March/April	Barley Harvest	Latter rains	<b>14- Passover 21- First Fruits</b>
Iyyar	Ziv	April/May	General Harvest		
Sivan		May/June	Wheat Harvest Vine Dressing	Dry Season	<b>6- Pentecost</b>
Tammuz		June/July	Early Grape Harvest		
Ab		July/August	Harvest: Grapes, Figs, Olives		9- Destruction of Temple
Elul		August/Sept	Summer Fruit		
<b>Tishri (Civil New Year)</b>	Ethanim	Sept/October	Plowing, Olive Harvest		<b>1- New Year 10- Atonement 15-21 Tabernacles</b>
Marchesvan	Bul	Oct/Nov	Olive Harvest, Grain Planting	Early Rains	
<i>Chislev</i>		Nov/Dec	Grain Planting		<i>25- Dedication of Temple</i>
Tebeth		Dec/January	Late Planting, Spring Growth	Rainy Season	
Shebat		January/Feb	Late Planting, Winter Figs		
Adar		Feb/March	Pulling Flax, Almonds Bloom		<b><i>Purim</i></b>
<i>Adar Sheni (Second Adar)</i>		Intercalate Month			

**The Lunar Calendar**

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The system of keeping time in the Old Testament was based on the cycles of the moon rather than a solar calendar like we use today. In fact, the Hebrew term for "month," *chodesh*, means "new [moon]," referring to the new moon that began the month. The lunar cycle played a significant role in the cultural and religious life in ancient Israel so that time could be counted by the cycles of the moon (Ex. 19:1). The New Moon was a festival day, observed by burnt offering and sacrifices as well as banquets (Num 29:6, 1 Sam 20:5, 1 Chron 23:31). The New Moon festival was often listed along with Sabbath as an important religious observance (2 Kings 4:23, Ezek 45:17). Like Sabbath and other rituals, it also came to symbolize empty and self-centered religion when not accompanied by faithfulness to God in other areas (Isa. 1:14, Amos 8:5). Likewise, the middle of the month or the Full Moon was an important marker of the passing of time. Two of Israel's most important festivals fell in mid-month (Passover, Tabernacles; cf. Psa 81:3).

The Hebrew lunar calendar contained 12 months of 30 days, which was also the customary period of mourning (Deut 21:13, Num 20:29). Yet the actual lunar cycle is only about 29 ½ days, which resulted in a year of only 354 ½ days. Keeping the lunar calendar coordinated with the seasons of the year required adding a 13th month to the lunar calendar seven out of every nineteen years. This additional month was added to the end of the year following the last month Adar, and was simply called Second Adar.

Although the history of its development is not clear, the Israelites apparently adopted elements of marking time from both the ancient Canaanites and the Babylonians. Four months are known in the biblical text by older Canaanite names, while seven are mentioned in forms derived from Babylon. There are also preserved two New Years' dates, one at the Spring equinox in the month of Nisan (Exod 12:1) and one at the Fall equinox in the month of Tishri (Exod 34:22). Some have suggested that this represents both a civil and a religious calendar, with the civil calendar adopted from the Babylonians during the exile and the religious calendar ordered around the events of the exodus. It may also represent a blending of elements of both lunar and solar time keeping. A tenth century BC inscription known as the Gezer Calendar begins in the Fall and lists the months according to what was harvested in that month.

Because of the differences between the solar and lunar systems of timekeeping, the Old Testament festivals that were linked to the New Moon fell at a general time, but the specific dates according to our solar calendar would vary. They are called movable feasts because of this variance. The Hebrew and later Jewish calendar established the time for the major festivals of the Old Testament. Since several of those Old Testament festivals figure prominently in the New Testament, the times they are observed were also adapted into Christian tradition. That explains why [Easter](#) (related to Old Testament Passover, since [Holy Week](#) occurred during the Passover Festival) and [Pentecost](#) (figured from the date of Passover) are movable feasts in Christian tradition; that is, they are calculated by the moon and not by the solar calendar, and so fall on different dates. The differences between Christian Easter and Jewish Passover are due to the development of different calendars during the last 2,000 years.

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## Leviticus / Hebrews - Lesson 26

### Leviticus 23 – New Time for the New Man – Part 2

**Objectives:** 1) To evaluate your students' knowledge of the seven days of creation.  
2) To introduce them to the 7 feasts of Leviticus 23, and prepare them for Family Camp (if they are going).

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 23?.

❖ **Scripture Memory - TEST IN TWO WEEKS!**

**2 Corinthians 6:14-16a**

(A) Do not be unequally yoked together with unbelievers.

(B) For what fellowship has righteousness with lawlessness?

(C) And what communion has light with darkness?

(D) <sup>15</sup> And what accord has Christ with Belial?

(C') Or what part has a believer with an unbeliever?

(B') And what agreement has the temple of God with idols?

(A') For you are the temple of the living God.

**Teacher Note:** If you haven't taken the time yet, it would be good to spend a couple of minutes talking about the matching sections of the memory verses.

A/A' - We are not to be yoked with unbelievers, since we are the temple, joined to God.

B/B' - The temple of God represents righteousness, and idols lawlessness, fellowship is agreement, and there is none between these two.

C/C' - The believer is light, the unbeliever is in darkness.

D - The center is "which Lord shall we serve" Christ or Belial? We have to serve somebody.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam** **Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse** **Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the*

*words of Joy to the World "He comes to make His blessings flow, far as the curse is found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review –**

**1. Can you name the seven days of creation in order?**

**2. Review Leviticus 23:1-2**

**A. Feasting**

Teacher Note: Ask the students what we said about this last week.

Among other things, we pointed out the significance of feasting as opposed to fasting, reflecting the nature of the God whom we serve, the usual path to holiness, and the goodness of the created order.

**B. Convocation**

Teacher Note: Ask the students what we said about this last week.

Among other things, we said that isolation is usually a denial of the image of God as reflected in community. God is triune, always existing in community. Even when we are alone, we are to understand that we are still in community with God. Typically, our sanctification happens in the context of others.

**3. Review the First Six Feasts – See last week's notes**

1. Sabbath – Only weekly feast; a holy convocation

2. Passover/Unleavened Bread – Israel spared the destruction of the firstborn; bread eaten in haste

3. Firstfruits – Barley sheaf waved; Israel to be blessed with crops in the Promised Land

4. Pentecost (Weeks) – Wheat harvest; rest in the Promised Land; Giving of the Law

5. Trumpets – Holy convocation

6. Day of Atonement – Definitive purification offering for the forgiveness of sins

❖ **Lesson - The Feast of Tabernacles (Succoth) – Leviticus 23:33-44**

This lesson is specifically geared to RCC's Family Camp. The lesson will need to be modified somewhat for use not in proximity to Camp.

Then the LORD spoke to Moses, saying, "Speak to the children of Israel, saying: 'The fifteenth day of this seventh month *shall be* the Feast of Tabernacles *for* seven days to the LORD. On the first day *there shall be* a holy convocation. You shall do no customary work *on it*. *For* seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the

LORD. It *is* a sacred assembly, *and* you shall do no customary work *on it*. These *are* the feasts of the LORD which you shall proclaim *to be* holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day; besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD. Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD *for* seven days; on the first day *there shall be* a sabbath-*rest*, and on the eighth day a sabbath-*rest*. And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. You shall keep it as a feast to the LORD for seven days in the year. *It shall be* a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: *I am* the LORD your God.'" So Moses declared to the children of Israel the feasts of the LORD.

**The fifteenth day of this seventh month shall be the Feast of Tabernacles:** On the fifteenth day of the Jewish month Tishri (on the Jewish ceremonial calendar, our September-October); the Feast of Tabernacles was a time to rejoice in God's deliverance and provision for Israel during the time of wilderness wandering; a time when having come into the Promised Land, looking back with gratitude on all God had done to deliver and provide in the tough times of the wilderness, and His regular providence in the crops that had been harvested each year.

**On the first day there shall be a sabbath-rest, and on the eighth day a sabbath rest:** The Feast of Tabernacles (also called the Feast of Booths) began and ended in rest; it was all about celebration and rest and refreshment. Notice the 8<sup>th</sup> day motif here again. As we talked about last week, the 8<sup>th</sup> day is a reference to the coming New Creation (new week) that Christ would initiate.

We see here also the great *social* good God intended in the Sabbath and in the Feasts; in other ancient cultures, there was no day off, and there were no holidays. Here, God *commands* both holidays and "vacation days" - all centered on Him!

In observing the Feast of Tabernacles (Booths), the people were to travel to Jerusalem, and make shelters out of leafy boughs. This might seem odd at first, since there is no indication in Scripture that the Israelites ever lived in shelters made of tree branches in the wilderness. The Hebrew word for tabernacle or booth is "sukkoth" which literally means "covering" and may refer to the glory cloud that covered Israel during her exodus from Egypt and wilderness wanderings. Yaweh was Israel's "sukkoth", her shade/protection, as she traveled to the Promised Land.



Regardless of the exact significance of the ritual, we can say that Israel was to live in crude, “immature” shelters during this week. It was, we could say, a camp-out. Jerusalem was turned into a campground, and God’s people went camping there for a week. This feast was at the end of the agricultural year. The crops had been harvested, there had been enough time to make wine out of the grapes, and now they had a really big party, sort of an Oktoberfest. The Israelites would hear the Bible read each day. They were in Jerusalem because that was where God’s Name dwelt (In the Temple, in the Holy of Holies). So, the special focus was on God, but they did it by eating and drinking together with their friends. They stopped their normal work for a week, lived in houses that were not as “mature” as their own homes, heard the bible and rejoiced. What does that sound like? (RCC’s Family Camp!)

All of the feasts of Leviticus 23 are fulfilled and celebrated in the weekly Lord’s Day. We are no longer commanded to go to the Feast of Tabernacles, and we are certainly not required to go to Family Camp! But in many ways, Family Camp is like the Feast of Booths. And most churches do this same thing – go off for a week in a time of relaxation (the summer) have Bible talks, and eat food together. It’s built into our redeemed nature.

There is something really amazing about this feast. It is a time of commanded joy. God commands us to rejoice! What a great God! Not only that, but He actually encourages us to use some of His special money – the tithe, to buy goodies to eat at this Feast!

Turn to Deuteronomy 14:22-27

<sup>22</sup> “You shall truly tithe all the increase of your grain that the field produces year by year.

<sup>23</sup> And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. <sup>24</sup> But if the journey is too long for you, so that you are not able to carry *the tithe*, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you, <sup>25</sup> then you shall exchange *it* for money, take the money in your hand, and go to the place which the LORD your God chooses. <sup>26</sup> ***And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.*** <sup>27</sup> You shall not forsake the Levite who *is* within your gates, for he has no part nor inheritance with you.

So, hopefully if you are going to Camp, your parents are using some of their tithes to buy you whatever you really like to eat! And you can tell them the Elders say this is just fine. So, you see your homework assignment is very much related to this text. Commanded joy, eating other with friends and having a good time, and God actually foots the bill! What a great God!

The last three feasts (Trumpets, Day of Atonement, Tabernacles) all occurred in the month Tishri. On the first day, **trumpets** are blown to gather the people. On the tenth day,

fasting occurs and the sins of the people are **atoned** for. Then on the 15<sup>th</sup> day, the great rejoicing time associated with the conclusion of the fall harvest (Tabernacles) is celebrated.

<sup>37</sup> ‘**These are the feasts of the LORD** which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a **burnt** offering and a **grain** offering, a **sacrifice and drink offerings**, everything on its day—<sup>38</sup> besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

Here we have a summary statement that the list of the seven feasts has been concluded. This statement draws together the offering system that we discussed several months ago with these feasts. So, the purpose once more is drawing near (offering), through ascension (burnt), tribute (grain) and peace (sacrifice) drawing nears (offerings.) Notice that the purification (sin) offering is not mentioned in the conclusion, although it has been referred to in other places of the chapter. The emphasis once more is on the transformational nature of the offering system. We are forgiven, but the emphasis is on the new people we have become, a people of life and joy. This emphasis sounds out loud and clear as the text now describes the great last day of the Feast of Booths.

<sup>39</sup> ‘Also on the **fifteenth day of the seventh month, when you have gathered in the fruit of the land**, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the **eighth day a sabbath-rest**.<sup>40</sup> And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days.<sup>41</sup> You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month.<sup>42</sup> You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths,<sup>43</sup> that your generations may know that I made the children of Israel dwell in booths **when I brought them out of the land of Egypt**: I am the LORD your God.<sup>44</sup> *So Moses declared to the children of Israel the feasts of the LORD.*

These concluding statements surrounding the Feast of Tabernacles once more have an eighth day emphasis. The people are a new creation, being brought out of slavery to Egypt (sin) for the purposes of rejoicing as God’s people. The harvest is complete, the wine is ready, great food has been prepared, God’s party has been called, and He foots the bill! What a God!

#### ❖ Homework

- Rejoice in God’s goodness at Family Camp or at home!

#### ❖ Prayer (Prep for worship)

**Student Handout - Leviticus / Hebrews – Lesson 26**  
**Leviticus 23 – New Time for the New Man – Part 2**

**Objective: To familiarize you with the Israelite calendar and its celebrations.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you do your memory work? Did you read Leviticus 23?.

❖ **Scripture Memory - TEST IN TWO WEEKS**

**2 Corinthians 6:14-16a**

<sup>14</sup> Do not be unequally yoked together with unbelievers.

For what fellowship has righteousness with lawlessness?

And what communion has light with darkness?

<sup>15</sup> And what accord has Christ with Belial?

Or what part has a believer with an unbeliever?

<sup>16</sup> And what agreement has the temple of God with idols?

For you are the temple of the living God.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

Can you name the seven days of creation in order?

Review Leviticus 23:1-2 – Feasting and convocation

Review the first six feasts of Leviticus 23:

1. Sabbath
2. Passover/Unleavened Bread
3. Firstfruits
4. Pentecost (Weeks)
5. Trumpets
6. Day of Atonement

❖ **Lesson – The Feasts of Tabernacles (Booths) – Leviticus 23:33-44**

The Feast of Tabernacles is the last of the three \_\_\_\_\_ feasts in the Jewish year.

This feast was to rejoice in God's deliverance and provision for Israel during the times of \_\_\_\_\_ wandering.

The Feast of Tabernacles began and ended with \_\_\_\_\_.

The Hebrew word for "tabernacle" is \_\_\_\_\_ which means \_\_\_\_\_ and may refer to the \_\_\_\_\_ of Yaweh with which He protected (shaded) Israel during her wilderness wandering.

How is RCC's Family Camp like the Feast of Tabernacles?

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The purpose of all of the feasts was to help the Israelites (and us) to remember that we have been \_\_\_\_\_ into the people of God and brought out of \_\_\_\_\_ (to sin) in order to \_\_\_\_\_ to God to \_\_\_\_\_ and to \_\_\_\_\_ Him!

❖ **Homework**

- Reread Leviticus 23

❖ **Prayer (Prep for worship)**

## Answer Key, Student Handout – Lesson 26

### ❖ Lesson – The Feasts of Tabernacles (Booths) – Leviticus 23:33-44

The Feast of Tabernacles is the last of the three **Fall** feasts in the Jewish year.

This feast was to rejoice in God’s deliverance and provision for Israel during the times of **wilderness** wandering.

The Feast of Tabernacles began and ended with **sabbath/rest**.

The Hebrew word for “tabernacle” is **sukkoth** which means **covering** and may refer to the **glory cloud** of Yaweh with which He protected (shaded) Israel during her wilderness wandering.

How is RCC’s Family Camp like the Feast of Tabernacles?

**Taking a week off of work**

**Living in rustic/crude dwellings**

**Gathering together with other Christians**

**Hearing the Word of God preached**

**Eating and drinking good food**

**Rejoicing over God’s provision and protection**

**Resting**

The purpose of all of the feasts was to help the Israelites (and us) to remember that we have been **transformed** into the people of God and brought out of **slavery** (to sin) in order to **draw near** to God to rejoice and to **worship** Him!

**Leviticus / Hebrews - Lesson 27**  
**Leviticus 23 – New Time for the New Man – Part 3**

**Objective:** To familiarize your students with the seven day creation pattern as it is seen in the seven feasts of Leviticus 23.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you rejoice at Family Camp or at your home?.

❖ **Scripture Memory - TEST NEXT WEEK!**

**2 Corinthians 6:14-16a**

(A) Do not be unequally yoked together with unbelievers.

(B) For what fellowship has righteousness with lawlessness?

(C) And what communion has light with darkness?

(D) <sup>15</sup> And what accord has Christ with Belial?

(C') Or what part has a believer with an unbeliever?

(B') And what agreement has the temple of God with idols?

(A') For you are the temple of the living God.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the "drawing nears"). Chapters 8-10 describe the "new man", the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World "He comes to make His blessings flow, far as the curse is found." These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonies, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

❖ **Review – Can you name the seven days of creation in order?**❖ **Lesson Leviticus 23 – The Seven Feasts and the Seven Days of Creation**

Hand out copies of *Leviticus 23 - New Time for the New Man* and *Seven Days of Creation / Seven Feasts of Leviticus 23* charts and practice test.

Teacher Note: The method for today's lesson is to simply talk the students through the chart. To that end, some notes are inserted here.

“One of the purposes of our Sunday School curriculum is to help you learn how to study and know your bibles better. One of the ways to do this is to be able to spot structures that God has built into the text of the bible. One of the most basic patterns that run through the bible is the creation pattern. There are two elements of this. First, the seven days of creation can be seen reflected in various bible texts, such as Leviticus 23. This should not surprise us, for the way God moved to create the world is a basic pattern of reality. Secondly, God moved to fill three “deficiencies,” so to speak, that are given for us in Genesis 1:2: <sup>1</sup> In the beginning God created the heavens and the earth. <sup>2</sup> The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

The Spirit moved to bring light to the world, to bring form to the world and to fill the world.

Today, we will be going over our chart for section 4 of the book of Leviticus. We will see that these seven feasts reflect the creation pattern of the seven days, and that the seven days can be thought of in terms of how they are used to light, form, and fill the world. When seen from this perspective, the seven days are chiastic.

We will also note that the seven day pattern serves quite nicely as a basic outline of the book of Revelation.

Turn to the attached chart, and we will talk our way through it. Remember, you will be tested on this chart, so pay attention, and be sure to ask questions if you get lost or confused.

Let's review the left hand column. You will need to know the order of the seven feasts in Leviticus 23, and their names. You will find that your knowledge of the seven days of creation will actually help you in memorizing the seven feasts, and vice versa.

**Day 1 (Light) and the Sabbath**

We can make the immediate association between **light** and the weekly Sabbath day, when God comes and brings His “shekinah glory” with Him. Jesus is the true Sabbath light.

## **Day 2 (Firmament) and Passover/Unleavened Bread**

On the second day of creation, God made a division between the waters above and those below the firmament. In the same way, God, at Passover, made a division between two kinds of people – those whose citizenship are in heaven, and those that are not, those that will live and those that are judged, those that are passed over by the angel of death, and those that are not. In doing this he **formed** up His people. This theme of division is the major second day creation theme of the second feast. . Additionally, however, the Pascal (Passover) Lamb is a symbol of the mediation of the true Firmament, the Lord Jesus Christ who links heaven and earth. The New Testament tells us that Jesus is our Passover.

1 Co 5:7, 8 <sup>7</sup> Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. <sup>8</sup> Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

## **Day 3 (First Plants - Grain Plants and Fruit Plants) and Firstfruits**

Jesus is also our Firstfruits.

1 Co 15:20 <sup>20</sup> But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.

On the third day of creation, the “firstfruits” of vegetation came forth. God began to **fill** the earth with vegetation, but not all plants were created on the third day.

Ge 1:11,12 <sup>11</sup> And God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.” And it was so. <sup>12</sup> The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good.

Only particular kinds of vegetation came up on the third day. Genesis 2 tells us that other vegetation didn't come up until after God had created Adam. So, the beginning of the vegetation came up, just as the Feast of Firstfruits celebrated the very beginning of the harvest, and just as Jesus is the very beginning of the resurrection.

## **Day 4 (Sun, Moon and Stars) and Pentecost**

On the fourth day, God establishes secondary **lights** (secondary to His glory) to rule over the night and day for Him. You might notice that many flags representing the nations contain sun, moon and or stars on them. People naturally associate these heavenly lights with rule and authority. In the same way, on Pentecost, so tradition tells us, Moses received the Law from God, so that we are those who rule on the earth by means of God's Word. But remember that in Leviticus 23 the immediate association with Pentecost is the need to show grace to the poor and to strangers. So, our rule is also associated with grace towards others, showing that we know that we are secondary rulers, ruling by God's grace, not our right.



Still, Philippians 2:15 tells us that we are to shine as lights in the world, and Ephesians tells us that our citizenship, like the stars, is in heaven. Jesus is the morning star, and the strong man, the Sun who runs His circuit in Psalm 19. And, of course, He is the ultimate King of Kings, Law and Grace incarnate.

### **Day 5 (Sea Creatures/Birds) and Trumpets**

The fifth feast, Trumpets, is associated with the fifth day, when the **filling** action of God begun on Day 3 comes to fullness and He brings forth teeming things which, while flying in the sky, live on earth and in the sea. We are to blow the trumpets of the Gospel as we call men and nations to assemble before Jesus in worship. And that trumpet is also the clarion call of true liberty. In the year of Jubilee, the trumpets were blown, declaring liberty throughout the land. Our liberty bell has that very verse from Leviticus inscribed on it. Jesus said that Jubilee had found its fulfillment in Him, and we are now to be always trumpeting for the gospel, calling me to worship and true freedom, that they might “teem,” that is, come in throngs before Him.

### **Day 6 (Land Animals/Man) and The Day of Atonement**

The sixth day is the day of the creation and fall of man. It is thus associated with the need for confession of sin, acknowledging the death sentence on us as a result of our disobedience in Adam. Jesus comes as the land animal, the Lamb of God, to take away the sin of humanity, and thus create (**form**) new Adams, new men.

### **Day 7 (Sabbath) and Tabernacles (Booths)**

Finally, the seventh day was the Sabbath, when God would come and meet with men, to give them gifts and enthrone them as Kings in the earth. Adam’s sin meant that this day was a day of judgment, but it still resulted in enthronement. After pronouncing sentence on them, God invested Adam and Eve with heavy robes of glory and authority. In the same way, God comes to us and enthrones us, causing us to joy in His presence, and rest in the finished work of Jesus on the eighth day, the completed seventh, so to speak. We are those heavenly people, dwelling in treetops (tree branches), given rule and authority in the created order, a rule that is characterized by community and joy in the presence of Jesus.

Take whatever time you have left and try to reproduce on the white board the bolded elements of columns 1-3.

### **❖ Prayer (Prep for worship)**

## Student Handout - Leviticus / Hebrews – Lesson 27

### Leviticus 23 – New Time for the New Man – Part 3

**Objective:** To familiarize you with the seven-day creation pattern as it is seen in the seven feasts of Leviticus 23.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you rejoice at Family Camp or at your home?.

❖ **Scripture Memory - TEST NEXT WEEK!**

**2 Corinthians 6:14-16a**

(A) Do not be unequally yoked together with unbelievers.

(B) For what fellowship has righteousness with lawlessness?

(C) And what communion has light with darkness?

(D) <sup>15</sup> And what accord has Christ with Belial?

(C') Or what part has a believer with an unbeliever?

(B') And what agreement has the temple of God with idols?

(A') For you are the temple of the living God.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

Can you name the seven days of creation in order?

Can you name the seven feasts of Leviticus 23 in order?

❖ **Lesson** – The feasts of Leviticus and the seven days of creation – See chart *Leviticus 23 - New Times for the New Man* and the *Seven days of Creation / Seven Feasts of Leviticus 23* chart

❖ **Homework**

- Reread Leviticus 23 – Test on seven feasts/seven days of creation in 2 weeks!

- Test on 2 Corinthians 6:14-16a next week

## Seven Days of Creation / Seven Feasts of Leviticus 23

	<b>Day of Creation</b>	<b>Feast of Leviticus 23</b>	<b>Lighting / Forming / Filling</b>
1	Light	Sabbath	Lighting
2	Firmanent	Passover and Unleavened Bread	Forming
3	Grain Plants and Fruit Trees	Firstfruits	Filling
4	Sun, Moon, Stars	Pentecost	Lighting
5	Fish and Birds	Trumpets	Filling
6	Land Animals and Man	Day of Atonement	Forming
7	Sabbath (Rest)	Tabernacles	Lighting

### Practice Test:

**Match the day of creation with the appropriate feast from Leviticus 23:**

\_\_\_\_\_ Day 1 – Light

A. Firstfruits

\_\_\_\_\_ Day 2 – Firmament

B. Pentecost

\_\_\_\_\_ Day 3 – Grain Plants and  
Fruit Trees

C. Sabbath

D. Day of Atonement

\_\_\_\_\_ Day 4 – Sun, Moon and Stars

E. Passover / Unleavened Bread

\_\_\_\_\_ Day 5 – Fish and Birds

F. Tabernacles

\_\_\_\_\_ Day 6 – Man and Land Animals

G. Trumpets

\_\_\_\_\_ Day 7 – Sabbath (Rest)

#### 4. New Time for the New Man – Leviticus 23

Feast	Creation Day	Correlation	Revelation
<b>1. Sabbath</b>	<b>Light</b>	<b>Jesus comes</b> on the Sabbath, bringing His bright countenance. <b>Lighting</b>	<b>Chapter 1-</b> Christ Shines on the <b>Lord’s Day</b>
<b>2. Passover and Unleavened Bread</b>	<b>Firmament</b>	God restructures the world, two kinds of people, one of them a separate, heavenly people. <b>Division and mediation are stressed. Forming</b>	Chapters 2,3 – <b>Judgment and Salvation.</b> Christ moves in the churches, separating the 7 from the 8 <sup>th</sup> (Jerusalem)
<b>3. First Fruits First Sheaf</b>	<b>Grain Plants and Fruit Trees</b>	“First fruits” of the plants. <b>Jesus rises</b> on the third day, first sheaf of the harvest. Romans 16:5; 1 Cor. 15:20-23; Mark 4:28 <b>Filling</b>	<b>Chapter 4,5</b> – Christ’s <b>Ascension.</b> Jesus, first sheaf, is waved in the Throne room./Temple
<b>4. Pentecost (Weeks)</b>	<b>Sun, Moon and Stars</b>	Fullness of harvest, <b>God’s people rule</b> the world, by means of His <b>Law</b> (given at Pentecost) and <b>grace.</b> Gen. 1:16; Ps. 136:8,9; Gen. 15:5; Phil. 2:15; Eph. 2:6; Ps. 19; Rev. 1:16b <b>Lighting</b>	<b>Chapters 6,7</b> – <b>Seals</b> - Church is made one loaf, rules by means of God’s law (seals opened).
<b>5. Trumpets</b>	<b>Birds and Fish</b>	<b>Trumpet call to the whole world</b> , law proclaimed with God bringing judgments (worship warfare). Birds and trumpets sing God’s message. Seas, fish: Gentiles – Eze. 27:32; Jonah via sea to Nineveh Seas – ungodly – 2 Sam. 22:4,5; Ps. 65:7,8; Isa. 17:12,13; 57:20; Jer. 6:23; Dnl. 7:2,3; Luke 21:25; Rev. 13:1,11; Jer. 5:22 ; Rev. 20:8,9 OT herdsmen and farmers, NT fishermen Birds – Gentiles in Kingdom - Matt. 13:31,32 <b>Filling</b>	<b>Chapter 8-14 Trumpets</b> – Gospel proclaimed, judgments from throne, gentiles gathered.
<b>6. Day of Atonement</b>	<b>Men &amp; Land Animals</b>	Man sins, needs sacrificial animals pointing to Christ, <b>Lamb of God, New Adam. Formers</b>	Chapters 15-19:10 <b>Bowls</b> – Chalices of wrath-wine (blood) poured out.
<b>7. Tabernacles (Booths)</b>	<b>Sabbath – Rest</b>	History moves to restful joy in the presence of God. <b>Heavenly people</b> (Luke Skywalker). <b>Lighting</b>	<b>Chapters 19:11-22</b> – <b>New World</b> (Millennial Rest, Jerusalem Booth)

## Leviticus / Hebrews - Lesson 28

### Leviticus 24-27 – The New Man Looks Ahead – Part 1

**Objective:** To introduce the final section of Leviticus, Chapters 24-27.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you read Leviticus 23? Did you study your memory work?

❖ **Scripture Memory**

- **Test on 2 Corinthians 6:14-16a** – Fill in the blanks

- **New memory verses - James 3:13-18**

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above, but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist, confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”

first pure,

then peaceable,

gentle,

*willing to yield,*

full of mercy and good fruits,

without partiality

and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

- **Leviticus Outline Expanded**

*Teacher Note: Chapters 24-27 are the final section of Leviticus. At this time, as we begin the final section, it would be good to review the outline of the book.*

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

## **2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

## **3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

## **4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review - Briefly review the abbreviated chart *Seven Days of Creation / Seven Feasts of Leviticus 23* – Test next week**

❖ **Lesson - Leviticus 24-27 – Its context**

See Attached Chart - *Leviticus 17-22 “Laws for Holy Living” (In Context)*

Teacher Note: In the remaining minutes, you can teach the students a brief overview of the entire section, using the chart that is attached to their handouts (the same chart distributed to them in an earlier lesson).

This last section is the “Go” portion (future, succession) of our overall outline, but it also seems to recapitulates the entire five part structure.

In Old Covenant times, a suzerain was a master, king or lord who would conquer a people, then lay out terms for their life as his vassal. These terms were part of what became known as a suzerainty treaty. Typically, these treaties had five parts. First, the suzerain would declare who he is. Second, he would speak to the way in which he became the master of the vassal state. Third, he would lay down laws for the vassal state, telling them how to live as his people. Fourth, he would stipulate the blessings and cursings, the results to the vassals of obedience and disobedience. Finally, he would lay out the way in which the treaty would work in the future, the means by which it would be renewed if it became broken. The five part structure we have alluded to in previous lessons show that God speaks of his relationship to His people in this same five-part manner, but shows God to be a loving and gracious master. In these five-part structures, God declares His sovereignty, then speaks to His people as those whom He has graciously brought into covenant with himself. Third, he lists laws for His people to live by, graciously showing them the way of life, then talks about the blessings that come as a result of their obedience, and threatens cursings to them should they spurn His love and grace and disobey. Finally, God talks about the future ways in which He will care for His people. This last section of Leviticus, chapters 24-27, speaks to the future possession that Israel would have of the Promised Land as His holy people. The future is marked by God’s

presence with His people. Today, we will give a brief overview of this section, and then spend the next two weeks looking at it in more detail.

**24:1-9 - Take - This section stresses God's SOVEREIGNTY.**

In the future, God will graciously manifest His sovereignty by watching over His heavenly people. Hebrews tells us that the holy place is a picture of heaven, and God's people are now a heavenly people dwelling as the twelve loaves of bread (twelve tribes) in the heavenlies, pictured by the Holy Place. God's presence is seen in the spirit-filled lampstand, watching over His people. Heaven and earth are merged together in the holy place, and the sovereign Lord is a caring Lord, watching over His people for their benefit.

**24:10-12 - Break – This section stresses God's DELIVERANCE of His people.**

Just as God had established His holy people by delivering them from Egypt, He will also in the future deliver them from whatever enemies that may rise up against them and Him in the future. The deliverance from Egypt was the way in which the loving Suzerain established Israel as His holy people, and this deliverance will continue to characterize His actions towards them in the future as well. Note that the man who is executed for blasphemy strove not just against God, but against His people as well, and that He had an Egyptian father. There were many Egyptians who became part of Israel in the Exodus, so the point here is not that Egyptians are bad. Rather, it is a literary device to remind us of the Exodus and deliverance, and stressing that God will continue to do this for His people in the future. There is also a clear warning here to all of us to not turn against God and His people, lest we also fall under God's curse. The future will be one of continued deliverances for God's people.

**24:13-23 - Share – This section stresses God's LAWS for His people.**

This brief and unusual (for Leviticus) historical narrative is followed in chapter 24 by a recapitulation of the basic law of God – the so-called Lex Talionis, or law of the talion or hand (hand for hand). Punishment is to fit the crime, and there is one law for all men who live as the master's people, regardless of race or lineage. In the future, as in the past, we are delivered to the end that our lives might reflect submission to God's gracious and just laws.

**25,26 - Eat – This section stresses God's set times of EVALUATION and SANCTIONS for His people.**

Chapters 25 and 26 are one long speech by God, the next-to-last speech of the entire book. The first half of this speech, in chapter 25, deals with the laws concerning the year of Jubilee, the great 50<sup>th</sup> year of full release in the great cycle of God's set times of feasts and evaluations by Him. Just as the fourth section of the book, chapter 23, dealt with feasts as times of evaluation, so this fourth part of the last section deals with the Feast of all Feasts – the year of Jubilee a year of full release and tremendous joy. This chapter looks forward to the time when Israel will be fully established in the Promised Land.

The last half of this speech, chapter 26, lists the blessings and cursings of the covenant. These blessings are very much tied to the land, which they will take possession of in the future.

Taken together, we see that the future will be marked by a great progression towards God's rich blessings, blessings that are in the land, blessings that will manifest themselves in time and history.

### **27 - Go – This section stresses the FUTURE**

Finally, the last speech, found in chapter 27, lists laws concerning vows, paying what we have dedicated to God. We are to honor our gracious Lord and King as our Heavenly Father, not being covetous, but giving Him honor through tithes and things vowed or offered to Him. The future is marked by our loving payment to God of small things representing lives lived in vowed response to His grace and mercy.

Luke 4:17-21

17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

18 “The Spirit of the LORD is upon Me,  
Because He has anointed Me

To preach the gospel to the poor;  
He has sent Me to heal the brokenhearted,

To proclaim liberty to the captives  
And recovery of sight to the blind,

To set at liberty those who are oppressed;  
19 To proclaim the acceptable year of the LORD.”

20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

Citing Isaiah, Jesus said that, with His coming, He had ushered in the great Jubilee talked of in the book of Leviticus. He has set us free from sin, and brought us to Himself as a holy people. He is our King, our Redeemer, our Lawgiver, our Judge and our Future. Let us prepare our hearts to worship Him.

### **❖ Homework**

A. Study *Seven Days of Creation / Seven Feasts of Leviticus* for a quiz next week

B. Read Leviticus 24-27.

C. Work on the memory verses (James 3:13-18).

D. Begin preparing for the final exam on Leviticus, which will include the material on next week's quiz, the test on the offerings from earlier in the year, the five-part outline of Leviticus, and James 3:13-18.

### **❖ Prayer (Prep for worship)**



Name \_\_\_\_\_

### Quiz on 2 Corinthians 6:14-16a

(A) Do not be unequally yoked together with \_\_\_\_\_.

(B) For what \_\_\_\_\_ has righteousness with  
\_\_\_\_\_?

(C) And what \_\_\_\_\_ has \_\_\_\_\_ with  
darkness?

(D) <sup>15</sup> And what \_\_\_\_\_ has Christ with \_\_\_\_\_?

(C') Or what part has a \_\_\_\_\_ with an unbeliever?

(B') And what \_\_\_\_\_ has the \_\_\_\_\_ of God with  
idols?

(A') For you are the \_\_\_\_\_ of the \_\_\_\_\_ God.

### Practice Test for *Seven Days of Creation / Seven Feasts of Leviticus 23*

#### Match the day of creation with the appropriate feast from Leviticus 23:

\_\_\_\_\_ Day 1 – Light

A. Day of Atonement

\_\_\_\_\_ Day 2 – Firmament

B. Firstfruits

\_\_\_\_\_ Day 3 – Grain Plants and  
Fruit Trees

C. Sabbath

\_\_\_\_\_ Day 4 – Sun, Moon and Stars

D. Tabernacles

\_\_\_\_\_ Day 5 – Fish and Birds

E. Passover / Unleavened Bread

\_\_\_\_\_ Day 6 – Man and Land Animals

F. Trumpets

\_\_\_\_\_ Day 7 – Sabbath (Rest)

G. Pentecost

Name \_\_\_\_\_

### Quiz on 2 Corinthians 6:14-16a

(A) Do not be unequally yoked together with unbelievers.

(B) For what fellowship has righteousness with lawlessness?

(C) And what communion has light with darkness?

(D) <sup>15</sup> And what accord has Christ with Belial?

(C') Or what part has a believer with an unbeliever?

(B') And what agreement has the temple of God with idols?

(A') For you are the temple of the living God.

**Student Handout - Leviticus / Hebrews – Lesson 28**  
**Leviticus 24-27 – The New Man Looks Ahead – Part 1**

**Objective: To introduce the final section of Leviticus, Chapters 24-27.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night's sleep? Did you read Leviticus 23? Did you work on your memory work?.

❖ **Scripture Memory**

- 2 Corinthians 6:14-16a Test – Fill in the blanks

- New Memory Verses – James 3:13-18

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts,  
do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above,  
but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist,  
confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”

first pure,

then peaceable,

gentle,

*willing to yield,*

full of mercy and good fruits,

without partiality

and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review – Fill in practice quiz – Quiz next week from *Seven Days of Creation / Seven Feasts of Leviticus 23* chart**

❖ **Lesson**

**Leviticus 24-27 “Into the Future - Succession” (In Context)**

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws)</b>	<b>Eat (Evaluate - Sanctions)</b>	<b>Go – Into the Future</b>
Chapter 24:1-9	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread - Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>

❖ **Homework**

- Read Leviticus 24-27
- Test on seven days of creation / seven feasts of Leviticus 23 next week!
- Work on memory material

❖ **Prayer (Prep for Worship)**

**Leviticus 17-22 “New Laws for the New Man” (In Context)**

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Genesis	Exodus	Leviticus	Numbers	Deuteronomy

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Chapters 1-10 (1-5; 6-10)	Chapters 11-16	Chapters 17-22	Chapter 23	Chapters 24-27
Offerings and Priests	God Cleans His People	<b>Laws for Holy Living</b>	Holy Times	Future Perspective
<ul style="list-style-type: none"> <li>•5 Sacrifices (Chapters 1-5)</li> <li>•New Adam, Helpers and Fall (Chapters 8-10)</li> </ul>	<ul style="list-style-type: none"> <li>•Rolling Back Effects of Curse, Tracking Genesis 3:14-4:1</li> <li>•Day of Atonement</li> </ul>	See Breakout Below	<ul style="list-style-type: none"> <li>•7 Feasts, Tracking 7 Days of Creation</li> </ul>	

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 17</b>	Chapter 18	Chapter 19	Chapter 20	Chapters 21,22
<ul style="list-style-type: none"> <li>•Food Laws</li> <li>•God Alone Gives Life</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws</li> <li>•Holy Children through Holy Marriage</li> </ul>	<ul style="list-style-type: none"> <li>•Fullness of Laws (70)</li> <li>•Exposition of 10 Commandments</li> <li>•<b>Holiness</b> – Personal Integrity, Good Conscience</li> <li>•<b>Obedience</b> – Corporate Integrity, Good Reputation</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws with Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•New Adamic Administrators</li> <li>•Priestly Holiness and Obedience Laws</li> </ul>

**Leviticus 24-27 “Into the Future - Succession” (In Context)**

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws)</b>	<b>Eat (Evaluate - Sanctions)</b>	<b>Go – Into the Future</b>
Chapter 24:1-9	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread - Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>



*words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

❖ **Review**

**1. Test on Seven Days of Creation / Seven Feasts of Leviticus 23** – Have students complete the attached quiz

**2. Review: Leviticus 24**

**A. Verses 1-9** - Lamp-stand and Twelve Loaves of Bread

God’s gracious care and oversight of His heavenly people.

TAKE

**B. Verses 10-12** - Son of Egyptian man fights with God’s people and with God. Deliverance from Egyptian, Passover-like. NOTE: You might want to emphasize that we have moved from God’s special judgment (angel of death) to God’s people bringing his judgments (execution by the people). As we move towards the future, we assume more responsibilities.

BREAK

**C. Verses 13-23** - **Recapitulation of law** – Just and same law for all.

SHARE (with Laws)

❖ **Lesson – Leviticus 25 and 26 – Sanctions/Evaluations - TASTE**

**A. Leviticus 25 - Sabbaths and Jubilee**

**1. Sabbath Years - Leviticus 25:1-7**

You know about the seventh-day sabbath of days, as given in the Fourth Word. One of the reasons for this commandment is rest to man. This section describes a Sabbath of years for the land, where the land receives a rest one year out of seven.

R. K. Harrison tells us of the specific details of the law in this quote from his commentary: "During the sabbatical year there must be no systematic harvesting of self-seeding crops, or such fruits as figs and grapes. Anything of this nature that the land produces without human aid is the property of all, and people are to obtain food wherever they can find it, just as the Israelites did in their wilderness wanderings."

Notice that the preamble to this law makes specific mention of the future – when God would bring them into the land. This concluding section of Leviticus, chapters 24-27 are about succession into the future.

Also, this specific preamble ties these laws to the priestly nation of Israel, during the specific time when God maintained a Jew/Gentile distinction, a priestly nation ministering to the other nations. While these laws do not have direct relevance to us this side of the removal of the Jew/Gentile distinction in Christ, there is still much valuable application for us in these chapters.

The first is that God has concern for the physical created order. While this is obvious, it would be good for us to realize what a blessing land is, and that we never really own land outright – it is always a stewardship obligation given us graciously by God. Israel was to keep this law as a radical demonstration that the land belonged to God, not to them.

These laws are good farming technique – land can be “played out” that is, diminished of crop growing potential from over-farming, from not giving the land a rest every seventh year.

There is a wonderful film by the name of *The Trip To Bountiful*, rated PG. The screenplay was written by Horton Foote, an excellent Christian writer, whose credits include *To Kill A Mockingbird* (he wrote the screenplay), *1918*, *On Valentine’s Day*, *Tender Mercies* and many more. In the movie, an older woman, played by Geraldine Page (who got an Oscar for her performance) lives with her adult son and his wife in a city, where they are all unhappy. *Bountiful* is the name of a small town where the woman grew up, and is the picture of blessedness in the film. Towards the end of the film, you find out that they no longer live there because the farmers refused to let the land rest, so the land no longer gave her produce to them, the town died and the woman had to move into the city.

Obviously, this law called Israel to a great deal of faith - they had to trust God that He would provide enough in the six years to see them through the seventh. It was also a strong testimony of faith in God; Israel was declaring their belief that God would meet their needs.

Additionally, we learn in Deut. 31:9-13 that in the Feast of Tabernacles on the Sabbath year, the law was to be read to all the people by the priests. Each Sabbath year was to be a time for extensive Bible teaching for the whole nation.

Some professions still have “sabbaticals”, either a part of or a whole year during which a teacher, pastor or other professional will step out of his normal labors to re-charge his batteries, so to speak. In the colonial period of our country, many farmers kept this sabbath year law literally, and would spend the time they normally spent farming on beatification of their houses and barns, and other creative tasks.

Israel's failure to keep this command determined the length of their captivity; Leviticus 26:34 says that if Israel is not obedient, God will make sure the land gets its Sabbaths by exiling the nation to an enemy land; this was fulfilled in the Babylonian captivity of Israel (2 Chronicles 36:20-21).



At the beginning of this section of sanctions, we are told of the great blessings of God to His people – land and enough production from Him in the sixth year to carry them for a year of sabbatical rest. But this kind of wonderful blessing also carried with it responsibilities, that if left undone, would bring God’s chastisements upon His people.

Jesus has given us much, graciously and freely, just as He gave the Israelites the Promised Land. But with His blessings come responsibilities to honor Him in all that we do, and these blessings carry with them the threat of curse if we do not honor Him.

## **2. Restructuring the Land in Jubilee – Leviticus 25:8-12**

The year of Jubilee was somewhat like a Sabbath year, in the sense that crops were not planted, and the land was given a rest. It was like the 8<sup>th</sup> day double Sabbaths that happened several times in the yearly calendar of the Israelites. The 49<sup>th</sup> and 50<sup>th</sup> years were double Sabbath years. Again, we are reminded of the 8<sup>th</sup> day new creation motif we have spoken of several times in this book. The Jubilee looked forward to the coming of Jesus, who would usher in the New Creation blessings that the Old Testament Jubilee was a picture of.

In addition, everyone was to return to their original land which had been given to their tribe when God gave them the Promised Land. So, in this second or “Break” section of this section, God restructures the land.

We mentioned last week that when Jesus taught in the synagogue in Luke 4, he cited Isaiah 61:1-3, which speaks a Jubilee year. Jesus read this passage in a Nazareth synagogue at the beginning of His ministry, and said that the passage had been fulfilled in His Advent.

Verse 10 says that when the Jubilee trumpets sounded forth, they were to “proclaim liberty throughout all the land to all its inhabitants.” Does this verse sound familiar to any of you? (See if any of the students know that this is inscribed on the Liberty Bell.)

Our founding fathers were aware of the principle of the year of Jubilee and the freedom associated with it; **proclaim liberty throughout all the land** is inscribed on the Liberty Bell that hangs in front of Independence Hall in Philadelphia. There is also a replica of the Liberty Bell on the grounds of our State Capitol in Salem.

## **3. The Law of Jubilee – Leviticus 25:13-17**

“In the year of Jubilee, the land went back to its original family. When Israel came into the Promised Land, the land was allotted according to tribes and families. These initial tracts of land would be the permanent possession of those families, and therefore land in Israel could never really be "sold" - it could only be leased, and the amount of the lease would be based on how many years there were left until the Jubilee. This assured that no family would be permanently prevented from having land. Every fifty years, every family would have the opportunity to start again. Though this was extremely charitable and helpful to the families in

Israel, this was not a socialist system, because only land was re-distributed. Most effectively, this helped protect against the existence of a permanent underclass in Israel.” (David Guzik)

One could say that the Jubilee legislation was anti-capitalist as well as anti-communist. It prevented the kind of large monopolistic land holdings that sometimes plague modern capitalist countries, as well as reinforcing family ownership of land, as opposed to the state-ownership of communist or socialist countries. The result was the emphasis on family. It also promoted a social setting where permanent indebtedness was impossible, where grace and the means of getting back on one’s feet were built into the social system.

While these laws no longer apply directly (being tied to the Jew/Gentile, priest/world distinction), there is much to commend similar systems today.

“Just how widely the concept of the jubilee year was observed through the history of the Israelites is difficult to state for lack of direct evidence.” (Harrison)

#### **4. The Blessings of Jubilee – Leviticus 25:18-22**

18 ‘So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety.19 ‘Then the land will yield its fruit, and you will eat your fill, and dwell there in safety.20 ‘And if you say, “What shall we eat in the seventh year, since we shall not sow nor gather in our produce?”21 ‘Then I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years.

“God promised that if Israel obeyed Him, He would provide so much on the sixth year, that they will not only be supplied for the seventh year when they give the land rest, but they will also be eating the produce of the sixth year some three years later. If we obey God - even when it doesn't make sense - we can trust He will provide our every need. If we seek first the kingdom of God, and His righteousness, all those practical things will be added unto us! (Matthew 6:33)” (David Gurtz)

#### **5. Redemption and the Jubilee – Leviticus 25:23-55**

The rest of chapter 25 is taken up with a consideration of the various laws of redemption that are tied to the year of Jubilee.

They begin with laws of redemption for land. The basic principle for these laws is laid down in verse 23: the land is not to be sold permanently, because it belongs to God. So, the land could be leased, but never sold - and the lease would always be up in the year of Jubilee. God once more shows His concern for the poor by providing for a way for them to redeem their land that they may have leased out in their poverty. The lease could be bought out (redeemed) at any time by a kinsman-redeemer (goel in the Hebrew). He was a designated close relative who had the right (and responsibility) to buy the poor out of their poverty and loss. The goel points forward to the coming of Jesus, our **kinsman-redeemer** who purchased us from the "slave market" of sin (Romans 3:24; 1 Corinthians 6:20).

“The book of Ruth describes a kinsman-redeemer transaction; when Naomi returned from Moab, poor and in debt, her nearest kinsman-redeemer was willing to buy back the land for her, but stopped short when he found he would also have to marry Ruth and raise up an heir for the property. When this nearest kinsman-redeemer balked, Boaz was the next closest kinsman-redeemer, and stepped right in out of love for Ruth (Ruth 3).” (David Gurtz)

“The laws of property as described in previous verses did not apply to urban real estate (**in a walled city**); -34) The exception for urban real estate. In cities, property was pretty much just a place to live - so, this property could be bought or sold more freely, without the same restrictions which applied to the original allotments of land given to Israel when they came into the Promised Land. However, there was an exception to the exception regarding urban real estate: The property of the Levites would be theirs forever, redeemable at any time, in a city or in a rural area.”

Jubilee is about freedom and release, and the section goes on to talk about special considerations for the poor Israelite. No interest could be charged to the poor when money was lent to them. Christians have at times mistakenly thought that there was a complete ban on interest on loans in the Old Testament. Shakespeare’s *The Merchant of Venice* depicts such a time in Christian history. Since Christians couldn’t loan to each other on interest, Jews were the money-lenders.

But this text shows that only interest charged to the poor was banned. You could loan someone money for a business venture, for instance, and charge interest. But the poor was to be the recipient of interest-free loans.

John Calvin and the Protestant Reformation reformed the money laws of Christendom, allowing interest on loans apart from poor loans.

The final section of this chapter deals with laws regarding slavery.

“In the Mosaic law, if one chronically could not pay his debts, he would have to work off the debt as a servant of his creditor. But these laws command fair, just and compassionate treatment of any Jewish man so unfortunate. Not only must such a servant be released when his debt was paid, but he also must be released at the year of Jubilee. Foreign slaves among the Jews did not have the same rights as Hebrew slaves sold into servitude because of debt; they could be held as slaves for life, though they had to be treated humanely (Exodus 20:8-11; 21:20-21).” (David Gurtz)

The distinction encouraged conversion. If one became part of the children of Israel, then he was entitled to the privileges of the faith-community – release in the Jubilee year, etc. Also, the truth behind these laws is that it is only in Christ, the Great kinsman-redeemer, that true freedom is found. All men not in Christ are slaves to sin.

Southern slave-holders in America's past did not want to release their converted slaves, and this was surely one reason that God brought judgment upon the South in the Civil War.

The section concludes by reminding the Israelites that they were the recipients of God's grace, and they were to show grace to others. Once more, great blessings bring great responsibilities.

'For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt: I am the LORD your God.

## **B. Leviticus 26 - Blessings and Cursings**

As the book draws to a close, we get an extended section which first repeats the basic law in summary form, then announces tremendous blessings to those who have been graciously delivered by God, threatens terrible curses to those who would ignore such a great deliverance and turn their backs on the gracious loving God who has blessed them so richly, and finally concludes by assuring that God in His grace restores a repentant people to His blessings and favor.

### **1. The Law Restated in Summary Form - Leviticus 26:1,2**

Taken with the last verse of the previous chapter, these three verses serve as a short form, so to speak, of the Decalogue. Leviticus 19 was a long sermon re-casting the ten words, and here we have a very short summary of them, ending in the fourth commandment. We have made the case in earlier lessons that the first four commandments serve as a summary of the entire Decalogue.

### **2. Blessings Leviticus 26:3-13**

God now tells His people of His continued blessings upon them should they walk in the deliverance life He has already graciously granted to them. These blessings consist of: 1.) rain and good harvest (v. 4,5); 2.) peace, no wild animals, defeat or famine (vv. 6-10); and 3.) the greatest blessing of all – God's presence with them (vv. 11-13.)

**I will set My tabernacle among you, and My soul shall not abhor you. I will walk among you and be your God, and you shall be My people: ... I have broken the bands of your yoke and made you walk upright.**

Notice how material and "worldly" these blessings are! The blessings of the presence of God means blessings in His created order, rain, harvests, defeat of earthly enemies, and much more. God's blessings are rich and very material!

And notice that these blessings are already theirs, due to His gracious actions. They are the present possessors of these blessings.

Surely we are those who have been given such rich blessings in Jesus, and the greatest of all – freedom from sin, and God’s presence amongst us! But the text goes on to talk about the potential curses that will come upon the heads of an ungrateful people. The gospel is good news, not neutral news. We are not at a crossroads of neutrality, either deciding to go get blessings or go get cursings. The blessings are already ours in Christ, but the curses are also there – they remain as a warning to those who refuse to acknowledge and thank God for the rich blessings already made theirs in Christ.

### **3. Cursings – Leviticus 26:14-39**

Read these verses aloud to the students, asking them to note the progression of them, and pitting themselves into the text.

2 Kings 6:26-29 tells us that even the horrific curse of cannibalism came to pass as Israel turned her back on God. The Jewish historian Josephus also describes cannibalism in Jerusalem when under siege by the Romans; a woman killed and ate her own baby son (Wars, 6.3.4).

And, of course, this chapter tells us why both the northern and southern tribes were taken into captivity.

These verses are sobering texts. But, of course, they are Old Testament, and we live in the easier, more gracious times of the New Testament, right? Wrong! The Book of Hebrews, which we will start studying in August, tells us that it is even more horrible to turn our backs on Jesus and His blessings, and that those who do so are liable to even worse curses! For instance, in Hebrews 10, we read:

<sup>28</sup>He that despised Moses’ law died without mercy under two or three witnesses: <sup>29</sup>Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

These verses are a call to you students to commit yourselves afresh to the God who has blessed you so much, and will continue to, providing you show yourselves grateful loving servants of His.

### **4. Restoration – Leviticus 26:40-46**

Finally, the section closes with a great display of the mercies of God. Despite how ungrateful and wickedly disobedient we may be, God brings His judgments upon us to cause us to turn from what is bad for us and dishonoring to Him. And when we turn, He promises He will once more graciously grant us the blessings described earlier.

This final section is about succession, and God says that when we sin, He will graciously chastise us, so that we repent, and He will then restore us. This is the way in which the covenant will be renewed and perpetuated into the future. The New Man Looks Ahead to a gracious and blessed future!

Verse 45 But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, *that I might be their God*: I am the LORD.’ ”

God can do this because Jesus took upon Himself the curses do rightly to us. Galatians 3:13-14 makes it clear: Jesus was hung on a cross for us, taking our curse upon Himself so that we might inherit all the rich blessings that come from Him being our God, and we His people.

❖ **Homework**

- Read Leviticus 24-27
- Work on memory material

❖ **Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews – Lesson 29**  
**Leviticus 24-27 – The New Man Looks Ahead – Part 2**

**Objective: To familiarize you with the blessings and cursings of God, to the end that you might be more steadfast in their commitment to Christ.**

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you read Leviticus 23? Did you work on your memory work?.

❖ **Scripture Memory** – James 3:13-18

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above, but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist, confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”

first pure,

then peaceable,

gentle,

*willing to yield,*

full of mercy and good fruits,

without partiality

and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

**A. Test** – *Seven Days of Creation / Seven Feasts of Leviticus 23* - **Complete test paper and turn it in.**

**Leviticus 24-27 “Into the Future - Succession” (In Context)**

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws)</b>	<b>Eat (Evaluate - Sanctions)</b>	<b>Go – Into the Future</b>
Chapter 24:1-9	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread – Earth</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring</li> </ul>

• Creation		• Sinai		Parents, Giving, not Covetous)
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## **B. Review Leviticus 24**

- 1. Verses 1-9** – Lampstand and the Twelve Loaves of Showbread - TAKE
- 2. Verses 10-12** – Son of Egyptian man fights with God’s people and with God - BREAK
- 3. Verses 13-23** – The Law (Lex Talionis)

### **❖ Lesson – Leviticus 25-26 – Sanctions/Evaluations - TASTE**

#### **A. Leviticus 25 - Sabbaths and Jubilee**

- 1. Sabbath Years** – Leviticus 25:1-7
- 2. Restructuring the Land in Jubilee** – Leviticus 25:8-12
- 3. The Law of Jubilee** – Leviticus 25:13-17
- 4. The Blessings of Jubilee** – Leviticus 25:18-22
- 5. Redemption and the Jubilee** – Leviticus 25:23-55

#### **B. Leviticus 26 – Blessings and Cursings**

- 1. The Law Restated in Summary Form** – Leviticus 26:1,2
- 2. Blessings** – Leviticus 26:3-13
- 3. Cursings** – Leviticus 26:14-39
- 4. Restoration** – Leviticus 26:40-46

### **❖ Homework**

- Read Leviticus 24-27
- Work on memory material



Name \_\_\_\_\_

Seven Days of Creation / Seven Feasts of Leviticus Test:

Match the day of creation with the appropriate feast from Leviticus 23:

\_\_\_\_\_ Day 1 - Light

A. Pentecost

\_\_\_\_\_ Day 2 – Firmament

B. Firstfruits

\_\_\_\_\_ Day 3 – Grain Plants and  
Fruit Trees

C. Day of Atonement

\_\_\_\_\_ Day 4 – Sun, Moon and Stars

D. Sabbath

\_\_\_\_\_ Day 5 – Fish and Birds

E. Tabernacles

\_\_\_\_\_ Day 6 – Man and Land Animals

F. Passover / Unleavened Bread

\_\_\_\_\_ Day 7 – Sabbath (Rest)

G. Trumpets

## Answer Key

Name \_\_\_\_\_

Seven Days of Creation / Seven Feasts of Leviticus Test:

Match the day of creation with the appropriate feast from Leviticus 23:

\_\_D\_\_ Day 1 - Light

A. Pentecost

\_\_E\_\_ Day 2 – Firmament

B. Firstfruits

\_\_B\_\_ Day 3 – Grain Plants and  
Fruit Trees

C. Day of Atonement

\_\_A\_\_ Day 4 – Sun, Moon and Stars

D. Sabbath

\_\_G\_\_ Day 5 – Fish and Birds

E. Tabernacles

\_\_C\_\_ Day 6 – Man and Land Animals

F. Passover / Unleavened Bread

\_\_E\_\_ Day 7 – Sabbath (Rest)

G. Trumpets

## Leviticus / Hebrews - Lesson 30

### Leviticus 24-27 – The New Man Looks Ahead – Part 3

**Objective:** 1) To further your students’ understanding of vows in the Bible. 2) To encourage your students to be a man or woman of your word. 3) To cause your students to think about how much you owe God.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you read Leviticus 24-27? Did you study your memory work?

❖ **Scripture Memory - James 3:13-18**

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above, but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist, confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”

first pure,

then peaceable,

gentle,

*willing to yield,*

full of mercy and good fruits,

without partiality

and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
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3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

**- Leviticus Outline Expanded**

**1. Drawing Near Through the Second Adam Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

## **2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

## **3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

## **4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonials, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

## **5. The New Man Looks Ahead**

**Chapters 24-27**

### ❖ Review

### ❖ Lesson – Leviticus 27

Chapter 27 can be a bit of a mystery to people. First of all, the laws just seem odd to us. What is all this stuff about vowing things and dedicating them to God, and, then wanting to get them back somehow? And why would God put this confusing, seemingly “irrelevant” chapter at the very end of Leviticus? Why close this book with such an odd set of rules? Indeed, some commentators actually treat this last chapter as an appendix. After all, they reason, God closed with blessings and cursings at the end of Chapter 26, which appears to be a perfectly fine conclusion, so this seems just tacked on. But, of course, God has His reasons. And today we will try to solve a bit of the mystery, and at least get to the place of seeing the significance of this text for us today.

First, we’ll do a quick overview of the text itself, so we at least now the big picture of what’s going on.

We have seen that certain literary markers can be helpful to knowing how a chapter flows, how many parts it has, etc. First, we see that this is the final “divine speech” of this book. We see this clearly enough in verse 1. And we see that the last verse ties off not just the chapter, but really the whole of the book of Leviticus.

Read verse 34.

Additionally, we can break the first group of verses, verses 2-24, into two blocks. Look at verse 2. Notice that it says “when a man.” Now look at verse 14. See, it says the same thing: “when a man.” So, we have two headings here, and under each of these headings, there are a number of cases which are introduced by “and if.”

So, v. 2-13 is a section, which we can refer to as “Vows Involving People and Animals.” In this section, there are vows involving people in verses 2-8, clean animals in verses 9-10, and

unclean animals in 11-13. The idea here is that you have made a vow giving your animal, servant, son, or most likely, yourself to the service of God, under certain conditions. Some people have thought that since this follows the curses of Lev. 26, perhaps it is in one of these very difficult curse times when people may be prompted to pledge to give God something if He will do something for them, get them out of the tough times.

This kind of vowing can be bad, of course, if it is an attempt to manipulate God. But the Bible gives us several examples of godly vows of this sort in the Old Testament. Jacob vowed to give God the tithe, seeing that, or if, God provided his necessities. Hannah vowed Samuel to God's service, if He would give her this son. This is not seen as necessarily bad, and in these cases, we have very godly people involved in such vows.

The Book of Common Prayer was one of the three great books to come out of the Protestant Reformation, along with Calvin's Institutes, and Luther's Bondage of the Will. In its prayers for women after childbirth, it assumes that women might make vows in the midst of labor pains, and prays that they might fulfill them.

But let's say you did it rashly. God delivers you from whatever disease or problem was afflicting you, and you have second thoughts about giving your son to God's service at the tabernacle perpetually. These verses give you an honest way out, so to speak. There is a valuation depending on the sex and age of the person vowed. You can give God that much money and receive back your own freedom, your servant, your child or whatever else you vowed.

Vows are very serious things. They are not outright prohibited by God, but we are warned to take them very seriously. Consider these verses:

“When you make a vow to the LORD your God, you shall not delay to pay it, for it would be sin in you, and the LORD your God will surely require it of you. However, if you refrain from vowing, it would not be sin in you. You shall be careful to perform what goes out from your lips, just as you have voluntarily vowed to the LORD your God, what you have promised” (Deut. 23:21-23).

It is a snare for a man to say rashly, “It is holy!” And after the vows to make inquiry (Prov. 20:25).

The book of Ecclesiastes says, “When you make a vow to God, do not be late in paying it, for He takes no delight in fools. Pay what you vow! It is better that you should not vow than that you should vow and not pay. Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. Why should God be angry on account of your voice and destroy the work of your hands? For in many dreams and in many words there is emptiness. Rather, fear God” (Ecc. 5:4-7).

The second section runs from verse 14 to 24, and we can call this section “Dedication of Houses and Land.” Notice that the word “sanctify” (in the KJV) is used in this section but not

the earlier one. We may call this term “dedicate.” Either way, the word means to cause something to become holy to the Lord, and is similar to vowing. Perhaps the difference of term means that vow relates to living things, while dedicate relates to non-living things. In both cases, the idea is pretty much the same. Again, this second section can be subdivided into subsections. Verses 14 and 15 deal with houses, while verses 16-24 deal with land. These verses are a little complicated, since they have to factor in the Jubilee as they figure out how things are to be estimated or valued.

The next verses are a bit more difficult to outline.

Verse 25 specifies the sort of coin (shekel) used in the transactions described in this chapter. Since there were different shekels used in different areas, a standard sanctuary shekel weight was used for these transactions when people would buy back things they had vowed to God. A shekel is about ½ an ounce of silver.

The typical rate of pay in Old Testament times was 1 shekel a day. So, the 50 shekel buy-back price for yourself amounted to over 4 years of your wages! Today, that might be around \$200,000!

Verses 26-33 describe what things could not be vowed at all (clean firstborn animals, things under the ban, the tithe).

The first born among the animals already belonged to God (cf. Exod. 13:2), and thus could not be vowed to Him as a dedicated gift (vv. 26-27). Any unclean first-born animal could be redeemed by paying its value, plus 20%.

Things under the ban, that is, consecrated to God already, could not be vowed or redeemed. The person who was under the ban (such as Agag) could not be redeemed, but must be put to death.

“The tithes which already belonged to the Lord could not be dedicated to the Lord as a vow, either (vv. 30-33). If a man wished to redeem any of his produce from the land, he would have to pay the 20% penalty. The tithe of the flock, however, could not be redeemed, and the selection of the tenth animal must not in any way be manipulated. To attempt to exchange an animal in place of the 10th animal constituted both animals to be an offering to the Lord.”

The Value of a Vow By: [Bob Deffinbaugh, Th.M.](#)

Now, a few observations about Leviticus 27.

First, vows are neither commanded nor prohibited. They are regulated and assumed. The same is true in the New Testament.

Second, Jesus did not prohibit all vows in the New Testament. In fact, he said that all our words have the force of vows. The first place the New Testament addresses vows is in Matthew 5.

“Again, you have heard that the ancients were, told, ‘You shall not make false vows, but shall fulfill your vows to the Lord.’ But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King” (Matt. 5:33-35).

Jesus was affirming the basic thrust of the Old Testament, while correcting an abuse of it by the Jews of his day. They were saying that the only words of theirs that were binding upon them were vows, and they were taking these vows in the name of things, not in the name of God.

So, two verses later, Jesus went on to say. ““But let your statement be, ‘Yes, yes’ or ‘No, no’” (Matt. 5:37).

He was not saying our speech is unimportant. He also was not saying that we shouldn’t say words as seriously as the vows spoken of in Leviticus 27. No, He was saying just the reverse. He was saying that for the Christian, our every word should have the force of a vow word.

This is a repeated refrain in the New Testament.

In Paul’s epistle to the Ephesians he emphasized the importance of speaking the truth (Eph. 4:15, 25). In his letter to the Corinthians, Paul encouraged the Corinthian saints to follow through with the gift which they had previously committed to send to Jerusalem (cf. 2 Cor. 9:5, 7). He granted that those whose means had changed for the worse since their commitment need not feel guilty about giving less than they committed (2 Cor. 8:12). The important thing was for people to keep their promise, to give what they had committed, and to do so cheerfully and gratefully (9:7). In his first epistle to Timothy, Paul encouraged women not to make a hasty commitment to remain single, but rather to remarry, lest at some later time they might meet “Mr. Wonderful” and be tempted to violate their vow (1 Tim. 5:11-15). In the final chapter of his epistle, James concludes, “But above all, my brethren, do not swear, either by heaven or by earth or with any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment” (Jas. 5:12).

The Value of a Vow By: [Bob Deffinbaugh, Th.M.](#)

Third, vows, speech in which we pledge things to God if He will deliver us from a bad situation, are to be taken very seriously. While the Bible teaches us in other places about the importance of vows, by instruction or by warning us, here, in Leviticus 27, we are taught about the importance of vows through the monetary cost to the one who vows and later changes his mind. Some things can simply not be redeemed at all. Other things may cost as much as \$200,000 in modern values.

For Teacher use only - **“Leviticus 27 teaches men to be cautious about the vows they make, but in a different way than elsewhere.** There are three principle ways in which the people of God are cautioned about making vows hastily, and without due consideration. First,

there is the method of teaching. In the Law there are clear statements of warning and instruction about hasty vows, as we see above. Second, one can use examples and illustrations to teach. The Old Testament gives us several examples of men who made foolish vows, the most notable example being Jephthah, who vowed so generally that his daughter became the offering to the Lord (Judg. 11:29-40). Thirdly, you can teach men to do what is right by making disobedience painful and costly. In Leviticus 27 the Israelites are taught the folly of hasty commitments by specifying that some vows cannot be reversed, and that in those cases which can be redemption of that which was vowed will be costly. This third method, the method of Leviticus 27, we might call “economic sanctions.”” The Value of a Vow By: [Bob Deffinbaugh, Th.M.](#)

Leviticus opened in chapter 1 with required offerings that were to be given to God. The book closes referencing going beyond the required, moving on to dedicate particular things to God’s service, freely giving above and beyond what He requires. Surely we can see some sense in God closing off the book this way. We saw that Leviticus 1 envisioned a transformed new man, drawing near to God through the substitutionary work of Jesus. That transformed man is not stingy. He is open-handed, freely giving to God in exchange for the great blessings that God showers upon Him. And he is not a liar. His every word can be trusted.

Psalm 15 is called an entrance requirement Psalm. It lists who may dwell with God, who may go to church, and then, ultimately, who may dwell with God forever. Turn their in your bibles. Look at verse 2. We are to speak the truth, not just with our words, but in our own hearts, in what we say to ourselves! Look at verse 4. We are to swear to our own hurt. Our word is to be our bond, even if it means we made a bad deal, and we will be hurt by following through on what we say. Verse 5 says we are not to loan money at interest. The prohibition of loaning with interest was to the poor. So, another way of expressing what this verse says is that we must be gracious, and not stingy with our money. God loves a cheerful giver.

The transformed man wants above all else to honor God for what God has done for Him. The 10 Words, the covenant law, ends with the requirement that we not be covetous. This book of covenant renewal closes with the same theme.

This book has also had a recurring theme of holiness, coming near to God, and the dangers of that nearness. This chapter closes off the book by dealing with things made holy, consecrated, sanctified, vowed to God, and their redemption. Ultimately it is the redemption of us by Jesus Christ that assures our holiness, our drawing near to God, without being burnt to a crisp by Him.

Men who dedicate themselves to God become, as it were, God’s holy slaves. There dedication is possible because of the work of the Lord Jesus Christ. Because he has made a way for us through his blood, we are to dedicate ourselves, our servants, our children, our



houses, our lands, our produce, our animals, all of our production and labor to the services of the King. Because of the work of Jesus they are accepted. We are to be holy, for the Lord our God is holy.

❖ **Homework**

Study the chart as a review of Leviticus 1-4 for test in two or three weeks

Work on memory material

❖ **Prayer (Prep for worship)**

**Student Handout - Leviticus / Hebrews – Lesson 30**  
**Leviticus 24-27 – The New Man Looks Ahead – Part 3**

**Objective:** 1) To further your understanding of vows in the Bible. 2.) To encourage you to be a man or woman of your word. 3.) To cause you to think about how much you owe God.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you read Leviticus 24-27? Did you work on your memory work?.

❖ **Scripture Memory** – James 3:13-18

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above, but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist, confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”  
 first pure,

then peaceable,  
 gentle,

*willing to yield,*

full of mercy and good fruits,  
 without partiality

and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review - Leviticus 24-26 – See table**

**Leviticus 24-27 “Into the Future - Succession” (In Context)**

Take (Sovereignty)	Break (Restructure)	Share (With Laws)	Eat (Evaluate - Sanctions)	Go – Into the Future
Chapter 24:1-9	Chapter 24:10-12	Chapter 24:13-23	Chapter 25,26	Chapters 27
<ul style="list-style-type: none"> <li>• Lampstand – Heaven</li> <li>• Showbread – Earth</li> <li>• Creation</li> </ul>	<ul style="list-style-type: none"> <li>• Egyptian Curses God</li> <li>• Exodus</li> </ul>	<ul style="list-style-type: none"> <li>• Restatement of Law</li> <li>• Eye for Eye – Lex Talionis</li> <li>• Sinai</li> </ul>	<ul style="list-style-type: none"> <li>• Jubilee and Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•Redemption of Persons and Gifts</li> <li>• Administrators of Kingdom (Honoring Parents, Giving, not Covetous)</li> </ul>

❖ **Lesson – Leviticus 27 – GO!**

Leviticus is a series of \_\_\_\_\_ from God to \_\_\_\_\_, the last one starting in verse \_\_\_\_ of chapter 27.

A vow is a \_\_\_\_\_ made to God or to another person.

Leviticus 27:2-13 is a section about vows (promises) involving \_\_\_\_\_ and \_\_\_\_\_ while verses 14-24 is about the dedication of \_\_\_\_\_ and \_\_\_\_\_ to God.

Deuteronomy 23:21-23, Proverbs 20:25, and Ecclesiastes 4:4-7 all say that vows are very \_\_\_\_\_ things and that we should always \_\_\_\_\_ our vows.

What three things were the Israelites forbidden from vowing to the Lord?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

In chapter 1, Leviticus began by talking about the required \_\_\_\_\_ that the Israelites were to make in order to \_\_\_\_\_ to God.

In chapter 27, Leviticus ends by regulating how the Israelites were to give extra, free-will \_\_\_\_\_ to the Lord.

The man who draws near to God is not \_\_\_\_\_, but offers his \_\_\_\_\_, his \_\_\_\_\_, and his whole \_\_\_\_\_ in service to the Lord.

❖ **Homework**

- Study the chart as a review of Leviticus 1-4
- Work on memory material

❖ Lesson – Leviticus 27 – GO! – ANSWER KEY

Leviticus is a series of speeches from God to Moses, the last one starting in verse 1 of chapter 27.

A vow is a promise made to God or to another person.

Leviticus 27:2-13 is a section about vows (promises) involving animals and men while verses 14-24 is about the dedication of land and houses to God.

Deuteronomy 23:21-23, Proverbs 20:25, and Ecclesiastes 4:4-7 all say that vows are very serious things and that we should always keep our vows.

What three things were the Israelites forbidden from vowing to the Lord?

clean firstborn animals

things under the ban

the tithe

In chapter 1, Leviticus began by talking about the required offerings that the Israelites were to make in order to draw near to God.

In chapter 27, Leviticus ends by regulating how the Israelites were to give extra, free-will offerings to the Lord.

The man who draws near to God is not stingy, but offers his money, his time, and his whole life in service to the Lord.



**Summary of the Offerings of Leviticus 1-4 as Related to Lord's Day Worship**

<b>RCC Name</b>		<b>Purification Offering</b>	<b>Ascension Offering</b>	<b>Tribute Offering</b>	<b>Peace Offering</b>	
<b>Another Name</b>		Sin Offering	Whole Burnt Offering	Grain/Cereal Offering	Thank/Votive Offering	
<b>Leviticus Chapter</b>		Leviticus 4	Leviticus 1	Leviticus 2	Leviticus 3	
<b>Levitical Order</b>		1 <sup>st</sup>	2 <sup>nd</sup>	3rd	4th	
<b>Type of Sacrifice</b>		Animal	Animal	Grain / Oil / Incense	Animal	
<b>Who ate?</b>		God / Priest	God	God / Priest	God / Priest / Offerer	
<b>Five C's of Worship</b>	Call	Cleanse	Consecrate		Commune	Commission
<b>Reformation Covenant Church Order of Worship</b>	Call to Worship - Processional - Salutation	Confession of Sin - Absolution - Hallelujah	Sursum Corda - Sanctus - Psalms/Hymns of Praise - Responsive (Psalm) Reading - Sermon	Tithes and Offerings - Pastoral Prayer	Recitation of Creed or Song of Preparation for Communion - Communion	Final Scripture Reading - Commissioning Song - Benediction - Nunc Dimitus or other Recessional

## Leviticus / Hebrews - Lesson 31

### Leviticus Review

**Objective:** 1) To review the book of Leviticus, focusing on the outline and on chapters 1-4, and 23, in preparation for a final test next week. 2) To encourage your students to be a man or woman of worship and obedience as they look to their own future place as a part of the people of God in the Kingdom of God.

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you bring your Bibles and writing utensils? Did you get a good night’s sleep? Did you review the chart *Summary of the Offerings of Leviticus 1-4 as Related to Lord’s Day Worship*? Did you work on your memory material?

❖ **Scripture Memory - James 3:13-18 – The older students will be expected to have these verses memorized for the test next week.**

<sup>13</sup> Who is wise and understanding among you?

Let him show by good conduct that his works are done in the meekness of wisdom.

<sup>14</sup> But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

<sup>15</sup> This wisdom does not descend from above, but is earthly, sensual, demonic.

<sup>16</sup> For where envy and self-seeking exist, confusion and every evil thing are there.

<sup>17</sup> But the wisdom that is from above is”

first pure,

then peaceable,

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full of mercy and good fruits,

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and without hypocrisy.

<sup>18</sup> Now the fruit of righteousness is sown in peace by those who make peace.

❖ **Westminster Shorter Catechism**

❖ **Review Outline of Leviticus**

1.	Drawing Near Through the Second Adam	Chapters 1-10
2.	Rolling Back the Curse	Chapters 11-16
3.	New Laws for the New Man	Chapters 17-22
4.	New Time for the New Man	Chapter 23
5.	The New Man Looks Ahead	Chapters 24-27

❖ **Review**

This lesson will be wholly devoted to briefly reviewing the entire book of Leviticus using the outline and emphasizing the four offerings of Leviticus 1-4 as related to worship, and the seven feasts of Leviticus 23 as related to the seven days of creation.

1) Outline of Leviticus – Review the outline with the students making sure they can all say it word perfectly

**1. Drawing Near Through the Second Adam**

**Chapters 1-10**

*Chapters 1-7 describe the five offerings (the “drawing nears”). Chapters 8-10 describe the “new man”, the priests, who represent Christ, the Second Adam, and His people, the Second Eve.*

**2. Rolling Back the Curse**

**Chapters 11-16**

*In this section, we will notice how the presentation of cleansing from uncleanness in these chapters tracks the effects of the fall on mankind. Jesus comes to roll back the curse. In the words of Joy to the World “He comes to make His blessings flow, far as the curse is found.” These chapters culminate in the great Day of Atonement or covering, the annual purification offering.*

**3. New Laws for the New Man**

**Chapters 17-22**

*These chapters contain a recasting, so to speak, of the Ten Commandments.*

**4. New Time for the New Man**

**Chapter 23**

*This chapter gives us the seven feasts of the Mosaic ceremonies, which track the seven days of creation, reminding us that the work of Jesus will be to bring in a New Creation.*

**5. The New Man Looks Ahead**

**Chapters 24-27**

Bring back to the students’ minds the correlation between this five-part outline and the five-part covenant model we learned (THEOS) as well as how we can use the communion meal to remember these parts (Take, Break, Share, Taste, Go). See the chart *Leviticus 17-22 “New Laws for the New Man” (In Context)*

2) Leviticus 1-4 – The four “drawing nears” and Lord’s Day worship

Walk the students through the assigned table from last week emphasizing the theological as well as the chronological order of the offerings and their correlation to Lord’s Day worship at RCC. You can also work them through the test questions until all students feel comfortable with the answers.

3) Leviticus 23 – Seven feasts (times of evaluation/sanctions), seven days of creation

Use the chart below to ensure that all of your students’ can remember the seven feasts in order correlating each of them to the appropriate day of creation. See the chart below.

❖ **Homework** – Study the charts for the final test on Leviticus. (Teachers Note - For a younger class, you might just want to hand out copies of the actual multiple choice/fill in the blank test for them to study from.)

❖ **Prayer (Prep for Worship)**



**Leviticus 17-22 “New Laws for the New Man” (In Context)**

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Genesis	Exodus	Leviticus	Numbers	Deuteronomy

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
Chapters 1-10 (1-5; 6-10)	Chapters 11-16	Chapters 17-22	Chapter 23	Chapters 24-27
Offerings and Priests	God Cleans His People	<b>Laws for Holy Living</b>	Holy Times	Future Perspective
<ul style="list-style-type: none"> <li>•5 Sacrifices (Chapters 1-5)</li> <li>•New Adam, Helpers and Fall (Chapters 8-10)</li> </ul>	<ul style="list-style-type: none"> <li>•Rolling Back Effects of Curse, Tracking Genesis 3:14-4:1</li> <li>•Day of Atonement</li> </ul>	See Breakout Below	<ul style="list-style-type: none"> <li>•7 Feasts, Tracking 7 Days of Creation</li> </ul>	

<b>Take (Sovereignty)</b>	<b>Break (Restructure)</b>	<b>Share (With Laws For Use)</b>	<b>Eat (Evaluation, Sanctions)</b>	<b>Go – Into the Future</b>
<b>Chapter 17</b>	Chapter 18	Chapter 19	Chapter 20	Chapters 21,22
<ul style="list-style-type: none"> <li>•Food Laws</li> <li>•God Alone Gives Life</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws</li> <li>•Holy Children through Holy Marriage</li> </ul>	<ul style="list-style-type: none"> <li>•Fullness of Laws (70)</li> <li>•Exposition of 10 Commandments</li> <li>•<b>Holiness</b> – Personal Integrity, Good Conscience</li> <li>•<b>Obedience</b> – Corporate Integrity, Good Reputation</li> </ul>	<ul style="list-style-type: none"> <li>•Sexual Laws with Sanctions</li> </ul>	<ul style="list-style-type: none"> <li>•New Adamic Administrators</li> <li>•Priestly Holiness and Obedience Laws</li> </ul>

Leviticus 23 – New Time for the New Man

<b>Feast</b>	<b>Creation Day</b>	<b>Correlation</b>
<b>1. Sabbath</b>	<b>Light</b>	Jesus comes on the Sabbath, bringing His bright countenance.
<b>2. Passover and Unleavened Bread</b>	<b>Firmament</b>	God restructures the world, two kinds of people, one of them a separate, heavenly people.
<b>3. First Fruits First Sheaf (Sunday)</b>	<b>Grain Plants and Fruit Trees</b>	“First fruits” of the plants. Jesus rises on the third day, first sheaf of the harvest. Romans 16:5; 1 Cor. 15:20-23; Mark 4:28
<b>4. Pentecost (Weeks) (Sunday)</b>	<b>Sun, Moon and Stars</b>	Fuller harvest, God’s people rule the world, by means of His Law (given at Pentecost). Gen. 1:16; Ps. 136:8,9; Gen. 15:5; Phil. 2:15; Eph. 2:6; Ps. 19; Rev. 1:16b
<b>5. Trumpets</b>	<b>Birds and Fish</b>	Trumpet call to the Gentiles, law proclaimed with God bringing judgments (worship warfare). Birds and trumpets sing God’s message. Seas, fish: Gentiles – Eze. 27:32; Jonah via sea to Nineveh Seas – ungodly – 2 Sam. 22:4,5; Ps. 65:7,8; Isa. 17:12,13; 57:20; Jer. 6:23; Dnl. 7:2,3; Luke 21:25; Rev. 13:1,11; Jer. 5:22 ; Rev. 20:8,9 OT herdsmen and farmers, NT fishermen Birds – Gentiles in Kingdom - Matt. 13:31,32
<b>6. Day of Atonement</b>	<b>Men &amp; Land Beasts</b>	Man sins, needs sacrificial animals pointing to Christ, Lamb of God, New Adam.
<b>7. Tabernacles (Booths)</b>	<b>Sabbath – Rest</b>	Fullness of harvest. History moves to restful joy in the presence of God. Heavenly people (Luke Skywalker).

## **Leviticus / Hebrews - Lesson 32**

### **Leviticus Evaluation**

**Objective:** To evaluate the students' understanding of the book of Leviticus

❖ **Prayer**

❖ **Greeting and attendance**

❖ **Homework** – Did you get a good night's sleep? Did you study for the test?

❖ **Westminster Shorter Catechism**

❖ **Test** - Complete and turn it in to the teacher. Younger classes will use the multiple choice/fill in the blank test. Older classes will use the question and written answer test.

❖ **Homework**

Read Hebrews 1:1-4, noting the following:

- 1) How many verbs?
- 2) The tense of the verbs (past, present, or future)?
- 3) The subject doing the action of these verbs.

❖ **Prayer (Prep for Worship)**

## Student Handout - Leviticus / Hebrews – Lesson 32

### Student Evaluation

**Objective:** To evaluate your understanding of Leviticus

- ❖ **Greeting**
- ❖ **Attendance and Accountability**
- ❖ **Test** - Complete and turn it in to the teacher.
- ❖ **Homework**

Read Hebrews 1:1-4, noting the following:

- 1) How many verbs?
- 2) The tense of the verbs (past, present, or future)?
- 3) The subject doing the action of these verbs.

- ❖ **Prayer (Prep for Worship)**

Name \_\_\_\_\_

## Leviticus - Final Test

Complete the following outline for Leviticus:

1. \_\_\_\_\_ Through the \_\_\_\_\_ Chapters \_\_\_\_ - \_\_\_\_
2. \_\_\_\_\_ the \_\_\_\_\_ Chapters \_\_\_\_ - \_\_\_\_
3. \_\_\_\_\_ for the \_\_\_\_\_ Chapters \_\_\_\_ - \_\_\_\_
4. \_\_\_\_\_ for the \_\_\_\_\_ Chapter \_\_\_\_
5. The \_\_\_\_\_ Chapters \_\_\_\_ - \_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

2. What is another name for this offering in Leviticus Chapter 1?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank Offering

3. What is our name for the offering in Leviticus Chapter 2?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

4. What is another name for this offering in Leviticus Chapter 2?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank Offering

5. What is our name for the offering in Leviticus Chapter 3?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

6. What is another name for this offering in Leviticus Chapter 3?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank Offering

7. What is our name for the offering in Leviticus Chapter 4?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

8. What is another name for this offering in Leviticus Chapter 4?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank Offering

9. In Leviticus, what does the Hebrew word translated “offering” literally mean?

\_\_\_\_\_

10-13. List these four offerings **in the order** in which they would have been performed by the priests (Hint: Think about the RCC Order of Worship or Leviticus 9:22):

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

14. Which is the only offering that the offerer got to eat some of along with God and the priest?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

15. Which offering was not bloody?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

16. What did you have to do to the offering in Leviticus 2?

- a. Lift it up
- b. Grind and cook the grain
- c. Remove the skin of the animal
- d. Burn all of the animal up

17. Which offering stressed the changing or transformation of the old man into a new man?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
18. Which offering was focused on reminding about the holiness of our work?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
19. Which offering cleansed the worship place and the worshipper?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
20. According to Leviticus 9:22 what did the priest do after the four offerings were all done? He lifted his hands toward the people and \_\_\_\_\_ them.
21. Which offering corresponds with the bringing of our tithes and offerings in our worship service after the word is preached?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
22. Which offering corresponds with the Lord's Supper (Communion)?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
23. Which offering stressed cleansing from sin?
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
24. Which offering answered the question "Can I become a new man, a better man?"
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering
25. Which offering answered the question "Can I live in fellowship with other people?"
- Purification Offering
  - Peace Offering
  - Tribute Offering
  - Ascension Offering

26. Which offering answered the question “Can I be forgiven?”

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

27. Which offering answered the question “Is my work important?”

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

28-30. List the offerings that the priest got to eat some of:

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31. Which part of the so-called “whole burnt offering” (the ascension offering) was not burned?

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32. Which offering corresponds to the Sursum Corda (“Lift up your hearts”) in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

33. Which offering corresponds to our confession of sin and assurance of forgiveness in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

34. True or False In our worship service we should have communion before we confess our sins?

35. In the Tribute Offering, the cooked grain is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works

36. In the Tribute Offering, the oil is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works

37. In the Tribute Offering, the frankincense is a picture of

- a. the Holy Spirit
- b. Prayer
- c. Our works



Match the day of creation with the appropriate feast from Leviticus 23:

\_\_\_\_\_ Day 1 - Light

A. Pentecost

\_\_\_\_\_ Day 2 – Firmament

B. Firstfruits

\_\_\_\_\_ Day 3 – Grain Plants and  
Fruit Trees

C. Day of Atonement

\_\_\_\_\_ Day 4 – Sun, Moon and Stars

D. Sabbath

\_\_\_\_\_ Day 5 – Fish and Birds

E. Tabernacles

\_\_\_\_\_ Day 6 – Man and Land Animals

F. Passover / Unleavened Bread

\_\_\_\_\_ Day 7 – Sabbath (Rest)

G. Trumpets

Name \_\_\_\_\_

## Leviticus – Final Test (Answer Key)

Complete the following outline for Leviticus:

1. **Drawing Near** Through the **Second Adam** Chapters 1 - 10
2. **Rolling Back** the **Curse** Chapters 11 - 16
3. **New Laws** for the **New Man** Chapters 17 - 22
4. **New Time** for the **New Man** Chapter 23
5. The **New Man Looks Ahead** Chapters 24 - 27

1. What is our name for the offering in Leviticus Chapter 1?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering**

2. What is another name for this offering in Leviticus Chapter 1?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering**
- d. Thank / Votive Offering

3. What is our name for the offering in Leviticus Chapter 2?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering**
- d. Ascension Offering

4. What is another name for this offering in Leviticus Chapter 2?

- a. Grain Offering**
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank / Votive Offering

5. What is our name for the offering in Leviticus Chapter 3?

- a. Purification Offering
- b. Peace Offering**
- c. Tribute Offering
- d. Ascension Offering

6. What is another name for this offering in Leviticus Chapter 3?

- a. Grain Offering
- b. Sin Offering
- c. Whole Burnt Offering
- d. Thank / Votive Offering**

7. What is our name for the offering in Leviticus Chapter 4?

- a. Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

8. What is another name for this offering in Leviticus Chapter 4?

- a. Grain Offering
- b. Sin Offering**
- c. Whole Burnt Offering
- d. Thank / Votive Offering

9. In Leviticus, what does the Hebrew word translated “offering” literally mean?

drawing                      near

10-13. List these four offerings **in the order** in which they would have been performed by the priests (Hint: Think about the RCC Order of Worship or Leviticus 9:22):

a. **Purification Offering**

b. **Ascension Offering**

c. **Tribute Offering**

d. **Peace Offering**

14. Which is the only offering that the offerer got to eat some of along with God and the priest?

- a. Purification Offering
- b. Peace Offering**
- c. Tribute Offering
- d. Ascension Offering

15. Which offering was not bloody?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering**
- d. Ascension Offering

16. What did you have to do to the offering in Leviticus 2?

- a. Lift it up
- b. Grind and cook the grain**
- c. Remove the skin of the animal
- d. Burn all of the animal up

17. Which offering stressed the changing or transformation of the old man into a new man?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering**

18. Which offering was focused on reminding about the holiness of our work?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering**
- d. Ascension Offering

19. Which offering cleansed the worship place and the worshipper?

- a. Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

20. According to Leviticus 9:22 what did the priest do after the four offerings were all done?

He lifted his hands toward the people and           **blessed**           them.

21. Which offering corresponds with the bringing of our tithes and offerings in our worship service after the word is preached?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering**
- d. Ascension Offering

22. Which offering corresponds with the Lord's Supper (Communion) in our worship service?

- a. Purification Offering
- b. Peace Offering**
- c. Tribute Offering
- d. Ascension Offering

23. Which offering stressed cleansing from sin?

- a. Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

24. Which offering answered the question "Can I become a new man, a better man?"

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering**

25. Which offering answered the question "Can I live in fellowship with other people?"

- a. Purification Offering
- b. Peace Offering**
- c. Tribute Offering
- d. Ascension Offering

26. Which offering answered the question “Can I be forgiven?”

- a. **Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

27. Which offering answered the question “Is my work important?”

- a. Purification Offering
- b. Peace Offering
- c. **Tribute Offering**
- d. Ascension Offering

28-30. List the offerings that the priest got to eat some of:

    **Purification**    

    **Tribute**    

    **Peace**    

31 Which part of the so-called “whole burnt offering” (the ascension offering) was not burned?

    **Skin / Hide**    

32 Which offering corresponds to the Sursum Corda (“Lift up your hearts”) in our worship?

- a. Purification Offering
- b. Peace Offering
- c. Tribute Offering
- d. **Ascension Offering**

33. Which offering corresponds to our confession of sin and assurance of forgiveness in our worship?

- a. **Purification Offering**
- b. Peace Offering
- c. Tribute Offering
- d. Ascension Offering

34. True or **False** In our worship service we should have communion before we confess our sins?

35. In the Tribute Offering, the cooked grain is a picture of

- a. the Holy Spirit
- b. Prayer
- c. **Our works**

36. In the Tribute Offering, the oil is a picture of

- a. **the Holy Spirit**
- b. Prayer
- c. Our works

37. In the Tribute Offering, the frankincense is a picture of

- a. the Holy Spirit
- b. **Prayer**
- c. Our works

Match the day of creation with the appropriate feast from Leviticus 23:

**D** Day 1 - Light

A. Pentecost

**F** Day 2 – Firmament

B. Firstfruits

**B** Day 3 – Grain Plants and  
Fruit Trees

C. Day of Atonement

**A** Day 4 – Sun, Moon and Stars

D. Sabbath

**G** Day 5 – Fish and Birds

E. Tabernacles

**C** Day 6 – Man and Land Animals

F. Passover / Unleavened Bread

**E** Day 7 – Sabbath (Rest)

G. Trumpets

## Test on Leviticus

Name \_\_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1?
2. What is another name for this offering?
3. What is our name for the offering in Leviticus Chapter 2?
4. What is another name for this offering?
5. What is our name for the offering in Leviticus Chapter 3?
6. What is another name for this offering?
7. What is our name for the offering in Leviticus Chapter 4?
8. What is another name for this offering?
9. What does the word translated “offering” literally mean?
- 10-13. List these four offerings in the order in which they would have been performed:
  - a.
  - b.
  - c.
  - d.
14. What is distinctive about the offering in Chapter 3?
15. Which offering was not bloody?

Name \_\_\_\_\_

16. What did you have to do to the offering in Leviticus 2?
17. Which offering stressed the changing of the old man into a new man?
18. Which offering was focused on reminding us about the holiness of our work?
19. Which offering cleansed the worship place and the worshipper?
20. According to Leviticus 9:22 what did the priest do after the four offerings were all done?
21. Which offering corresponds with the offering in our worship after the word is preached?
- 22., Which offering corresponds with the Lord's Supper?
23. Why?
24. Which offering stressed the consecration of the believer?
25. Which offering stressed rejoicing in community?
26. Which offering stressed cleansing from sin?
27. Which offering answered the question "Can I become a new man, a better man?"
28. Which offering answered the question "Can I live in fellowship with other people?"
29. Which offering answered the question "Can I be forgiven?"
30. Which offering answered the question "Is my work important?"



Name \_\_\_\_\_

31-33. List the offerings that the priest got to eat some of:

34. List the offering that the offerer and his family got to eat some of.

35. Which part of the so-called “whole burnt offering” was not burned?

36. Which offering corresponds to the Sursum Corda in our worship?

37. Which offering corresponds to our confession of sin and assurance of forgiveness?

38-44. Do you think we should have communion before we confess our sins? Why or why not?

45-51 – Write a paragraph about what the offering in Leviticus 2 means. Give as much detail as you can think of.

52-61. Give our basic outline of the Book of Leviticus. Include chapters and titles for each of the sections.

Name \_\_\_\_\_

62-75. List the seven feasts of Leviticus 23, and the seven days of creation that they correlate with..

76-90. Write out James 3:13-18, or say it aloud to one of your teachers.

## Test on Leviticus – ANSWER KEY

Name \_\_\_\_\_

1. What is our name for the offering in Leviticus Chapter 1? **Ascension Offering**
2. What is another name for this offering? **Whole Burnt Offering**
3. What is our name for the offering in Leviticus Chapter 2? **Tribute Offering**
4. What is another name for this offering? **Grain Offering**
5. What is our name for the offering in Leviticus Chapter 3? **Peace Offering**
6. What is another name for this offering? **Thank / Votive Offering**
7. What is our name for the offering in Leviticus Chapter 4? **Purification Offering**
8. What is another name for this offering? **Sin Offering**
9. What does the word translated “offering” literally mean? **Drawing Near**
- 10-13. List these four offerings in the order in which they would have been performed:
  - a. **Purification Offering**
  - b. **Ascension Offering**
  - c. **Tribute Offering**
  - d. **Peace Offering**
14. What is distinctive about the offering in Chapter 3? (Peace Offering) **The offerer got to eat some of it.**
15. Which offering was not bloody? **Tribute Offering**

16. What did you have to do to the offering in Leviticus 2? **Mill/cook the grain = Add value to it**
17. Which offering stressed the changing of the old man into a new man? **Ascension Offering**
18. Which offering was focused on reminding about the holiness of our work? **Tribute Offering**
19. Which offering cleansed the worship place and the worshipper? **Purification Offering**
20. According to Leviticus 9:22 what did the priest do after the four offerings were all done?  
**Lifted his hand, blessed the people and came down from the mountain**
21. Which offering correspond with the offering in our worship after the word is preached?  
**Tribute Offering**
- 22., Which offering corresponds with the Lord's Supper? **Peace Offering**
23. Why? **It is a meal with Jesus and with the congregated people of God and symbolic of our peace with both.**
24. Which offering stressed the consecration of the believer? **Ascension Offering**
25. Which offering stressed rejoicing in community? **Peace Offering**
26. Which offering stressed cleansing from sin? **Purification Offering**
27. Which offering answered the question "Can I become a new man, a better man?" **Ascension Offering**
28. Which offering answered the question "Can I live in fellowship with other people?"  
**Peace Offering**
29. Which offering answered the question "Can I be forgiven?" **Purification Offering**
30. Which offering answered the question "Is my work important?" **Tribute Offering**

31-33 List the offerings that the priest got to eat some of: **Purification, Tribute, Peace**

34 List the offering that the offerer and his family got to eat some of? **Peace**

35 Which part of the so-called “whole burnt offering” was not burned? **Skin / hide**

36 Which offering corresponds to the Sursum Corda in our worship? **Ascension Offering**

37 Which offering corresponds to our confession of sin and assurance of forgiveness?  
**Purification Offering**

38-44 Do you think we should have communion before we confess our sins? Why or why not?

**No. Communion is a picture of our peace with God, wrought for us in Christ...Jesus is the propitiation for our sin. Without the forgiveness of sin, as represented in the purification offering, we do not have this peace with God. Purification first, then peace**

45-51. Write a paragraph about what the offering in Leviticus 2 means. Give as much detail as you can think of..

**Grain – Our labors added to the raw materials that God gives us to work with, brought in tribute to Him as the source of the raw materials, and of the grace and strength to perform work and to accomplish tasks for the Kingdom.**

**Incense – Our prayers also offered in tribute to the Lord demonstrating our thankfulness to Him, and our dependance on Him for everything we need in life**

**Oil – A picture of the Holy Spirit who teaches us all things, and gives us the strength and grace to accomplish meaningful work in the Kingdom of God**

52-61. Give our basic outline of the Book of Leviticus. Include chapters and titles for each of the sections.

- |  |                       |
|--|-----------------------|
| <b>1. Drawing Near Through the Second Adam</b> | <b>Chapters 1-10</b>  |
| <b>2. Rolling Back the Curse</b>               | <b>Chapters 11-16</b> |
| <b>3. New Laws for the New Man</b>             | <b>Chapters 17-22</b> |
| <b>4. New Time for the New Man</b>             | <b>Chapter 23</b>     |
| <b>5. The New Man Looks Ahead</b>              | <b>Chapters 24-27</b> |

Name \_\_\_\_\_

62-75. List the seven feasts of Leviticus 23, and the seven days of creation that they correlate with.

**Day 1 - Light → Sabbath**

**Day 2 – Firmament → Passover / Unleavened Bread**

**Day 3 – Grain Plants and Fruit Trees → Firstfruits**

**Day 4 – Sun, Moon and Stars → Pentecost**

**Day 5 – Fish and Birds → Trumpets**

**Day 6 – Land Animals and Man → Day of Atonement**

**Day 7 – Sabbath → Tabernacles**

75-90. Write out James 3:13-18, or say it aloud to one of your teachers.

**James 3:13-18**

<sup>13</sup> **Who is wise and understanding among you?**

**Let him show by good conduct that his works are done in the meekness of wisdom.**

<sup>14</sup> **But if you have bitter envy and self-seeking in your hearts,  
do not boast and lie against the truth.**

<sup>15</sup> **This wisdom does not descend from above,  
but is earthly, sensual, demonic.**

<sup>16</sup> **For where envy and self-seeking exist,  
confusion and every evil thing are there.**

<sup>17</sup> **But the wisdom that is from above is”**

**first pure,**

**then peaceable,**

**gentle,**

***willing to yield,***

**full of mercy and good fruits,**

**without partiality**

**and without hypocrisy.**

<sup>18</sup> **Now the fruit of righteousness is sown in peace by those who make peace.**



**Summary of the Offerings of Leviticus 1-4 as Related to Lord's Day Worship**

<b>RCC Name</b>		<b>Purification Offering</b>	<b>Ascension Offering</b>	<b>Tribute Offering</b>	<b>Peace Offering</b>	
<b>Another Name</b>		Sin Offering	Whole Burnt Offering	Grain/Cereal Offering	Thank/Votive Offering	
<b>Leviticus Chapter</b>		Leviticus 4	Leviticus 1	Leviticus 2	Leviticus 3	
<b>Levitical Order</b>		1 <sup>st</sup>	2 <sup>nd</sup>	3rd	4th	
<b>Type of Sacrifice</b>		Animal	Animal	Grain / Oil / Incense	Animal	
<b>Who ate?</b>		God / Priest	God	God / Priest	God / Priest / Offerer	
<b>Five C's of Worship</b>	Call	Cleanse	Consecrate		Commune	Commission
<b>Reformation Covenant Church Order of Worship</b>	Call to Worship - Processional - Salutation	Confession of Sin - Absolution - Hallelujah	Sursum Corda - Sanctus - Psalms/Hymns of Praise - Responsive (Psalm) Reading - Sermon	Tithes and Offerings - Pastoral Prayer	Recitation of Creed or Song of Preparation for Communion - Communion	Final Scripture Reading - Commissioning Song - Benediction - Nunc Dimitus or other Recessional
<b>Question Answered</b>		Can I be forgiven?	Can I become a new/better man?	Is my work important?	Can I live in fellowship with other people?	
<b>Gift</b>		Glory	Knowledge		Life	
<b>Member of Trinity</b>		Father	Jesus		Holy Spirit	