

LEVITICUS

INTRODUCTION

As Genesis is the book of beginnings and Exodus the book of redemption, so Leviticus is the book of reconciliation and fellowship. It brings us into the tabernacle and opens to us all the privileges of access to the presence of God, and our place of blessing as His priestly household. Following are the seven main divisions into which the chapters of this book naturally fall.

1. The four offerings (chapters 1-7)
2. The priesthood (chapters 8-10)
3. The rites of cleansing (chapters 11-15)
4. The great Day of Atonement as the type (foreshadow) of reconciliation (chapters 16-17)
5. The statutes of holiness (chapters 18-22)
6. Fellowship with God as typified in the great feasts (chapters 23-25)
7. Obedience and faithfulness (chapters 26-27)

(The Christ in the Bible, A. B. Simpson)

Leviticus 1:1–7:38

Strictly speaking, we have five offerings described in these chapters, namely: the burnt offering (chapter 1); the grain offering (chapter 2); the fellowship offering (chapter 3); the sin offering (chapters 4, 5); and the guilt offering (chapter 5). Practically, however, the last two are identical in their main significance, both being of the nature of expiatory offerings to take away the guilt of sin, and its penal consequences. The sin offering was the fundamental one, prefiguring the great principles involved in Christ's propitiation for sin, the guilt offering seeming to refer rather to the provision made in Christ's death, for special acts of transgression and disobedience.

The order of Leviticus is at first sight very strange, commencing with the very highest aspect of Christ's sacrifice, and the one into which we are the last to enter, and closing with the simpler phases of His redeeming work, and those which we become first acquainted with in our experience in justification. The explanation is that God is moving outward in this progression, and therefore commences at the interior of the tabernacle, where He is at length to bring us, and ends outside the gate, where He finds us poor, helpless and guilty sinners, and then returns with us through all the stages of His gracious plan of salvation, as here unfolded.

We shall, therefore, invert the order of these sacrifices in discussing them, not because we question the divine order and its extreme beauty, but because we desire to lead the reader through the stages of his own experience, and then return with him in the divine order backwards, to contemplate all the riches of grace in Christ Jesus.

We shall commence with the **sin offering** (Leviticus 4:1). It represents Christ's death for us, as God's propitiation for sin. We find three pictures of this sacrifice:

1. It was to be offered for the priest (4:1-12).

This, however, was not necessary in the case of Christ, who was sinless and needed no atonement for His own person (Hebrews 7:27).

2. It was offered for the whole congregation (Leviticus 4:13-21).

This represents the death of Christ for all men. The several stages of this sacrificial act are full of spiritual significance. The sacrifice was to be offered by the elders of Israel (4:15), and by the laying of their hands upon the head of the victim. So Christ was officially delivered to death by the council of the elders of Israel, as a sacrifice for the entire nation. And Caiaphas, the high priest, was even inspired to announce to the people the necessity for this substitution.

Then the bullock was slain, and its blood sprinkled seven times before the Lord, and before the veil (verses 16, 17). This denotes the death of Christ and the offering of His life to God in place of our forfeited lives, and the perfection of this offering as meeting His claim upon our lives.

Next, the fat of the bullock was separated and offered to God as a pure sacrifice, implying that there was something in Christ which was directly presented to God, and had no connection with our sin; that is, that His death was an act of obedience to the Father, as well as a vicarious offering for the guilty (verse 19).

Then came the most impressive part of the service. The body of the bullock as an unclean thing was carried outside the camp, and burned to ashes as something unfit for sacrifice, and worthy only to be consumed. So Christ was borne outside the camp, and crucified in ignominy as an accursed thing under the judgment of heaven, and the bane of earth, and literally "made him who had no sin to be sin for us" (2 Corinthians 5:21). Indeed, the word for offering in this passage literally means sin. So for us the sinless One became as it were, a mass of sin, and an accursed thing (Hebrews 13:12; 2 Corinthians 5:21).

3. For each individual, the sin offering must also be separately presented. It was not enough that it should have been offered by the whole congregation, but each one must separately present an offering for his own sin (Leviticus 4:22-31).

So it is not sufficient that Christ has died for the sins of the whole world, but each one of us must appropriate His sacrifice for our own sins. Two classes are here specified, namely, a leader, verse 22, and one of the common people, verse 27. But with great emphasis it is shown that both must come in the very same way. There is no royal road to mercy. "There is no difference, for all have sinned and fall short of the glory of God" (Romans 3:22-23). Then both must lay their hands on the head of the sin offering, and thus transfer their guilt to him (verses 24, 29). Both must receive atonement and forgiveness through the priest (verses 26, 31). In both cases the sprinkling of the blood seven times is omitted, for that was done once for all in the one sacrifice on Calvary; and all that the individual needs to do to be a partaker of the benefits of the sin offering is to recognize his sin, transfer it to the victim and appropriate his forgiveness and cleansing.

There are some most vivid and instructive features in this offering, on which for a moment we should dwell.

It was the most realistic in its representation of the hideousness of sin of all the Hebrew offerings.

Standing before the worshiper was an innocent snow-white lamb, bowing its gentle head at his touch. His soul is stained with guilt and sin, but the lamb had done no wrong. And now he lays his hand on that gentle head, and confesses over it all his guilt. Instantly the sin is transferred to the substitute, and it becomes, as it were, a mass of blackness, loathsomeness and hideous wickedness. Its little life is stricken out as by the blow of vengeance. Its body, laid open—a

hideous mass of uncleanness and laceration—is dragged from the tabernacle as an offensive and unhallowed thing, and actually called by the very name of sin. It is treated as something unfit to remain for a moment longer in the presence of God or His people, and hastily borne outside the camp to the fires where the filth of the camp is consumed, and there is hurled upon the flames and consumed to ashes as a spectacle of vengeance.

Transfer all this to the person of Jesus, and behold Him in the place of this suffering lamb, and we have some idea of what is involved in His being "made ... sin for us" (2 Corinthians 5:21). Standing in our place, "the LORD has laid on him the iniquity of us all" (Isaiah 53:6), and immediately He became, as it were, a mass of inconceivable wickedness, and an accursed thing in the sight of earth and heaven. The judgments of God fell upon His head. The anathemas and insults of men were not too cruel for His deserving. He was treated as though He had committed every abominable crime that man has ever committed, and as a thing unfit for either earth or heaven. He was nailed to the cross between the heavens and the earth, as a spectacle of shame and horror, until, consumed by the fires of death and judgment, with Him our sin was also consumed forever. This is the meaning of the act of appropriating faith. As we lay our hand upon His innocent head, our sin passes over to His person, and henceforth recognized as consumed and extinguished in the ashes of His dissolution. Our guilt, therefore, is declared to be put away and remembered no more, and our very sinfulness may be thus laid upon Him, that "the body of sin might be done away with" (Romans 6:6).

What a precious foundation this offering lays, not only for our perfect justification, but for our complete sanctification, and for our deliverance from all the power of evil.

The **guilt offering (trespass offering)**, as we have already observed, was a modification of the sin offering, having reference rather to particular acts of transgression. The laws respecting it are given (Leviticus 5:14-6:7). Many important lessons are involved in these prescriptions, with reference to the provision which Christ has made for our forgiveness and cleansing.

1. Ignorance is no excuse for sin (5:17). "If a person sins and does what is forbidden in any of the LORD's commands, even though he does not know it, he is guilty and will be held responsible." Ignorance may be an extenuation of sin, but God holds us responsible to know His will as well as to do it. And his ignorance requires forgiveness as well as his sin. "The priest will make atonement for him for the wrong he has committed unintentionally" (Leviticus 5:18).

2. Confession and restitution must be made, whether it be sin against God or man, and the transgressor must add a fifth part to the original amount. God's mercy is founded on righteousness and requires on the part of the transgressor a repentance which is thorough and practical, and proves its sincerity by its fruits. Many souls who are involved in spiritual darkness, will find the remedy in this divine requirement and no matter what it may cost, it is the only true way to obtain real and lasting peace and blessing (5:16; 6:4-5).

3. Having made confession and restitution, the sin offering must next be presented. This prefigures our appropriation of Christ's blood and righteousness as the ground of our forgiveness.

God's estimate of sin is according to the priest's estimation, and not the sinner's (5:14-6:7). This suggests that man's estimation of sin is sure to be wrong, and that God only can judge it, and provide a ransom of sufficient value to atone for it. We are to take God's estimate of it and not our own. And if we see it in His light, we shall feel that nothing less than the inestimable value of the Savior's blood can ever expiate its guilt (6:2-5).

4. All kinds of sin apply to two classes of trespasses, both those against God and those against our neighbor. The standard of sin is made very thorough and searching, and sin against our neighbor is recognized also as sin against the Lord.

The trespasses provided for in this offering included sins in the holy things of the Lord, disobedience to any of the commandments of the Lord, falsehood against our neighbor, breach of trust, violence, the deceiving of our brother, the withholding of that which has been found and false swearing.

The offering presented in connection with this sacrifice was probably the same as the ordinary sin offering. In both these offerings the sacrifice might be either a bullock, a lamb or a dove, according to the ability of the offerer. God's requirements being tenderly adjusted to the lot and circumstances of each; teaching us that Christ's sacrifice is within the reach of every sinner, however lost and helpless.

The **fellowship (peace) offering** of Leviticus 3:1-17; 7:11-16, 32-34 has special significance in reference to Christ in His offering of Himself to God as the ground of our peace and communion with the Father.

1. The first part of this sacrifice was similar to the other offerings, comprising the selecting of an unblemished animal, the imposition of hands, the slaying of the sacrifice and the sprinkling of the blood. All this was symbolic and was intended to foreshadow the blood of Christ as the ground of our reconciliation to God, and our justification.

..... through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation. (Colossians 1:20-22)

2. The special features of the fellowship offering are exceedingly beautiful and instructive. They were intended to express the idea of our communion with God, through the offering and intercession of the Lord Jesus Christ. They consisted chiefly of two attractive symbolical acts, the one expressing God's part in this divine fellowship, the other, man's.

The whole figure is that of a feast at which two parties sit down together, namely: God and His accepted child, while the heavenly bread on which they both feed is the person of Jesus Christ Himself.

First, God receives His portion. This was expressed by the offering of the fat and the inwards of the sacrifice exclusively to God. In harmony with this the Jews were prohibited under any circumstances from eating the fat, or drinking the blood of animals. The first was regarded as the Lord's and expressive of God's part in the sacrifice of Christ.

And the second was the token of Christ's atoning life. The fat of the fellowship offering and the inwards represented the innermost life and love of Jesus Christ, and that which was highest and divinest in Him; all of which was offered in absolute devotion and perfect consecration to His Father.

There was much more in Christ's death than the atonement of men. Beyond all that it involved for us, there were elements in His sacrifice which supremely relate to God alone, and meet and satisfy His claims and His affection. In this sense Jesus Christ was an offering to God, as well as a sacrifice for man, and so became the very bread of God, as well as of the believing soul. Therefore when we come to God in communion, we bring to Him as set forth in this sacrifice the Lord Jesus Christ, as His part in the feast. Not only are we accepted on the ground of His finished work, and perfect righteousness, but we offer afresh to God in active and living faith, and worship, His loveliness, and the sweet incense of His person and character. And if He is living in us, we offer to God not only the historical Christ, as the abstract embodiment of virtue and goodness, but His actual and living Spirit, as the very life of our being, and the incense of our hearts, and are delightfully conscious that what we present to God is not our own love or devotion, but the Spirit of Christ living and loving and springing within us. So "we are to God the aroma of Christ" (2 Corinthians 2:15) and are "accepted in the Beloved" (Ephesians 1:6, KJV).

This is God's portion in the feast of the fellowship offering. But this having been offered, we next receive our portion from His hand. This was also expressed in the ancient fellowship offering by the portion of the sacrifice which was given to the priests as their part in the banquet. These priests represented all consecrated believers under the gospel.

After the priest had offered the fat and the sacrifice, he also sat down to partake of the right shoulder and the breast of the lamb (Leviticus 7:32-34). The former prefigured the strength of the Lord Jesus Christ, which becomes the very life and strength of the consecrated heart, and on which we may sweetly feed, and thus put on His strength, and so become "strong in the Lord and in his mighty power" (Ephesians 6:10).

The breast signifies the love of Jesus. This also becomes our life. All the tenderness of His affection, all the sweetness of His sympathy, all the intimacy of His friendship, all the blessedness of His care, all the power of His indwelling life and love are thus made our own. Feeding upon His breast, not only do we enjoy His love to us in all its fullness, but we absorb and assimilate into our very being His own nature which is love—His spiritual life, His holy will, His devotion to God, His tenderness, His meekness and patience. This is the secret of holiness. This is true sanctification. Thus only can we love the Lord our God with all our heart and our neighbor as ourselves. Thus only can we love one another as He has loved us. This is the feast to which He invites His people.

"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (Revelation 3:20). This is the secret of His inner fellowship, which the men of Capernaum could not understand and would not receive. "I am the living bread that came down from heaven. . . . Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. . . . Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me" (John 6:51, 54, 57).

There were minute features in this beautiful offering, which shed still fuller light on these profound lessons. The flesh of the fellowship offering was to be eaten the same day that it was offered (Leviticus 7:15); teaching us that there can be no stale experience in a true Christian life, but our fellowship with Christ must be continually renewed and we must abide in Him by living faith, moment by moment, and not live on old memories and experiences.

The fellowship offering also was always made by fire. And so the Holy Spirit alone can quicken and make real our communion with Christ and our participation in His life.

There was one singular provision in connection with this sacrifice, permitting the offering of leavened bread in connection with the thanksgiving oblation (7:13). Unleavened cakes mingled with oil were first to be offered, and then leavened cakes were mingled with them. When we remember that leaven was the type of sin, it looks very strange that such an expiation should be permitted. But it seems to imply that even the soul that is not yet fully sanctified may enjoy this communion with Christ. At the same time it gives no tolerance to known or indulged sin. For it is expressly provided in the 20th verse of the same chapter, that the soul that ate of the flesh of the sacrifice of fellowship offerings, in uncleanness, "must be cut off from his people."

It would seem to show that even a soul not yet freed from the leaven of natural corruption may come into the sanctuary and offer to God the perfect sacrifice of Christ, and feed upon it, notwithstanding his own worthlessness, provided that all known sin has been acknowledged and renounced, and his uncleanness laid over upon the sin offering and renounced in his repentance and renewed obedience.

The **grain offering** (Lev. 2:1-16) signifies Christ in His perfect human life, as the satisfaction of His Father, and the supply of His people's needs. It was a bloodless offering, but after the institution of the fellowship offering, it was usually connected with that offering, showing us that the life of Christ is not to be separated from His death, but becomes our true bread, as it is connected with His atonement, His mere teaching and example requiring the addition of His blood to form the perfect supply of our spiritual need (see 7:12).

1. The grain offering consisted of fine flour, typical of Christ's perfect humanity (2:4; 1 Peter 2:22). There was something exquisitely and infinitely perfect about Christ's whole person. Every fiber of His being was fine and infinitely sensitive to suffering, joy and every touch of His Father's will.

2. The fine flour of the meat offering was mingled with oil, which was typical of the Holy Spirit's union with Christ, both in His birth, His baptism and His entire ministry (Luke 1:35; 3:22; 4:1).

3. The grain offering consisted also of frankincense, which was typical of the intense devotion of Christ's heart to the glory of His Father and of the sweetness and love which characterized His Spirit (John 8:27; Ephesians 5:2).

4. The grain offering was accompanied by unleavened cakes, the absence of leaven implying the perfect purity of Christ's character and life (Hebrews 7:26; 1 Corinthians 5:7).

5. The absence of honey in the grain offering strikingly expresses the freedom of His Spirit from all mere human sweetness, whether of sentiment, passion, self-indulgence or earthliness of any sort; the sickly sweet which many persons mistake for spiritual loveliness, and which belongs to much which is merely earthly and human (Leviticus 2:2; John 2:4; Luke 9:59; Mark 3:35; Matthew 12:50).

6. The grain offering was mingled with salt (Leviticus 2:13). This is expressive of that quality in Christ's character which may be best expressed, perhaps, by the term wholesome; the intense practical wisdom and sense which kept Him from committing Himself to any man, from ever being weak or foolish, or in any way betraying Himself to His enemies. The same quality is expressed by the apostle in his counsel to us: "Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Colossians 4:6).

7. The grain offering was offered with fire, perhaps suggesting Christ's suffering life and also the quickening influences of the Holy Spirit.

8. The grain offering was first presented to God and then partaken of by the worshiper. So Christ's life was God's bread and thus becomes also ours, as we have already seen in the deeper teaching of the fellowship offering. This entire offering thus represented the beauty and purity of Christ's life as the satisfaction of God, the strength of our life, and in conjunction with the fellowship offering, the supply of our spiritual need.

The **burnt offering** (Lev.1:1-17) was the crowning sacrifice of the Levitical economy and expresses the highest elements in the offering of the Lord Jesus Christ and the believer's entire consecration.

Its highest import was to express and prefigure Christ's spotless, sufficient and complete self-sacrifice to God. It proceeded on the assumption that the sin had already been expiated by the sin offering, and hence a sinless sacrifice was laid upon the altar and consumed to ashes as a sweet savor, every part acceptable to Jehovah, to whom it was wholly dedicated. It was thus an offering to God, rather than for man.

The very name used to describe it literally means "to ascend," suggesting this thought of entire dedication to Jehovah. It becomes, therefore, a type of Christ offering Himself to the Father in our stead, and then offered by us in faith and full consecration.

1. It must be without defect (1:3). The very essence of Christ's sacrifice for us involved the condition of His absolute sinlessness. Presenting Him to God we know that our offering must be accepted, and that the Father will say, "with him I am well pleased" (Matthew 3:17).

2. It must be willingly given. So He came crying, "Here I am, ... I desire to do your will, O my God" (Psalm 40:7a, 8a). "No one takes it from me, but I lay it down of my own accord" (John 10:18). When they came to arrest Him, He showed

by His miraculous power in prostrating the officers by a look that He might easily have escaped had He wished; but He offered Himself to die in our stead, a willing sacrifice.

3. It was slain before the Lord (Leviticus 1:5). So Christ yielded up His life, not only in the sight of men, but before the Lord. "Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering . . ." (Isaiah 53:10). Like Abraham's sacrifice of his son, so the Father was the chief Actor in the scene, and also the chief Witness. And He looked upon that bleeding cross and dying Victim, and He knew that there was nothing withheld.

4. The blood was sprinkled round about the altar. This expresses the presenting of Christ's life, of which the blood was ever the symbol, as a ransom for sinful men, whose lives had been forfeited because of sin, and have been redeemed by the precious blood of Christ (Leviticus 1:5).

5. The sacrifice was next flayed, and cut into pieces, and thus exposed in every part, naked and open for inspection in every particular (1:6). This was intended to show that Christ's life was fully disclosed to the keenest inspection of His Father's eye, and offered to God in all the minute details of His being, His consecration extending to every thought, every moment and every issue of His existence. His whole life was a burnt offering, and in His death every detail was wholly consecrated and held upon the altar until the sacrifice was complete.

This is the reason why the last sufferings of our Lord are so fully described, and why the scene of agony was so protracted and minute. It was the cutting of the burnt offering into its innumerable pieces, and the presenting of each in detail, until there was nothing that could be added to the cup of pain, and the sacrifice of love. So our consecration must be specific and explicit, covering the minutest details of our life and actions.

6. The burnt offering was next laid upon the altar, over the wood and the fire, and wholly burnt to ashes (1:7-9). This was fulfilled in the consuming fire of Christ's sufferings both in life and death, under the hand of God and in the ascending flames of His own entire self-sacrifice and love. The entire burnt offering was consumed on the altar, and so Christ was wholly given to God.

All His life was offered, and every drop of His blood shed through the spear wound in His side. It is the completeness of the offering that makes it a perfect type of our consecration.

7. The burnt offering was to be continually kept upon the altar (6:9-13). So Christ's sacrifice was as unceasing as His life. Indeed, it has not ceased, in the sense of His entire consecration, even with His death.

8. Christ's offering thus wholly made was perfectly accepted by the Father, and is called "a fragrant offering and sacrifice to God" (Ephesians 5:2). The whole idea of the burnt offering is that of sweetness and acceptance. There is not any odor of sin about it, but it breathes the very incense of sweetness and love; and God delights in it and requires that its fragrant breath shall continually ascend before Him.

So the Lord Jesus Christ has fully satisfied all the claims of the law and all the expectations of the Father. For ages God had been looking down in vain to find in the human race one in whom He could completely delight. "I looked for a man," He says, "but I found none" (Ezekiel 22:30). At length His heart rested on His beloved Son. In Him He found, for the first time, one of whom He could say, "with him I am well pleased" (Matthew 3:17), and for His sake He has loved and accepted sinful man ever since.

It is most important that we should recognize God's rights and claims in the work of redemption, as well as the necessities of lost men. Even if no mortal should ever be saved, God was entitled to obedience and love from those whom He had created at such cost. And even if Christ's life and death had never brought a soul to heaven, it has at least satisfied the claims of heaven upon the human family and honored the character and law of God.

9. One of the most vital acts in the sacrifice of burnt offering was the imposition of hands on the part of the worshiper (Leviticus 1:4) by which he identified himself with the sacrifice and so became accepted in its acceptance. This is a figure of the act of appropriating faith by which we accept the Lord Jesus Christ as our righteousness and present Him to God as the ground of our acceptance, and so are made accepted in Him even as He is accepted.

10. This beautiful offering not only typifies the sacrifice of Christ, but also becomes the pattern of our true consecration to God. From each of us God rightly claims, in the light of His most searching presence, the willing and entire surrender and dedication of our entire being, and the consecration of every detail of our life. Like Him, too, our whole life should be a continual ascending flame of love and service on His holy altar, so that the Father can say of us as of Him; "My Son, whom I love; with him I am well pleased" (Matthew 3:17).

The only way in which we can ever make this offering is by receiving the Lord Jesus Christ into our very life and being, and becoming so identified with Him that we can continuously present Him in our heart of hearts as the very life of our life. This was what He Himself meant when He said: "For them I sanctify myself, that they too may be truly sanctified" (John 17:19). It is only as He thus lives in us that we can be truly consecrated, and that God can ever take pleasure in us.

The 12th chapter of Romans is God's exposition of the burnt offering, as the sixth chapter is of the sin offering.

Let us hear the divine call afresh in beautiful type: "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans 12:1). And in order that we may fulfill this consecration, let us receive Him who has already fulfilled it as our indwelling life and righteousness; and then we shall give back to God that which is but His own, and which He has already accepted in the person of His beloved Son.

(The Christ in the Bible, A. B. Simpson)

Most think of Leviticus as rather dry reading, but Pastor Simpson's opening statements introduce us to the wonder of God's ways, by showing that this book begins with the very highest aspect of Christ's sacrifice, then works on down in the sacrifices to the one where we come in—as guilty sinners bringing an offering for sin and guilt. How gracious of God to first give us a glimpse of the place of glory to which He longs to bring us! Pastor Simpson takes an inverted study of these offerings in order to lead each one of us through our own experience, and also for us to begin to grasp how rich is His grace toward us—for He found us—we did not "find" Him!

Starting with the Sin Offering in Leviticus chapter 4, state the important facts about each offering, such as:

1. For whom was it offered? And what does it represent?
2. In what ways does the Sin Offering represent the hideousness of sin?
3. How does it teach us the act of appropriating faith?

Regarding the Guilt Offering (Trespass Offering) (Lev. 5:14–6:7), it had to do with particular acts of transgression. Give a brief explanation under each of the following:

1. Ignorance
2. Restitution
3. Sacrifice
4. God's Estimate of Sin
5. All Kinds of Sin

The Fellowship Offering (Peace Offering) had a significance in reference to Christ. Give a brief explanation for each of the following:

1. The Sacrifice – what was it symbolic of?
2. The Feast – how does it bring us into communion with God? How many parties partake?
3. God's Part – What was His part in the sacrifice of Christ?
4. The Bread of God – was Jesus Christ an offering to God as well as a sacrifice for man? How does this indicate that we have a two-part offering to God in prayer?
5. Our Part – Who represents us and all consecrated believers in Christ?
6. The Strength of Christ – what do the right shoulder and breast of the lamb prefigure? What does this mean to us?
7. The Love of Christ – What does the breast signify? In our sanctification, do we absorb the secret of holiness that was our Lord's?
8. Memorize Revelation 3:20; find in it the secret of His inner fellowship.
9. Spiritual Freshness – should there always be freshness and renewed fellowship in the Christian's life?
10. The Spirit's Quickening - what is the significance of this offering being made by fire? Who does it represent?
11. Leaven – Since leaven represents sin, why are leavened cakes introduced? Does it indicate that all sinners are permitted to come, provided they _____(fill in the rest)?

Answer the following questions regarding the Grain Offering:

How does this offering signify Christ?

Regarding his human life?

As to the satisfaction of His Father?

As to the supply of His people's needs?

Why was this one a "bloodless" offering?

The Flour

What did this flour consist of, and what was it typical of?

The Oil

Explain the meaning of the oil that was mingled with the flour.

The Frankincense

This, too, went into the Grain Offering. **Of what was it typical?**

No Leaven

Unleavened cakes accompanied the Grain Offering. **What did these signify?**

No Honey

Explain the absence of honey in this offering.

Salt

What did salt typify regarding Christ's character? And what teaching does this have for our lives? We ask you to memorize Colossians 4:6 for your own benefit and blessing.

Fire

What is the meaning of fire according to this teaching?

Worship

To whom was this offering first presented? And following, to whom? Describe how Christ's life was God's bread, and then becomes ours also—what does this all tell us?

Answer the following questions in regards to the Burnt Offering:

Entire Consecration

Why was this offering considered the crowning sacrifice of them all? None of this offering was offered for man; it was all completely offered to God. In its highest sense, what did it portray, especially with regard to Christ? In what way can we make this offering to our God today?

Unblemished

This word, unblemished, tells us the nature of the sacrifice. **How then, does it pertain to Christ's sacrifice for us? And when we present our Lord Jesus Christ to the Father in our offering, what are we assured of?**

Voluntary

Speak to the fact that Jesus was a "willing" sacrifice.

Unto God

This recalls the great story of sacrifice that we find in Genesis 22:1-19, where a father was called to offer his only son. **How was Abraham's sacrifice like that of Father God's sacrifice—and how did it differ? Read 2 Corinthians 5:18, 19 as well, and try to put into words the part of Father God in the sacrifice of Jesus.**

The Sprinkled Blood

Where was this blood sprinkled, and what was its purpose? Regarding Christ's life, what does the blood always represent? And what is its purpose for us as sinners?

Consecration in Detail

Describe the essentials of the offering of this animal sacrifice. Does it teach, perhaps more than anything else in the offerings, about the extent and fullness of Christ's offering of Himself in our place, and for all sin? Could anything possibly be added to His cup of pain?

Consuming Fire

Speak to the completeness of this offering, and also Christ's life and blood.

The Ceaseless Flame

Speak to the ceaselessness of: the burnt offering, Christ's sacrifice, Christ's life. What great hope does this give us?

The Sweet-Smelling Savor

Again, address what the sweetness and love portray to us, and then to Father God. Can there be even one thought regarding a possibility of Christ no longer receiving the penitent sinful man?

The Hands on the Head

Finally we come to the only part that the worshiper has in this offering, but this part is not a minor one, but quite important. **Describe briefly, but thoroughly, what this is stating.**

Our Consecration

Regarding this, A. B. Simpson says: "It is only as He thus lives in us that we can be truly consecrated, and that God can ever take pleasure in us." **Tell in your own words where you now stand with regard to being "truly sanctified." If this place is not yet what you desire to be in pleasing the Lord, return to Romans chapter 6, and allow the Holy Spirit to teach you and lift you to that higher realm.**

Present Your Bodies

We ask you to memorize Romans 12:1, 2, for as our lesson states: "... then we shall give back to God that which is but His own, and which He has already accepted in the person of His beloved Son." Just as Jesus' great joy was in the giving of Himself (John 17:6-19), so our highest joy shall be in the yielding, surrendering and giving of ourselves back to Him.

Leviticus 8:1-36

Leviticus chapters 8-10 give us an account of the consecration of the high priest, and also of his sons. Aaron represents the Lord Jesus Christ as our Great High Priest. In this office He has no successor, and in the specific functions of His high-priesthood none of His people, of course, can participate.

The sons of Aaron, however, represented the priesthood of all believers, who are called by the apostle in Hebrews a house—that is, the priestly house of Christ (Hebrews 3:6; 1 Peter 2:9; Revelation 1:6). There is no special priesthood now in the New Testament Church. We are called to enter into the holiest by the blood of Jesus, and to minister in the most intimate fellowship and the most exalted service at His altar. In all except the special functions of the high priest, Aaron's sons shared his separation and consecration, as we also are made partakers of Christ in the fullness of His grace and glory.

This act is accompanied by the offering of all the sacrifices of the Levitical service. The sin offering, the burnt offering, the grain offering and the fellowship offering are all included in the holocaust of this impressive ritual, implying that the priesthood of Christ in our behalf is connected with His perfect sacrifice and the completion of His redeeming work.

Aaron himself is first robed with his special garments.

This was the type (foreshadow) of Christ's being set apart to His messianic work. Like Aaron He was anointed with holy oil, alone in the first instance, as the figure of His baptism by the Holy Spirit when He began His public ministry and officially assumed His priestly work.

The sons of Aaron are next separated and robed.

They were robed, not with the same garments as the high priest, but with their simpler vestments of pure white linen; but they were not anointed at this stage. This represents the calling of Christ's disciples prior to His death and resurrection, and to the outpouring of the Holy Spirit on the day of Pentecost. They, too, were separated to be priests unto God, and clothed with the garments of their divine calling and their special character, but their full baptism from on high did not come until after His sacrifice was complete.

So likewise, in Christian life there is often an interval between our conversion and our entire consecration.

The garments of Aaron's sons were threefold, namely: their coats represented our Christian character, their sashes were expressive of service, and their bonnets or head coverings suggested the consecration of our intellects to Christ and the laying of our thoughts in captivity at His feet.

Next follow the sin offering and the burnt offering.

These represent the two great aspects of Christ's sacrifice, as the expiation of our guilt and the ground of our acceptance and justification through the atoning death of the Lord Jesus Christ.

All this followed in beautiful order in the development of Christ's actual work in the three stages so clearly indicated up to this point, namely: Christ's baptism and consecration to His work, the calling of His disciples and the offering of His great sacrifice.

Next comes the ram of consecration, and the application of its blood to Aaron and his sons. It was sprinkled upon the right ear, the right thumb and the right toe, both of Aaron and his sons, to intimate and prefigure the blood of Jesus Christ becoming the price of our redemption, and purchasing us and setting us apart as God's peculiar property in an entire consecration. The application of the blood to Aaron first implies the dedication of Christ's resurrection life to the Father and to the work of redemption. This blood represented not only His death, but also His life; not only the life given for man, but the life taken again and given anew to God and His people. It was of this consecration that He Himself said just before His death and resurrection, "For them I sanctify myself, that they too may be truly sanctified" (John 17:19). And it is this of which the apostle speaks, "Both the one who makes men holy and those who are made holy are of the same family" (Hebrews 2:11).

Christ's life in heaven is as fully consecrated as ours is required to be on the earth. Therefore His right ear is sprinkled with the blood; and so He hears with consecrated ears our every cry of need and the Father's slightest wish. His right hand is ever held at the service of His people, and His feet are dedicated as fully as when He walked through the fields and villages of Galilee to the finishing of His mighty work.

The blood of redemption was next applied to the ear and the hand and the foot of each of the sons of Aaron, implying our participation in the consecration of Christ and the redemption of all our powers for His service and glory. The blood not only expresses the idea of redemption, but also of resurrection life. In the book of Leviticus the blood is always the life, and the application of the blood to the members of the body suggests at once their purchase and also their quickening life.

This was followed by the wave offering.

It was a beautiful ceremony, in which the priest took in his hands offering of bread and oil with the fat of the sacrifice, and waved them before the Lord for a sweet savor, in token of the yielding up unto God in acceptable service of all that was involved in these gifts. It was fulfilled in Christ's presenting His complete offering to the Father in the heavenly places, and our yielding our members and all the fullness of Jesus Christ in us in consecrated service unto God. It stands as an object lesson of offered service.

This was next followed by the anointing of Aaron and his sons with oil mingled with blood from the altar.

Now for the first time the sons of Aaron partake of the anointing. In the previous ceremony Aaron only was included, but now he shares it with his house.

This is a beautiful picture of the outpouring of the Holy Spirit which followed the complete sacrifice of Christ.

The baptism came first upon Jesus Himself, our ascended High Priest, and then from Him upon His Church and people. The apostle expresses it in these beautiful words in the Acts of the Apostles (2:33): "He has received from the Father the promised Holy Spirit and has poured out what you now see and hear."

The anointing which came upon Aaron's sons was mingled with the blood. And so the Holy Spirit comes upon us, the priests of God, as the spirit of Christ and of Christ's resurrection life; and in exact correspondence with this idea He is called in Romans 8:2 the Spirit of life in Christ Jesus. This is the exact meaning of the oil and the blood—the Holy Spirit bringing to us the life of Jesus Himself.

This anointing came not only upon the persons of Aaron's sons, but upon their garments. These represent our Christian graces, and teach us that they must ever spring from the life of our Lord and the abiding presence of the Holy Spirit.

All this is followed by what seems a combination of the grain offering and the fellowship offering. It was the priestly feast upon the flesh of the offerings and the bread of the meat offering, and vividly sets forth our participation in the life and strength of the Lord Jesus Christ, and the divine provision for our spiritual nourishment when we are engaged in His priestly service. Not only does God call His people to minister at His altar, but He also feeds them upon the very richest gifts of that altar, and makes them to be abundantly satisfied with the fatness of His house and to drink of the rivers of His pleasures.

The chapter closes with the most significant of all the symbols of His service. This was the dwelling of the priests for seven days with Aaron within the tabernacle until their consecration was complete. These seven days represent, of course, the idea of completeness, and typify the entire period of our Christian life, during which we, too, are to abide in the secret place of the Most High, and dwell in the tabernacle with our Great High Priest in unceasing fellowship and unbroken consecration.

(The Christ in the Bible, A. B. Simpson)

Who does Aaron represent?

Who do the sons of Aaron represent?

Why is there no special priesthood now?

This scripture give us an account of Aaron the high priest and also of his sons. **What do the sacrifices that are offered symbolize?**

What does the washing with water symbolize in Lev. 8:6?

What is the significance of Aaron being the first to be robed (Lev. 8:7-12) with his special garments? What New Testament scripture tells of a similar anointing upon Jesus?

State the difference between Aaron's sons' garments (Lev. 8:13) and that of the high priest? Would Aaron's sons' anointing come later and if so why?

The sin offering (Lev. 8:14-21) and the burnt offering occur next. **What two aspects of Christ's sacrifice do these represent?**

The blood of the ram of consecration (Lev. 8:22-25) is applied to Aaron and his sons. **Where on their bodies was it sprinkled? What was its purpose on each of these various places on the priest's bodies? What was the meaning of this with regard to Christ?**

The Wave Offering (Lev. 8:29-30) consisted of oil mixed with blood from the altar.

Read Lev. 17:11 and Rom. 8:2, for the true meaning of the oil and the blood. What part does the Holy Spirit have in bringing us the very life of Jesus Himself?

What does the anointing oil in Lev. 8:30 symbolize?

What is the meaning for us today in regard to the dwelling of the priests for seven days (Lev. 8:33-36) with Aaron within the tabernacle?

Leviticus 9:1-24

The Eighth Day — The Coming Glory

The crowning act of the whole service of consecration came upon the eighth day, when Aaron and his sons, after renewing the sacrifices in all their fullness came forth from the tabernacle, and with uplifted hands the high priest blessed the people, and the glory of the Lord suddenly appeared to all the congregation amid the shouts and prostrations of the assembly. This has been correctly applied, we have no doubt, to the coming day when our priestly ministry shall end and our Great High Priest shall come forth from the right hand of the Father and be revealed amid the glories of the advent to the wondering gaze of His people; and all that was meant in that ancient benediction which closed this scene shall be realized in the ages of blessing which are to crown the millennial world. Then shall these words be literally fulfilled in the happiness of a sinless and tearless earth.

The LORD bless you
and keep you;
the LORD make his face shine upon you
and be gracious to you;
the LORD turn his face toward you
and give you peace. (Numbers 6:24-26)

This is implied symbolically in the eighth day, which represents the beginning of a new week. This means a new dispensation.

It is also suggested by the reference to Aaron's coming down from offering the sin offering, the burnt offering and the fellowship offering, and the appearing of the glory of the Lord, and the fiery tokens of His majestic presence.

(The Christ in the Bible, A. B. Simpson)

What is the symbolical meaning of the eighth day? To what glorious future occasion does the eighth day point? Could this event be very near?

Leviticus 10:1-20

The consecration of the true priesthood is followed immediately by the awful example of Nadab and Abihu, significantly intended, no doubt, to show the contrast between the false and the true priesthood, and to foreshadow the counterfeits which the enemy would try to substitute, and their inevitable rejection and punishment. The sin of the two sons of Aaron seems to have arisen partly from a sudden temptation to indulgence in strong drink, because it is immediately followed in the eighth verse by the most rigid warnings with regard to the use of wines on the part of those who come near in the service of the tabernacle.

It is further represented as an act of disobedience in that they offered incense and strange fire, which had been forbidden. It represents the methods of approach to God by any other way than that which He has prescribed and appointed. The application of the warning is as various as the different forms of false religion and worship which Satan has palmed off upon his deluded followers. These include all the forms of mere natural religion: the offerings of idolatry and self-righteousness, and their vain attempts to satisfy the claims of a holy God by man's works; worship without the Holy Spirit, the only true fire; worship without the recognition of Christ and His death and intercession as the ground of our

acceptance; the fire of mere intellectual sacrifice, or aesthetic culture; worship which consists in religious sentiment, fine art, musical ecstasies, emotional feeling, unhallowed, unsanctified motives and all except that which springs from the spirit of Christ, and is identified with His name, life and glory.

The judgment which fell upon the false worshipers in this case foreshadows the consuming fire which must destroy every unholy thing that presumes to intrude into the presence of God. It may not always break out in judgment here, but "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire," says the LORD Almighty. "Not a root or a branch will be left to them" (Malachi 4:1).

In the closing verses of Leviticus 10 there seems to be a hint that this fearful warning might lead the priests to the extreme of undue fear, and it may have been from this cause that they omitted to eat the sacrifice of the sin offering in the holy place, according to the divine provision. Perhaps the terrors of that awful manifestation had made them afraid to venture even upon their rights and privileges. Moses sharply reproves them for it, and commands them to guard against repeating the neglect. So while we serve with reverence and godly fear, and while He still is a consuming fire, we must not hesitate, also, to come boldly to the throne of grace, and enter into all the fullness of our redemption rights and privileges.

(The Christ in the Bible, A. B. Simpson)

From this study, we readily see that Satan is forever at work attempting to either destroy or at least interrupt the work of God? Fearful judgment falls upon everyone who chooses to follow other ways of worship, as well as the "gods" to whom they give honor. If you read the history of Aaron's two sons you find their lives end in disaster and both die childless. **Tell how this affects your thinking and understanding. Also, who is behind this false worship, and is Satan offering false ways in order to receive worship unto himself? Go to Hebrews 4:14-16 to be richly blessed by the antithesis provided by our Lord Jesus.**

Leviticus 11:1-47

The Ordinances of Cleansing — Leviticus 11-15

Lets not fail to notice the beautiful order in the successive developments of truth in this wonderful book of gospel teaching. First and best of all, we have the offerings, unfolding the perfect sacrifice of Christ as the ground of our access to God. Next we have the priesthood, which prefigures the way of access through the person and intercession of the Lord Jesus Christ, and our priesthood in Him. And now we have in this third section the condition of access, namely; our cleansing from sin and defilement. This is set forth in a number of ceremonial provisions with regard to uncleanness, culminating in the most significant of all these ordinances, namely: that respecting the leper.

These various distinctions are specified in the 11th chapter of Leviticus. While they were, no doubt, to a great extent purely ceremonial, and may seem to us somewhat obsolete and are no longer binding, yet they were intended as simple object lessons to lead the thoughts and consciences of the people, step by step, to the conception of the moral difference between right and wrong.

God was teaching His people as we would teach a little child, or an irrational animal, first by symbols and then afterwards by deeper moral intuitions and convictions. The fact that certain things were permitted and certain others prohibited as articles of food would prepare their minds for the more important prohibitions respecting their deeper spiritual life.

(The Christ in the Bible, A. B. Simpson)

What is the object lesson received from the laws of clean and unclean animals.

Leviticus 12:1-8

It is not necessary to explain in detail the various provisions for the cleansing of the young mother from the defilement contracted through the birth of her offspring. These ordinances received a beautiful illustration in the rites of purification connected with the birth of our Lord Himself; and the offering of the turtledove and the two young pigeons at the hands of His humble mother was not deemed unworthy of being fully chronicled in the story of His life.

In these ordinances also there was a certain symbolical allusion to great spiritual and moral conceptions; perhaps the idea lying back of all was the radical depravity of human nature, and the transmission and taint of sin by the very law of heredity. Was not this what David meant when he cried: "Surely I was sinful at birth, sinful from the time my mother conceived me" (Psalm 51:5)?

(The Christ in the Bible, A. B. Simpson)

Can you grasp in this purification ritual the fact that everyone born into this earth, has inherited the sin nature of Adam? Read Luke 2:22-24 for the ritual in the temple following Jesus' birth. Since the Bible tells us that Christ

was free from sin always, why would this ritual be done for Him? Does Romans 10:4 give you a clue? You need to read this passage as: Christ is the completion of the Law for righteousness to everyone who believes.

Leviticus 13:1-59

Leprosy was the special type (foreshadow) of sin as separating us from God and the companionship of the holy and marking its traces even in our physical diseases and infirmities. It was the most realistic type of sin and its inherent consequences in the Old Testament.

1. It was incurable by human means, and so a type (foreshadow) of the malignity and hopelessness of sin.

2. It excluded from the presence of God, and the fellowship of His people. The victim dwelt apart, and no man dared to touch his contaminating person. So sin inevitably separates the soul from the presence of God, and from the good and holy; and even in heaven itself the unsanctified heart would be more intolerably wretched and isolated than in the abyss of woe.

3. It was a constantly increasing sore, gradually spreading from joint to joint, and limb to limb, until the whole body became a putrefying mass and a living death. So sin is never stationary. "Evil men and impostors will go from bad to worse, deceiving and being deceived" (2 Timothy 3:13). And there will be an eternal progression in the ages of the future, more terrific even than the developments which we have seen on earth.

4. It suggested the connection between sin and its physical consequences. It was the outward mark of the inward plague. Therefore it becomes peculiarly expressive of the meaning of disease in the economy of God's moral government, not as the token of special punishment for special sin, but in general as the effect of sin, and the mark upon our body of our fallen state, and our separation from the perfect life of God and holiness. Consequently the healing of disease was always associated with spiritual cleansing and quickening in the ministry of Christ; and this has ever been the first principle in the scriptural experience of divine healing.

5. Leprosy was a disease involving unspeakable wretchedness, shame and misery, and looking forward to a future of hopeless despair. The very Hebrew word for leprosy means "the stroke or wound of God." So sin involves more than we have yet seen of its fearful possibilities and issues, for it shall yet pass under the final judgment of a righteous God and be banished to its own place without alleviation or limitation of its fearful virulence and avenging.

To cleanse the leper he must be brought to the priest, who alone could pass judgment upon the case. So Christ alone can be the true judge of sin. If the plague was working secretly or in spots, the leper was pronounced unclean. But if the plague was exposed and the leprosy covered all his person, it was a singular provision of the Mosaic law that he might be pronounced clean. This was designed to teach us that conviction and confession of sin bring immediate forgiveness, but if it is hidden it involves inevitable condemnation. The moment the tax collector cries, "God, have mercy on me, a sinner," the Savior declares, "This man . . . went home justified before God" (Luke 18:13-14). The moment Job exclaims, "I despise myself" (Job 42:6), the Lord pronounces him righteous. "Only acknowledge your guilt" (Jeremiah 3:13), He cries. Stand like the ancient leper who was required to cry, "Unclean! Unclean!" (Leviticus 13:45), and "the blood of Jesus, his Son, purifies us from all sin" (1 John 1:7). "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1:9).

(The Christ in the Bible, A. B. Simpson)

Why does A. B. Simpson call leprosy "the most realistic type of sin and its inherent consequences in the O.T.?" What is the Hebrew word for leprosy (found in this teaching)? Explain why conviction and confession is needed?

Leviticus 14:1-57

The leper must be brought unto the priest (Lev. 14:2). He perhaps was not able to go without help, perhaps would not have gone if he had not been kindly led. So God brings us to Himself, sometimes directly, as He called Philip and Saul, by His Holy Spirit and His sovereign grace, and sometimes through the instrumentality of Christian friends.

The priest next goes out to meet the leper outside the camp (Lev. 14:3). What a lovely picture of the Savior as He stoops to the sinner's lowest level and meets him on his own plane of unworthiness and helplessness. So we read in the Gospels that Jesus put forth His hand and touched the shrinking leper, and said: "I am willing, ... Be clean" (Mark 1:41). We have a Great High Priest who "is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness" (Hebrews 5:2). No man need say in his heart, "Who will ascend into heaven?" (that is, to bring Christ down) 'or Who will descend into the deep?' (that is, to bring Christ up from the dead). But what does it say? "The word is near you; it is in your mouth and in your heart" (Romans 10:6-8).

We do not need to work ourselves up to a point of special consecration or feeling in order to receive the divine blessing; we have only to turn to God where we are and put ourselves at once into His all-sufficient hands. He sees the

first movement of our heart toward Him and comes to meet us. "While he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son" (Luke 15:20).

So the Savior is already moving toward the sinner with all the tenderness of His welcoming love. "For the Son of Man came to seek and to save what was lost" (19:10).

The next step in the cleansing of the leper was the selection of two birds, one of which was sacrificed and the other sprinkled with its blood and set free in the open field, as a type of the twofold fact of Christ's death and resurrection (Lev. 14:4-7).

The slain bird set forth His crucifixion and the loosed one His resurrection. This is the basis of every sinner's cleansing. "The blood of Jesus, his Son, purifies us from all sin" (1 John 1:7); and His blood means His life shed for us and imparted to us. These two birds also imply our death and resurrection with Christ. The first prefigures our old life yielded up to Christ; the second, our new life springing forth into freedom, emancipated from the power and the penalty of sin, and like the liberated bird soaring and singing in the light of heaven.

It will be noticed here that at this stage the priest is to "pronounce him clean" (Lev. 14:7)—the sinner's justification in contrast with his sanctification next described.

The next stage (Lev. 14:8-9) is the actual working out of all this in the leper's experience.

First his person and his garments must be completely washed, denoting the putting off of all the filthiness of the flesh, both in his nature and in his deeds. This was followed by the shaving of his entire body, even to the hair of his eyebrows. Everything that could be a figure of the old life was cut off and laid aside in entire self-renunciation.

The next act (Lev. 14:14) is full of beautiful significance. It is the thought already expressed in the consecration of the priest; his right ear, hand and foot were touched with the blood of the sacrifice as a symbol of their complete redemption and dedication to God. The ear represents our receptive faculties, the hand our active faculties and powers, and the foot our habits and walk. All these are thus redeemed and consecrated by the recognition of Christ's death for us, and the communication of His life to us.

The final act (Lev. 14:15-17) in this beautiful ceremony was the baptism (anointing) of these same three members with the holy oil of anointing. This was significant of the Holy Spirit, by whom we become possessed when we have made the consecration already described. The Spirit of God now takes possession of our ears, our hands and our feet, and controls and endues them with His abiding presence and power.

Then "the rest of the oil" (Lev. 14:18) was poured upon the leper's head, implying that even after the Holy Spirit has fully possessed us there is an infinite reserve still awaiting us, and that all His immeasurable fullness also belongs to us. How much the rest of the oil means only eternity can show. Poured on the head, of course it overflowed to the rest of the body. Perhaps it implied that the sinner's head needed a fuller baptism (consecration) than any other part of his being, to keep his own reasoning suppressed and his busy brain pervaded and possessed only by the Holy Spirit.

As leprosy of person refers to the depravity of our nature and personality, mildew of garments (Lev. 13:47-59) has respect to the sinfulness of our acts and habits of life. Clothing in the Old Testament is a figure of the conduct and conversation of man. The word *habit* itself originally meant a robe. It still describes a kind of costume, and by figurative application, also, the course of one's life. Not only are we intrinsically depraved, but the whole course of our life has been sinful. Referring to both these facts, the prophet with intense vividness declares, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags" (Isaiah 64:6).

The only remedy for mildew of garments was to wash them, and, if this failed, to burn them altogether. There are some habits of life which are not essentially evil, but which can be cleansed and truly consecrated; there are others, however, which can only be wholly renounced and destroyed. No one but the priest could detect the degree of the plague or apply the true remedy; so the Lord Jesus Christ alone can cleanse our ways, as well as purify our hearts.

The house (Lev. 14:33-53) represents the Church of God, and the teaching is that even Christ's own spiritual temple needs to be guarded from the taint of sin. How true this is will be quickly seen if we but remember the sad and solemn story of the Christian centuries (ages). How quickly the eyes of the Great High Priest detected, even in the seven churches of Asia, already the taint of awful mildew; and how soon it spread until Christendom was a corrupt mass of spiritual loathsomeness and disease.

The remedy was to be adapted to the degree of the contamination. In some cases it might be cleansed without the destruction of the house, but where it had spread into the very walls and timbers the building must be torn down and carried away bodily and destroyed. So in the Church of God there are evils which are only superficial and confined to the few, and may be healed by faithful discipline; but there are others which become intrinsic and essential, and for which God's only remedy is the dissolution of the very system which bears His name by unhallowed claim. Hence He says of some of the apostolic churches, "If you do not repent, I will come to you and remove your lampstand from its place" (Revelation 2:5). But concerning the others He decrees, "I am about to spit you out of my mouth" (3:16). And of the great ecclesiastical system which has become an apostasy and an anti-Christ, He declares that "the Lord Jesus will overthrow [The Lawless One] with the breath of his mouth and destroy by the splendor of his coming" (2 Thessalonians 2:8).

(The Christ in the Bible, A. B. Simpson)

A. B. Simpson tells us that Jesus "stoops to the sinner's lowest level and meets him on his own plane of unworthiness and helplessness." **What does this stupendous grace on the part of our Lord mean to you?**

Lev.14:3

One bird would be sacrificed and a second bird would be sprinkled with the first bird's blood and then set free to fly. **Tell us what this beautiful picture represents for all sinners who come to Christ.**

Lev. 14:4-9

Spell out the significance of consecration in your own words.

Lev. 14:14

The holy oil of anointing always speaks of which person of the Trinity? What part does full obedience and faith (or trust) have in this act of the ceremony?

Lev. 14:15-17

Having the remainder of the oil poured upon the leper's head gives the former sinner absolute reassurance of his acceptance (Lev.14:18). **Is it also an inspiration for continued, fuller growth spiritually?**

Clothing in the O.T. is a figure of the conduct and conversation of man, according to Simpson. **When should this clothing be washed, and when should it be burned or destroyed?**

Lev. 13:47-59

The mildew having to do with garments pertained to each person in the body of Christ. However, the mildew of the house (Lev. 14:33-53) goes deeper into the whole Church of God. Even in the most godly of churches today, there can be elements of false teaching, evil designs, presumption, selfishness, etc. that, if allowed to "fester" can bring down the whole church. **What remedies can be applied today—give Scripture if you can.**

Leviticus 15:1-33

This chapter refers to a number of personal and physical defilements, all of which refer to the necessity of our bodies being sanctified and preserved in sacredness and purity in all their members, as the temples of God and the instruments of His service.

(The Christ in the Bible, A. B. Simpson)

Why do you think God made the discharge mentioned here unclean?

Leviticus 16:1-17:34

These chapters stand in the center of the book of Leviticus and are expressive, above all other ceremonial rites, of the great principle of our perfect reconciliation to God through the Lord Jesus Christ. The day was called *Kipporim*, meaning "the atonement," and the rabbis have given it the distinguishing name of *Yoma*, or "the day," thus distinguishing it from all other days. It was sometimes called the festival of feasting. To us it is significant of the finished work of redemption through the Lord Jesus Christ. The word atonement finely expresses this thought by its very structure: it means literally, "at-one-ment," and expresses the great fact of our reconciliation to God.

The atonement (Lev. 16:29-30) was the 10th day of the seventh month, both numbers being symbolical and both expressing the same idea of completeness. The seventh month was the culminating month of the Hebrew calendar. Its imposing rites terminated with the Feast of Tabernacles, the very crown of all the festal year in its joyous significance. It was the Sabbath month of the first seven, and the 10th day added a still higher emphasis to the idea of completeness which this whole service symbolized. Its highest spiritual teaching with respect to the redemption of Christ might be expressed in the words "Once for all;" Christ's own dying cry, "Finished," signalizes the same victorious fact. It denotes the eternal accomplishment of His redeeming work, by the one complete sacrifice. There is nothing to be added to it. His finished transaction made an end of sin and brought in everlasting righteousness (Daniel 9:24), and the sinner has only to enter upon His accomplished work and receive the salvation of God so fully prepared for him.

It was kept as a fast day as well as a feast day, and the Jews were required to observe it as a Sabbath of rest and to afflict their souls and do no servile work therein (Leviticus 16:29-31). It was thus to be marked by a deep sense of sin, and also by an entire cessation from all their own works; and so it expressed the two great spiritual thoughts of repentance and of absolute trust in the finished work of Christ, with the renunciation of all our righteousness and the works of the flesh. The apostle expresses the same truth in Romans 4:5, "To the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness."

The high priest alone (Lev. 16:17) was allowed to perform the sacrificial and priestly offices of this day, no man being permitted in the tabernacle when he made atonement. This implies the absolute solitariness of our great Redeemer in the hour of His suffering and the fact that He is the only Savior, and unaided by us or any other creature, has Himself accomplished the mighty task of man's eternal salvation. There is a touching solemnity in the thought that on that great day the sanctuary which was usually crowded with priests was deserted by all but the single form of the high priest alone. It was a solemn type of that awful hour when the Redeemer trod the winepress alone, and in the anguish of the garden and the desolation of the cross there was no man at His side, and even the Father had for a moment deserted Him.

None but He might enter the Holy of Holies. Those mysterious curtains barred every other visitor from entering, on penalty of instant death, beneath the consuming fire of God's holy presence. The strain of sin is on every human spirit, and no breath of evil can live in the presence of the Holy God. But on this day the high priest entered even this innermost shrine, because his person had been cleansed in the symbolical water, and he held in his hand the blood of the sacrifice and the incense of the golden altar, which proclaimed complete propitiation for the sins which He represented. He stands as the representative of our Great High Priest. His is the only figure that the eye of faith can behold in the hour of its conscious guilt and the only one on whom the eye of God can gaze with complacency and acceptance. The Father beholds Him and is satisfied. The sinner beholds Him and is saved. In the center of this ancient picture we behold one form and hear but one name, "Jesus only" (Hebrews 9:24 and 10:20).

Only once in the year might even he enter those sacred precincts, namely: on this appointed day. This was the divine foreshadowing of the fullness of the time when our great Sacrifice came to redeem His sinful people, and of the fact that His sacrifice, as already shown, was complete and final. The Hebrew year stands for the entire Christian age, and this one sacrifice represents the moment when on Calvary Jesus made entire and complete reconciliation for us. For unbelief or superstition to question this, or attempt to throw a doubt upon the efficiency of this sacrifice, or to renew the offering of the atoning blood, is to insult the very blood and crucify the Lord afresh. This is what Romanism does in the sacrifice of the mass, which is an ignorant, profane and blasphemous renewing of the sacrificial death of Christ in symbol, as it was done in the ancient Jewish rites. It was right that they should renew the sacrifice from year to year, because the great Victim was not yet offered; but when He actually consummated His one sacrifice, the hand of God rent in twain the veil of the temple from top to bottom, and showed that the work was done, and that no other high priest should ever enter officially this sacred enclosure again, as the prophet Daniel had predicted. He made the sacrifice and the oblation to cease by the "everlasting righteousness" which He Himself now brought in (Daniel 9:24, 27; Hebrews 9:26-28).

In the experience of the believer there ought also to be the same definiteness, completeness and once-for-all-ness in the committal and acceptance of appropriating faith. Our Lord's blessed Word has authorized this decisive trust and everlasting rest of faith and its full assurance. "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life" (John 5:24). "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1 John 5:13).

The high priest first arrayed himself in the plain linen robes (Lev.16:4), which consisted of a linen coat, undergarments, turban and sash, differing but slightly from the garments of the other priests. They were expressive of our Savior's personal holiness. The figure was still further enhanced by the symbolical act of washing his flesh with water before he put them on. The whole representation expresses the personal purity and perfect sinlessness of our Lord Jesus in His human character and life before He suffered as a sacrifice on Calvary. This was indispensable to the efficacy of the sacrifice. "Such a high priest meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens" (Hebrews 7:26).

Having thus arrayed himself in his personal robes of immaculate purity, the high priest next offered the sacrifice prescribed for his own personal sins. This consisted of a bullock by which he made atonement for himself (Leviticus 16:3, 11). This of course was unnecessary in the sacrifice of Christ. He had no personal guilt to expiate by His sufferings. And yet may it not be that the personal atonement made by Aaron was designed to prefigure the fact in our redemption that the Lord Jesus Christ recognized our sins the same as if they were His own, and that "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

Having presented his own personal offering, the Hebrew high priest next selected the offering for the people's sin (Lev. 16:5, 7-25). This part of the ceremony contains the very essence of the whole type (foreshadow), and requires our most careful attention and intense interest, and the very anointing of the Holy Spirit that we may both apprehend and spiritually apply it. This offering required two sacrificial animals in order to embody the whole meaning that was to be afterward fulfilled in one person. It was necessary to express the two thoughts of Christ's offering to God and also His substitution for the sinner. And so two goats were chosen, the Hebrew language in which they are described literally meaning, "two shaggy he-goats." The rabbis tell us that both were required to be exactly alike, of the same age, color, size and appearance in every way. They were not intended to represent two Christs, but two aspects of the one Christ.

The first of these goats is described as the goat "for the LORD" (16:8). This represents the aspect of Christ's death which has reference, primarily, to the claims of God, His justice and holiness. The Lord Jesus Christ came to satisfy these, even if no sinner ever should be saved. He gave Himself as an offering and a sacrifice unto God as well as for men. The successive steps with regard to this sacrifice are very significant.

First, the goat was slain as a sin offering. Then its blood was brought within the veil, accompanied with the incense from the golden altar and sprinkled upon the mercy seat under the very eye of the fiery Shekinah which represented the

immediate and holy presence of God. This whole act vividly prefigured the death of Jesus Christ on the cross, and then the offering of His life as a pure and perfect gift in the immediate presence of the Father. Was this what He meant when He said to Mary, "Do not hold on to me, for I have not yet returned to the Father" (John 20:17)? Was He on His way to lay that precious life before the throne as a ransom for His people, and as an answer to all God's demands and rights? Or had He done so in the interval between His death and resurrection? We know, at least, that in some way at this time He passed within the veil and through the eternal Spirit (perhaps that means in His own eternal and spiritual life) offered Himself without spot to God (Hebrews 9:14).

Having presented the first of these two goats, the high priest next took the other goat, which is described in our version as the scapegoat, but literally in the Hebrew as the goat for Azazel. Laying both his hands upon its head he confessed over it all the sins of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat; then he sent it forth into the wilderness by the hand of a selected person, and the goat was to bear upon it all their iniquities into the land not inhabited, and so to be let go into the wilderness. This was intended to denote the fact that Christ, having died on the cross for our sins, has thus borne them away, no more to return to us, any more than the goat returned from the solitude of the desert. Christ took our guilt into the depths of His bottomless grave, and there it is sinking still and will never rise again.

This idea of eternal redemption is the specific thought of the day of atonement. "The Lamb of God, who takes away the sin of the world" (John 1:29). "As far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:12). "I have swept away your offenses like a cloud" (Isaiah 44:22). "[I] will remember their sins no more" (Jeremiah 31:34). "Search will be made . . . for the sins of Judah, but none will be found" (50:20). "For I will forgive their wickedness and will remember their sins no more" (Hebrews 8:12). "[I] will hurl all [their] iniquities into the depths of the sea" (Micah 7:19). These are some of the figures in which the significance of this solemn ceremony is amplified throughout the Scriptures. It is blessed to know that the goat carried the sins of Israel into a land not inhabited. They never fell on anybody else, and it is blessed to know that the sins we lay on Christ are so canceled that not only shall we be saved from their consequences, but no other shall bear them for us.

But what is the meaning of that strange expression "Azazel"? Who was Azazel? This has been one of the controversies of exegetical theology. The word occurs nowhere else in the Old Testament, and probably should have no translation. The most judicious authorities apply the word to a personal evil spirit, to be understood as the opposite of Jehovah. This is the natural construction of the language. One goat was for the Lord, the other for the other person. Origen held that Azazel denoted the devil. We know that evil spirits are believed to inhabit desert places, and the root of the Hebrew word seems to be connected with the sense of banishment and separation. Is it taught by this awful figure that Christ was delivered up in the hour of His crucifixion to absolute and unlimited malignity of the very prince of wickedness and cruelty? Was there a sense in which, for a moment, our Substitute was handed over to the torments which we should have borne and should eternally have suffered in the world of the damned? Is the sinner the subject of Satan's awful dominion, and entitled to the torments of his power and hate? And did our Lord take our place in this real sense, when He entered the regions of the kingdom of darkness, that He might rescue us from the tyrant who had enslaved us? What a lurid light these very questions cast upon the dark hour of His sorrow! Truly,

None of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark the night that the Lord passed through
Ere He found the sheep that was lost.

The next act of the high priest was the changing of his garments, the washing of his flesh in water and the putting on of his garments again (Lev. 16:23-24).

This very beautifully and truly represents the putting off of Christ's robes of flesh by His literal death, and then the putting on again of the garments of His humanity through His glorious resurrection. All this accompanied the sending forth of the scapegoat, and so is spiritually associated with the consummation of Christ's sacrificial work. It was after He had borne away our sins that He put on again His resurrection body.

The crowning act of all these sacrifices immediately followed and consisted of the sacrifice of the burnt offering and the fat of the sin offering on the altar of the tabernacle (Lev.16:24-25). This was expressive of the acceptance of the sacrifice as a sweet smelling savor in the presence of God, and the complete obliteration of all the guilt of the people and even the very consciousness of their sin.

The 17th chapter of Leviticus expounds with great fullness and beauty the reason why the blood is so constantly emphasized in this and all other Levitical sacrifices, for "without the shedding of blood there is no forgiveness" (Hebrews 9:22), and almost all things were purged with blood.

To the coarse sensibilities of the merely natural mind all this is offensive and seems to be unworthy even of a great God or a refined nature. But the Holy Spirit explains to us that the blood means the life (Leviticus 17:11-14). For this cause they were prohibited from eating or drinking blood. It was separate and sacred as a special token of this idea of atonement, and the reason was that the blood was recognized as the life, the very vital element of the human body. The shedding of blood, therefore, represents the idea of the laying down of life. So Christ's blood means the sacrifice of

Christ's life instead of ours. Our life was forfeited, both in the natural and spiritual sense; and for us He gave His own as a ransom, thus purchasing back our spiritual and also our eternal life.

The blood was not only shed, but also sprinkled; not only was it poured out upon the altar outside of the holy place, but also sacredly gathered again and carried into the most sacred precincts of the inner sanctuary, and there kept in drops of sprinkled freshness on the mercy seat between the cherubim. This sacrifice is the second great aspect of the blood of Christ, namely: His life taken up again in His resurrection and presented to God as a living and perpetual sacrifice in the Holy of Holies. Not only is it presented to God, but it is also imparted to us as our life; so that the blood of Christ applied to us is not merely His death for us, purchasing us back from condemnation, but it is His life in us, continually applied as our true life and imparting to us in our very being a continual spring of purity, peace, power and even physical vitality if we will so receive it.

It is in this higher sense that the blood of Jesus Christ keeps cleansing us from all sin; and it is in this sense that His flesh is meat indeed and His blood is drink indeed. "Whosoever eats my flesh and drinks my blood has eternal life, and . . . remains in me, and I in him" (John 6:54, 56). All this has come to us through Christ's one offering.

We need only add that our Great High Priest has not only entered, like Aaron, into the holy place and presented His precious blood as a ransom for our perfect salvation, but He has left the door forever open; and as we drink that blood and receive that indwelling life, we too may enter in where He is gone and dwell in the perpetual fellowship of His abiding love and the Father's benignant Presence. Let us conclude with God's own commentary on the meaning of this ancient type.

It is impossible for the blood of bulls and of goats to take away sins, . . . For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. If it could, would they not have stopped being offered? (Hebrews 10:4, 1-2)

But when this priest [Christ] had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy. (10:12-14)

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. (10:19-22)

(The Christ in the Bible, A. B. Simpson)

What does the 10th day of the 7th month signify? What is the bedrock meaning of the sacrifice of Jesus Christ on the cross? What does it mean for us in the "now"? Does it ever need anything added to it? What do we have to do to receive it?

Our lesson brings out the point that we must recognize our sin, be willing to truly repent, and have absolute trust in the finished work of Christ, with the renunciation of all our righteousness, and the works of the flesh. **Show how Romans 4:5 also brings out this same point.**

From A. B. Simson's teaching, and from your heart, speak to at least four of the following statements concerning Christ's solitariness:

The high priest was completely alone in performing this sacrificial office; no man was permitted there with him.

This high sacrifice pointed to the future time when Christ would be deserted by all people, even in the garden when He desired their prayers, and again on the cross when for a while He could no longer sense the presence of His Father.

No one but the High Priest could enter the Holy of Holies, and if one tried to enter they would experience death.

No evil can live in the presence of God's holy presence.

There is no other than the Son of God to whom we may turn for forgiveness of our sins and a new life to be walked in faith.

God the Father was satisfied with His Son's great sacrifice (this is called propitiation when sin's debt was paid).

Read Hebrews 9:24 and Hebrews 10:19-20.

Using Leviticus 16:1-2 endeavor to receive and understand God's meaning in having the High Priest make this offering only once a year—and in the case of Christ on the cross, to which this pointed, His sacrifice was once

forever! Never again does the true believer (the one having absolute faith) need to have a blood sacrifice for his/her sins! **As an interesting sideline, do you think Jewish people today must wonder why there is no temple in which to sacrifice, and thus no animal sacrifices for sins?** Their Tanukh (Jewish Bible)—also in their Torah (first five books of our Bible) has the very same information as we have.

For the study of spotless purity (Lev. 16:4) read Hebrews 7:20-28, and list all the reasons why Jesus, as our High Priest, is far better than the high priests of the Old Testament.

What does it mean to you personally when the Lord Jesus Christ, though sinless Himself, chose to take our sins upon Him as if they were His own?

Try to understand fully the reason for the two goats (Lev.16:5, 7-25). With regard to God, what had the sins of mankind done to their relationship with Him? Can a holy God even look upon sin? Did Christ's death on the cross fully compensate with regard to God's everlasting holiness and righteousness?

Carefully read Hebrews 9:14. Why did Jesus need to enter into His Father's presence first? Recall the Passover story in Exodus where the death angel "passed over" when he saw the blood.

Speak in your own words as to the tremendous blessing that the "scapegoat" is to the redeemed sinners everywhere.

We ask that you read Hebrews 10:5-18 in connection with Leviticus 16:24-25. This sacrifice in Leviticus became a sweet smelling savor in the presence of God; Christ's far greater sacrifice on the Cross was the only possible way of His forgiving our sins, for it was the pure sinless blood of Christ only (His life for ours) that could pay the judgment on the sins of the world, and fulfill God's will for reconciliation.

What rich and impeccable wisdom this teaching on the blood provides for us:

Christ's sacrifice of His blood once for all

God's will is satisfied completely

Through it, the power of His resurrection

He shall never die again—He lives forever!

Can you now take this same blood teaching, and apply it to the tremendous benefits it gives to the penitent sinner who receives Christ's death and His blood for his forgiveness?

Leviticus 18:1-22:33

After the revelation in the preceding chapters of our reconciliation to God and access to His immediate presence through the sacrifice and priesthood of Christ and the cleansing of His blood and Spirit, it follows in logical order, that the life and conversation of God's separated and reconciled people should be prescribed and unfolded. This is the true divine order: first, reconciliation, then holiness. It is not only that we are brought near to God through the blood of Christ, but that through Him we can also walk in His commandments. And it is required of those who have been redeemed at such cost and brought into this place of privilege, that they should be holy even as He is holy. Therefore the Apostle Peter, in his profound epistle, connects our holiness immediately with our redemption and separation to our spiritual priesthood.

Be holy, because I am holy. (1 Peter 1:16)

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ. (1 Pet. 1:18-19)

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. . . . Live such good lives among the pagans . . . that by doing good you should silence the ignorant talk of foolish men. (1 Pet. 2:9, 12, 15)

The four chapters from Leviticus 18-22 contain a great number of injunctions and precepts with regard to the personal, domestic and social purity and righteousness of the people; and while not presenting a complete or systematic code of morals, yet they embrace the most essential principles and practices of a truly upright and holy life.

The Ground of Holiness

This section is preceded by that which is the ground of all true holiness, namely: a reminder of the covenant relation of the people to God as their covenant God, expressed by the special name of Jehovah.

"The LORD said to Moses, 'Speak to the Israelites and say to them: "I am the LORD your God" ' " (Leviticus 18:1-2).

"I am the LORD your God" occurs no less than 19 times in the 19th chapter, and repeatedly in the others (18:2, 4, 30; 19:2, 4, etc.). The similar expression, "I Jehovah am holy," is also repeated many times in these chapters. These two together express the two great truths of God's covenant relation and of His personal holiness as the ground of our holiness.

This is really the New Testament conception of holiness, and the one which throughout this entire series of scriptural expositions we shall endeavor to unfold; that we are not sanctified by law or conscience, or our own efforts or works, but by the grace of God and the imparted holiness of the personal Christ Himself. The two grounds of holiness are: Be holy, because I am your covenant God and, "Be holy, because I am holy." In the same spirit the apostle says to the disciples at Rome, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices" (Romans 12:1). That is the same as if he said, "I urge you by the fact that God is your covenant God and Redeemer." The other truth, God's holiness as the pattern and source of ours, is a still more profound and emphatic teaching of the New Testament. We can only become holy through the holiness of God. It is not merely that we imitate Him; we must receive Him and then reflect His own life and nature in our lives. "It is because of Him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption" (1 Corinthians 1:30).

Seperation — Leviticus 18:3

The next element in the life of holiness, as here revealed, is Israel's separation from the spirit and character of the nations of Egypt and Canaan.

So we are called in the New Testament to be a peculiar people, separated from the spirit of the world even as Christ is not of the world. There can be no holiness without this. Therefore, in exactly parallel order, the apostle follows the call to consecration with the injunction, "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is— his good, pleasing and perfect will" (Romans 12:2). The telegraph wire can only retain the electric current as it is insulated, and the soul can only keep its purity when separated from the touch of the world.

Obedience — Leviticus 18:4-5

They are next required to obey the judgments, ordinances and statutes of the Lord. These are described as intended for their good, rather than merely to gratify God's despotic will. The habit of implicit obedience and recognition of God's absolute authority and the sacredness of all His commandments constitute the very groundwork of a holy life. To Joshua it was enjoined as one of the conditions of victory: "Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go" (Joshua 1:7). And so the Lord Jesus Christ has made this the chief condition of His fellowship and blessing:

If you love me, you will obey what I command. (John 14:15)

Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. (Matthew 7:24)

He who does not love me will not obey my teaching. (John 14:24)

It is not a new condition of self-righteousness or legal obedience. Our salvation is not earned by it, but, being saved by His very grace and received to the fellowship of His love, He expects it from us as the service of loving children, and it is the practical test of true holiness. "But if anyone obeys his word, God's love is truly made complete in him" (1 John 2:5).

Purity — Leviticus 18:6, 17-30

Personal purity in all our habits and social relations is next required under the most solemn sanctions.

This is amplified in a great number of particulars, which at first sight might seem to shock our finer sensibilities; but that they are mentioned implies the necessity of the warning and of our ceaseless vigilance, if we would maintain our character and life unspotted and unblamable. In keeping with this thought is the admonitory fact, that in the most elevated and spiritual of the New Testament epistles, the picture of our innermost communion with God and our partnership in the exaltation of our risen Lord is followed by the most explicit warnings to the very persons who had been thus represented as sealed by the Spirit and seated with Christ in heavenly places to watch against lying, anger, lust, covetousness and the most gross and abominable sins (Ephesians 5:3-18). These warnings were the more necessary because of the gross licentiousness and unnatural wickedness of ancient heathen nations (Leviticus 20:10-21).

Idolatry and Sorcery — Leviticus 19:4, 26, 31; 20:1-6, 27

They are next warned against idolatry and sorcery.

And this was one of the most deeply rooted and widely prevalent enormities of ancient times. Sorcery was connected with every form of paganism, and constituted, in chief part, the very religion and worship of the heathen. It was really the literal worship of the devil and a counterfeit of true religion. It was always associated with the sin, sanctioning the most abominable impurities and even consecrating them to religious worship. Its power was the greater because it could lay some claim to supernatural manifestations and was undoubtedly accompanied in many instances by the miraculous working of Satan. It was the same in kind as modern spiritism. It was called necromancy even by Moses (Deuteronomy 18:10), and this word literally means communing with the dead. It is the most portentous form of Satanic power in the world today, and it is to continue with more marked developments down to the latest ages, and break out in unprecedented energy just before the coming of Christ (Revelation 16:14).

There is still much need to caution those that have entered upon a deeper spiritual life against the subtle counterfeits that follow spiritual illumination and deep emotion. The Adversary is always watching to lead the susceptible into these perils which become the more dangerous the more light we have. Through humble vigilance and holy faith and obedience we shall always be safe in His keeping (1 John 2:26-27).

Benevolence — Leviticus 19:9-10, 33-34

Kindness and benevolence toward the poor, the suffering and the stranger are next required.

This is the law of love. It is developed in the New Testament with still greater fullness, as a constant test of our true love to God (James 1:27; 1 John 3:17-19).

Honesty — Leviticus 19:35-36

Strict integrity and honesty in all our commercial dealings with others were part of the ancient code of holiness.

It is indispensable to anything that presumes to bear the name of righteousness and practical Christianity in the present day. The apostles continually insist upon the commonplace virtues of industry, uprightness and strict integrity between man and man (Leviticus 19:35-36; Romans 12:17; 13:7-8; Ephesians 4:28; 1 Thessalonians 4:6).

More than 18 centuries have made no advance on the beautiful statutes of love and righteousness which we find in this ancient code. "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. . . . Leave them for the poor and the alien. . . . Do not defraud your neighbor or rob him. Do not hold back the wages of a hired man overnight. . . . Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly" (Leviticus 19:9-10, 13, 15).

Love — Leviticus 19:16-18

Brotherly love one to another and love even toward enemies are next required.

How much is expressed in these few sentences, "Do not go about spreading slander among your people. Do not do anything that endangers your neighbor's life. . . . Do not hate your brother in your heart. Rebuke your neighbor frankly so you will not share in his guilt. Do not seek revenge or bear a grudge against one of your people, but love your neighbor as yourself" (16-18). What a heaven the Church would be if she would even return to the simplicity and purity of this life of primitive piety decreed nearly 15 centuries before the day of Pentecost.

Reverence — Leviticus 19:32

Reverence for the aged is another of the beautiful traits of the ideal life of the ancient covenant. "Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD" (19:32).

It would seem as if God made the aged His own representatives, and the spirit of reverence toward men a steppingstone toward the higher veneration we owe to God. Is not this true of the loss of this spirit in our time, through the overgrown license of modern democracy? It is one of the most appalling signs of the times of degeneracy, and harbingers of the age of lawlessness which is to close the tragedy of time.

Stewardship — Leviticus 19:23-25

The recognition of God's ownership in their property, and of their stewardship in their earthly substance, was another important ingredient in their consecrated life.

Filial Piety — Leviticus 20:9

Reverence and honor to parents was not only embodied in the Decalogue as the first commandment in the second table, but was also included in those detailed prescriptions respecting the practical life of the people, and the severest penalties were visited upon disrespect to the father or mother. The parental relation, even more than the place of the aged, was regarded as the very type of the divine relationship.

Purity of Priests — Leviticus 21:1-23

Peculiar holiness on the part of the priests in their domestic relations and their personal purity was emphasized at great length in the 21st and 22nd chapters.

The priest was to be married only to a pure virgin; their families were to be holy; they themselves must avoid all uncleanness, and not even defile themselves by mourning for the dead, except only for their immediate relatives. This of course, refers to the priesthood of Christians and teaches us the necessity of entire sanctification, if we expect to walk in priestly fellowship and abiding communion with Jesus Christ. It was also required that the priests must be free from all blemishes and physical defects, even as the offerings of the people must be without blemish. This would seem to imply that Christ both requires and will supply perfect strength and soundness to those who minister to Him (Leviticus 21:17-23; 22:1-21).

In the closing book of Malachi it (the person and offerings of the priesthood) is represented as the shame and sin of using blind and the lame animals for sacrifice (Malachi 1:8). The blemished priest was cared for and fed, but he might not minister before the Lord. So God has provided for His feeblest children and will not cease to love and keep them, but He requires power on the part of those who minister for Him. "None of your descendants who has a defect may come near to offer the food of his God. ... He may eat the most holy food of his God, as well as the holy food; yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the LORD who makes them holy" (Leviticus 21:17, 22-23).

Service Voluntary — Leviticus 22:18-22

And finally, the person and offerings of the priesthood must not only be unblemished, but they must be voluntary.

So our service must be the service of the whole heart; we must cry, like our Great Master, "Here I am—it is written about me in the scroll—I have come to do your will, O God" (Hebrews 10:7). "Whatever you do, work at it with all your heart, as working for the Lord, not for men" (Colossians 3:23).

(The Christ in the Bible, A. B. Simpson)

The Ground of Holiness — Leviticus 18:1-2 **By what means are we made holy?**

Separation — Leviticus 18:3

How vital is it that we live in separation from the world? What danger is there in an occasional "flirtation" with the world? We ask that you memorize Romans 12:1-2 also.

Obedience — Leviticus 18:4-5

If, when we come to stand before Him in that Day, we have been obedient with all the ability we have, by faith in Him, will our rejoicing be that much greater? And our obedience is not in our strength, but due to His very life within us, living it out.

Purity — Leviticus 18:6, 17-30

The flesh life (self) within, and the sins and abominations of the unsaved and heathen, shall always surround us in this life. **What, then, is our refuge, our shield, our fortress, that will keep us from being drawn in to that which is opposite to our Lord? And how can it be ours in a daily sense?**

Idolatry and Sorcery — Leviticus 19:4, 26, 31; 20:1-6, 27

Carefully read all the Scripture references. Are these subtle attractions of Satan to be avoided at all costs in today's world, as well as Bible times? Are fortune telling, new age and seeking instruction from dead spirits among them? Read and consider strongly Deut. 18:10, 11 and 1 Sam. 28:7-25.

Honesty — Leviticus 19:35-36

We know that lies began with the Devil (John 8:44); and lying is all that is opposite of the truth (1 John 2:21, 27). Regarding God and His attitude toward lying, please note: He will never lie (Numbers 23:19); He is against all lying (Ezekiel 13:8); He counts lying as an abomination (Proverbs 6:16-19); and finally, He will discover man's lying (Isaiah 28:15, 17).

Love — Leviticus 19:16-18

We love Him because He first loved us, the Bible teaches. **Then, since God loves all mankind and gave His only Son in order to save us, have we any right whatsoever to withhold our love and respect to others?** Note Christ's first and second commandment to His followers: Matthew 22:37-39.

Reverence — Leviticus 19:32

Note this teaching carefully; hide it in your heart.

Filial Piety — Leviticus 20:9

In which of the Ten Commandments do we find God's teaching on this?

Stewardship — Leviticus 20:23-25

Look up an example of one who was faithful in all his duties – Josiah, found in 2 Chronicles 34:1-7.

Purity of the Priests — Leviticus 21:1-23

Since our Lord Jesus Christ has now called us (who are born again) kings and priests unto His God and Father (Rev. 1:5, 6), should we also carefully heed these instructions in Leviticus?

Service Voluntary — Leviticus 22:18-22

Give us your own commentary on this matter—that our service to the Lord should be voluntary.

Leviticus 23:1-44

This section also follows in natural order: redeemed, reconciled, cleansed, sanctified. We enjoy the divine communion, and sit down with our Father and His household in the blessed fellowship typified by the ancient feasts of the Levitical service.

This is the flower and the fruit of the consecrated life. Very sweetly and gloriously is it foreshadowed in these ancient festal ordinances which made Judaism to a great extent a more joyous ritual, at least in its outward form, than the simpler worship of what we call Christianity. Although it was what was called the age of their minority and almost of servile bondage, yet it is astonishing how ample the provision that was made for the expression of gladness and the enjoyment of repose and recreation.

Section 1— The Sabbatic Feasts

There were four of these altogether, reaching from the Sabbatic week to the Sabbatic week of years.

The Weekly Sabbath

1. "There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD" (Leviticus 23:3).

Already this had been instituted at creation, as the memorial of God's rest from His finished works (Genesis 2:2). We find it observed by Abel (Genesis 4:3), and by Noah in the intervals of sending out the dove. It was recognized in the giving out of the manna (Exodus 14:22), as an institution already known and observed among them. It was reenacted in the fourth commandment, and recalled by the word "remember," in that commandment (Exodus 20:8). It was recognized as a memorial of creation (Exodus 20:11), of their deliverance from Egypt (Deuteronomy 5:15), and as the sign of God's covenant with His people (Exodus 31:13-17). It was to be kept not only with sacredness, but with joy as the symbol of rest from the bondage of the law. And so it already anticipated the spirit of the New Testament Sabbath, as a day of delight and triumph (Isaiah 58:13-14). Our Savior has reenacted the Sabbath (Mark 2:28) by declaring that "the Son of Man is Lord even of the Sabbath." And He has given it a new significance as the Lord's Day, and new prescriptions respecting its observance in the spirit of larger and holier liberty and love (Revelation 1:10; Mark 3:4).

It has become to us the memorial of Christ's resurrection, and so has passed from the seventh to the first day of the week, as was proper in an institution signaling now the beginning of redemption rather than the end of creation. But the change of time involves no change in the essential principle of permanent application of the day and the ordinance.

The Sabbatic Month

2. "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts' " (Leviticus 23:24).

The seventh month was the most sacred of all the Jewish calendar, and the crowning month of every ecclesiastical year, the remaining five months having been left blank, perhaps because they were to be filled with a more glorious future for Judaism which is yet to be revealed. This month began with the Feast of Trumpets, followed by the Day of Atonement, and reached the climax of rejoicing in the Feast of Tabernacles (23:24-44).

The Sabbatic Year

3. The seventh year was also a Sabbath, and was exempt from all servile labor.

The land rested from sowing and reaping, the previous year having produced double. All debts were suspended and the year was devoted to sacred convocations. A neglect of the Sabbatic year and its provisions was the sin of the later Jews, and the Babylonian captivity was sent in some measure because of this neglect, that the land might enjoy for 70 years the Sabbaths which the people had refused to redeem from their selfish avarice (Leviticus 25:1-8, 20-22; 26:25-35; 2 Chronicles 26:21).

The Sabbatic Week of Years

4. The Sabbath week of years, or the year of Jubilee, was the climax of this series, and the most imposing and joyous of all their feasts.

Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields. (Leviticus 25:10-12)

During this year forfeited inheritances reverted to their original owners, slaves received their freedom, gladness filled their hearts and homes, and the glorious age which Christ is yet to bring in the times of restitution of all things was sublimely prefigured. Christ's earthly ministry began with the announcement of the year of Jubilee.

The Spirit of the Lord is on me,
because he has anointed me
to preach the good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor.

... "Today this scripture is fulfilled in your hearing." (Luke 4:18-19, 21)

Section 2— The Five Annual Feasts

1. The Passover—Leviticus 23:5-14

This came on the 14th day of the first month. It was also the Feast of Firstfruits, signified by the first sheaf, presented immediately afterwards (Leviticus 23:10). The Passover was typical of our redemption by the blood of Christ, therefore it was the beginning of their ecclesiastical year, as Christ's death inaugurated the Church, and our acceptance of His blood is the initial act in the religious history of every soul.

The single sheaf waved in connection with this feast 50 days before Pentecost, prefigured Christ the firstfruits. The Passover was thus not only a type of His death and resurrection before the Church was gathered through the Pentecostal outpouring, but it also prefigured the blessing which comes to the soul in the very moment of its acceptance of Jesus; the single sheaf of blessing is followed later by the fullness of the Spirit and all His abiding fruits.

2. Pentecost or the Feasts of Weeks—Leviticus 23:15-21

This was called the Feast of Weeks because it came 50 days after the Passover. It was introduced by all the sacrifices. It was specially significant of the first, or grain harvest, but was also the anniversary of the giving of the law at Mt. Sinai.

These two facts enable us to understand its spiritual significance; viz: the first ingathering of the church at Pentecost, and the coming of the Holy Spirit as the inner law of our Christian life instead of the mere letter written in stone. This is the second great chapter of the believer's history. After he has received the Lord Jesus Christ in His atoning blood, the Holy Spirit becomes the personal occupant and indwelling presence of his inner life, the very law written upon his heart, the revelation of the divine will and also the power to obey it and the spring and source of all the fruits of Christian life. God's own Word is the best commentary upon all this.

"The time is coming," declares the LORD,
"when I will make a new covenant
with the house of Israel
and with the house of Judah.
It will not be like the covenant
I made with their forefathers
when I took them by the hand
to lead them out of Egypt,
because they broke my covenant,..."

"This is the covenant I will make with the house of Israel
after that time," declares the LORD.
"I will put my law in their minds
and write it on their hearts.
I will be their God,
and they will be my people."
(Jeremiah 31:31-33)

Through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. (Romans 8:2)

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. (Galatians 5:22-23)

3. The Feast of Trumpets—Leviticus 23:23-25

This came on the first day of the seventh month. It ushered in the Sabbatic month. Perhaps it was typical of the idea of the permanent proclamation of the gospel which succeeded the day of Pentecost, and ushered in the Christian age. More especially it prefigured the wide diffusion of the gospel of the kingdom which is to usher in the last ages, the seventh month of time, and the advent of the Lord Himself. This gospel of the kingdom, our Savior tells us, must be preached among all nations, and then shall the end come (Matthew 24:14). It would seem that we are already in the beginning of this great evangel, and that the tongues of Pentecost are once more proclaiming on the mountain tops of earth that the Feast of Tabernacles and the year of Jubilee are close at hand.

4. The Day of Atonement— Leviticus 23:26-32

We have already examined in detail the spiritual significance of this great feast as it respects the great central truth of the gospel, and the experience of our Christian life.

It occurred on the 10th day of the seventh month, and was typical of the reconciliation of the soul to God through the Lord Jesus Christ and His complete atonement. Its fullest meaning, however, can only be realized when this atonement has become effectual in the actual reconciliation of Israel and the children of God in all nations. Therefore it comes not in the first or second month along with Pentecost or the Passover, but away down in the seventh month, when God's ancient people are to be brought nigh and their reconciliation is to be to the world as life from the dead (Romans 11:12-15).

5. The Feast of Tabernacles—Leviticus 23:33-44

This was the crowning joy of all the Hebrew year. It commenced on the 15th day of the seventh month and lasted through eight days, beginning and ending with the Sabbath. During this time the people dwelt in booths, constructed from branches of young trees, festooned with flowers and hung with fruits and decorated with palms and willows of the brook. It was designed to celebrate their wandering in the wilderness, and also the complete ingathering of all the fruits of the earth in the final harvest. In later times several beautiful ceremonies were added to its observance. Water was carried by procession of priests from the pool of Siloam and poured out upon the altar in the temple, and great lights were hung up in the court of the women in the temple. It was to these that our Lord referred in His allusions in John 7:37-38 and 8:12, when he cried: "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." And again: "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

Personally the Feast of Tabernacles voiced its fulfillment in the fullness of the Spirit's indwelling and the fruits of love and service in our deeper Christian life. It expresses, generally, the idea of free salvation, of full salvation and of triumphant gladness. Its dispensational meaning, however, is still more glorious, as it points forward to the ingathering harvest of the Church and the world, the completing and homecoming of all God's redeemed ones, both Jews and Gentiles, and the great rejoicing over which prophecy lingers with rapturous vision in such pictures as this:

I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands....

Never again will they hunger;
never again will they thirst.
The sun will not beat upon them,
nor any scorching heat.
For the Lamb at the center of the throne
will be their shepherd;
he will lead them to springs of living water.
And God will wipe away every tear from their eyes.
(Revelation 7:9, 16-17)

We find in connection with this that the observance of the Feast of Tabernacles is mentioned by the prophet Zechariah, as one of the features of the millennial times. "Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles" (Zechariah 14:16).

Spiritual Eras

These great ancient feasts mark two important progressions. First, spiritually in our individual Christian life, we begin with the Passover and the cross of Calvary. Next we have the first sheaf, and the beginning of the fruits of faith and salvation. A little later we come to Pentecost, and the first rich harvests of spiritual life and blessing abundantly follow. But sometimes there comes a long interval of reaction. There are five blank months in the Hebrew calendar and oh, how many Christians can remember a Pentecost which followed their earliest love, but which soon began to disappear like rivers in the desert, in the long, weary period of declension and barrenness that followed. Then comes the Feast of Trumpets. Does it not herald a higher stage of experience? Perhaps it tells of more than our blessing, even the blessing of service for others. This is the time when we begin to testify for God and lift up our voices like a trumpet to proclaim His grace and goodness. The Day of Atonement may be a type of that deeper reconciliation in which we learn the secret place of the Most High, and enter the house of God to lead henceforth a life of abiding fellowship which shall know no more reactions, declensions and mournful falls. This is followed by the Feast of Tabernacles, the full indwelling and fruition of the Holy Spirit, and a life of unceasing and overflowing joy, victory and service for others. It is not the water flowing in now, but flowing out in rivers of blessing to the world. Our place henceforth is with palms of victory in our hands, and a continual gladness, for our sun shall no more go down nor our moon withdraw its shining.

But, secondly, these five feasts tell of the order of the dispensations. The Jewish ecclesiastical year began with the Passover, and in ancient times they followed this order in their calendar. The civil year of the Jews, however, began with the Feast of Tabernacles, and was followed by the five silent months that immediately succeeded the feast. The modern Jews have adopted this later calendar, and consequently have inverted the order of blessing which God designed. They commenced with rejoicing and pride, and they got into darkness and sorrow all the weary centuries of their exile and retribution, and it is not until they come back in the order of the ages to the Passover month and accept the blood of redemption which their own hands shed on Calvary, that their year shall begin to roll in its cycle of blessing, and the Feast of Tabernacles shall come in its divine order.

The divine order is the reverse of Israel's calendar. Beginning with the Passover, which represents the cross of Jesus and is followed by Pentecost and the power of the Holy Spirit, and then by the great consummation of the seventh month as their religious year foreshadowed, their history would have been as blessed as their own ancient feasts. In this progression God is leading His own chosen Church; she has come to the blood of the cross, and received the descending fire at Pentecost; she has gone forth with the trumpet call to the nations; she herself has entered into the holy place, and is gathering the world in reconciliation to a reconciled God; and in a little while the last great feast shall come with all its rejoicing, and with Him, its chief joy, and the heavens and the earth shall unite to celebrate the glorious harvest of the ages and triumphal march of the Lamb.

(The Christ in the Bible, A. B. Simpson)

The Weekly Sabbath

After careful reading all that pertains to the weekly Sabbath here, state in your own words how you believe God would have you commemorate it in your own life.

The Sabbatic Month

Along with this teaching on the Sabbatic month, we ask that you return to the introduction of Leviticus where you will find a rendering of all the "sevens" in this book. And as we later study prophecy, we will note that the seventh month in the sacred Jewish calendar may well be the time of God's highest glory being revealed to all His people. God's sacred calendar began on the month of Nisan, the first month of the Jewish new year. Nisan coincides with our September-October, and it also marks the end of one agricultural year and the beginning of another. No questions; just enjoy and learn from these deep truths of God's divine wisdom.

The Sabbatic Year

Just as people need rest from their weekly labors, so God ordained that the land needed to rest in the seventh year, for He caused the land to produce double in the prior year so that it was possible. This also gave the people opportunity to more fully worship the Lord. However, due to their neglect of obedience regarding this for 490 years, God sent them into Babylon captivity for 70 years—one year for every seventh one neglected (see also Jer. 25:9-12). **From your study of the Word, are there laws of God pertaining to every portion of man's life here on earth? How serious is it when they are not obeyed?**

The Sabbatic Week of Years

What a great God to give them a year of Jubilee every 50 years! **Write the wonderful freedoms this provided for the Jews living in the Old Testament time. Also, what is this Jubilee prophesying for us in New Testament times? What and who makes it possible?**

The Passover – Leviticus 23:5-14

The children of Israel had gone to Egypt to escape the dreadful famine in surrounding countries under Joseph's leadership. Then a cruel Pharaoh ruled, placing them in bondage as slaves for a total of 430 years. God raised up Moses, assisted by his brother Aaron, to lead them out of the land of Egypt following the Ten Plagues that God allowed to loosen Pharaoh's hold upon them. Prior to their leaving, and just before the tenth plague, God instituted His Passover which was kept by all His people. Here we request that you study Exodus 12:1-12 thoroughly along with the teaching from Leviticus. Passover was celebrated in the month of Nisan (start of the sacred year) for it also marked the beginning of Israel's new life as a people. It was characterized by the death of a lamb, without spot or blemish. Passover represents deliverance and new beginnings, and is a type of Christ, our Redeemer, the Lamb of God. Moses lived somewhere in the 1500 B.C. era. **Do you recognize God's tremendous love in preparing His people for the coming of His Son (Messiah and Savior) so many years ahead of His actual coming?**

Following Passover two other feasts followed immediately: Feast of Unleavened Bread (five days in our March-April time frame) and can be studied in the following Scriptures:

Ex. 12:15-20; 13:3-10 Lev. 23:6-8 Num. 28:17-25 Deut. 16:3, 4, 8

Firstfruits or Harvest or Ingathering (16 days in our Mar-Apr.)

Lev. 23:9-14 Num. 28:26

Note: Passover, Unleavened Bread and Firstfruits are often considered as One feast of three parts.

Pentecost or the Feast of Weeks – Leviticus 23:15-21

From the following brief points regarding Pentecost (or Feast of Weeks), write your own description of the true meaning of this feast as God would have us to understand:

- 1) They were to count 7 Sabbaths plus one day following Passover.
- 2) The word "Pentecost" means 50 days.
- 3) They were to bring various "firstfruits" offerings to the Lord; i.e., "firstfruits" of their grain, of their lambs, plus a whole burnt offering and a peace offering. The priest would wave these before the Lord.
- 4) This was an anniversary of the giving of the Law on Mt. Sinai.
- 5) This feast was to be a statute they should keep forever.

Now from A. B. Simpson's teaching, state your own understanding of the spiritual significance of this feast, as given to us in the New Testament (Acts 1:4-8, 12-14; 2:1-4).

The Feast of Trumpets – Leviticus 23:23-25

We go now to the first day of Tishrei, the seventh month on the Jewish calendar, which occurs in our fall or September. It appears that God loved the trumpet, beginning with the ram's horn caught in the thicket to be the sacrifice in place of Isaac. The trumpet was the signal for the field workers to come to the Temple. The fall feasts are also associated with the present Church Age, and many Bible scholars believe that the trumpet is clearly associated with the rapture of the Church (1 Thess. 4:16-17), and also 1 Cor. 15:51-52.

The triumph of Joshua at Jericho is also associated with the rapture. This very beautiful city with its lovely fruits and flowers was the Israelites' first glimpse of the Promised Land.

Think of this association: Passover, the shedding of the blood of the lamb, was the means of *salvation* for them. This was first—the blood of the lamb, which delivered them from death. Then the trip through the Red Sea—baptism. Then the wandering in the wilderness—this life on earth. And finally, Jericho—heaven, when the trumpets sound. There is a close comparison between Joshua 6:5 and 1 Thess. 4:16-17, as if God purposely indicated the correlation. In both cases the name of the leader was the same: Joshua. Jesus' name was Yeshua in Hebrew, and Joshua in English.

(No questions this time—just read over until you have a firm grip on these truths.)

The Day of Atonement – Leviticus 23:26-32

As you study these next Fall feasts, bear in mind that A. B. Simpson is no longer speaking about the Church, but has now returned to the future prophecy about Israel. This feast is also known as Yom Kippur, ten days observed by the Jewish people in mourning and atonement for their sins. This Day of Atonement will be fulfilled in a marvelous way when the Lord returns at His second coming. Zechariah has prophesied the reaction of Israel to the very sight of the King of the Jews when He returns (Zech. 12:10; 13:1, 6), as well as the passage by Paul in Romans 11. Again, study diligently to have these facts well in mind.

The Feast of Tabernacles – Leviticus 23:33-44

Once more we request thorough study on each person's part. Especially note that in Leviticus this "harvest" pertains to the Jews, but as the Apostle John teaches us in the book of Revelation, it will be the grand and glorious ingathering harvest of the Church and the world—all God's redeemed people, both Jews and Gentiles. As you read chapter 7 of Revelation, try to describe this seventh feast as to its great joy for all, for in this one feast we are assured of its very

important part in kingdom worship. Also, remember that in John 7:37-39 we are definitely shown that this feast was commemorated faithfully by Jesus, and this pointed to the kingdom worship of Rev. 7, when all will be at peace!

Spiritual Eras

Studying this passage laid out so well by A. B. Simpson, those of us who know the Lord Jesus Christ and His mighty fulfilling of God's plan that will redeem all who truly believe back to the wondrous presence of God, can only shout for joy and delight that such wonder and glory await us! **Do you not agree, as you study the signs of our times, that this long-awaited purpose cannot be far away from our present moment?** Truly give God all praise and worship, and magnify His holy name with us (Psalm 34:1-4)!

Leviticus 24:1-27:34

The closing chapters of Leviticus (24-27) are chiefly occupied with the promises, precepts and penalties of the divine covenant between God and the nation, and also on the part of individuals.

Section 1 — National Faithfulness to God's Covenant

Idolatry

This is the subject of the 26th chapter.

Warnings against idolatry.

"Do not make idols or set up an image or a sacred stone for yourselves, and do not place a carved stone in your land to bow down before it. I am the LORD your God" (Leviticus 26:1).

This was the most glaring form of national unfaithfulness and apostasy; and it was through this fearful sin that both Judah and Israel at last sank into declension and degeneracy, and were in consequence delivered to the judgments of God and the power of their enemies. Idolatry was the open rejection of the true God and an act of deliberate apostasy from their covenant. It was thoroughly cured by the Babylonian captivity, and never afterwards became a national sin, or even, apparently, a temptation.

The Sabbath

Renewal of the Sabbatic laws and the prescriptions respecting the sanctuary worship.

"Observe my Sabbaths and have reverence for my sanctuary. I am the LORD" (26:2).

The Sabbath was always recognized as a sign of God's covenant with Israel, and it was because of their unfaithfulness to it that the Lord sent the Babylonian captivity of 70 years as a great national Sabbath, to remind them of the Sabbaths that they had robbed Him of.

The Sabbath and the sanctuary were designed to be the very anchor of the national faith, continually holding them, by the stated seasons and systematic habits and ordinances of worship, to their sacred obligations.

It is still true that the Lord's day and the Lord's house are the safeguards of religion in every land, and that according to the reverence and sacredness with which these are observed the spirituality and the morals of the people can be gauged.

Obedience — Leviticus 26:3-13

Obedience and the promise of blessing connected with it.

All the subsequent history of Israel hinged upon these solemn words. As long as they obeyed Jehovah they were happy and prosperous; but when they disobeyed, disaster and ruin ever came to them. This was the prime condition of victory, announced even in the minutest particular, to Joshua 40 years later; and the moment they infringed it, by the sin of Achan, their armies were ignominiously defeated. This was the reason that Saul was rejected at a later period, because he would not absolutely obey the Word of God through Samuel. This was the reason David was chosen, because with all his faults he was a man after God's own heart, of whom God could say, "he will do everything I want him to do" (Acts 13:22). This was the turning point of Solomon's life, of Rehoboam's reign, and was, ultimately, the cause of Zedekiah's fate. It was the cry of Isaiah, "If you are willing and obedient, you will eat the best from the land; but if you resist and rebel, you will be devoured by the sword" (Isa. 1:19-20). It was the imploring appeal of Jeremiah, "Obey me, and I will be your God" (Jer. 7:23). And it is, too, the inexorable condition of the blessings of the gospel, and of the abiding communion and approval of Christ: "You are my friends if you do what I command" (John 15:14).

The promises to the obedient in Leviticus 26 are fivefold.

1. National wealth and abundance, fruitful seasons and rich harvests from field, orchard and vineyard (verses 4-5).
2. National peace, both from human enemies and from beasts that afterward became the scourges of the accursed land (verse 6).
3. National victory in war: "Five of you will chase a hundred, and a hundred of you will chase ten thousand" (verse 8).
4. A multiplied population: "I will . . . make you fruitful and increase your numbers" (verse 9).

5. God's manifest presence among them: "I will walk among you and be your God, and you will be my people" (verse 12).

Disobedience — Leviticus 26:14-39

Disobedience and its penalties.

This is a very remarkable passage, and is a literal prediction of the mournful later history of disobedient and apostate Israel.

First, we have the picture of their disobedience: "If you will not listen to me and carry out all these commands" (verse 14). Then it grows still darker as it discloses the utter corruption of their spirit and affections: "If you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant" (verse 15). And again: "If after all this you will not listen to me" (verse 18). And yet again: "If you remain hostile toward me and refuse to listen to me" (verse 21). And still later, as their obduracy (stubbornly persistent in wrongdoing) grows more intolerable: "If in spite of these things you do not accept my correction but continue to be hostile toward me, I myself will be hostile toward you and will afflict you for your sins seven times over" (verses 23-24).

How true all this became, as the national declension passed from the neglect to hearken, to open disobedience and even scornful and defiant rebellion and apostasy, as written in the story of the wilderness, the Judges, the life of Saul, the pride of Rehoboam, the profanity of Jeroboam, the wickedness of Ahab, the transgressions of Ahaz and Uzziah, the last days of Israel and their awful extinction, the fall of Zedekiah, and, last of all, the rejection of Jesus of Nazareth by the entire nation, and their fearful ruin by the Roman power.

Five Periods

It will be noticed that this picture of wickedness consists of a number of paragraphs like scenes in a panorama, describing, apparently, the special developments of Israel's national history of wickedness which afterwards actually occurred. There are five of these distinct periods thus described. The first, from verse 14 to 17; the second, from verse 18 to 20; the third, from verse 21 to 22; the fourth, from verse 23 to 26; and the fifth, from verse 26 to 27, or the end of the chapter. These may describe the successive declensions in the wilderness, during the period of the Judges, during the later days of the kingdoms of Israel and Judah, after the Restoration, and finally, during Christ's personal ministry, culminating in the crucifixion of their Messiah.

Judgments

Secondly, we have the vivid picture of God's judgments upon them. These consisted of plague, sickness (verse 16), sterility and barrenness of the soil (verse 16), hatred and disaster from the hands of their enemies, oppression and bondage (verse 17), wild beasts and desolation of the land, pestilence, siege, famine, and slaughter (verses 25-30), destruction of their cities and even their sanctuary (verse 31), captivity and dispersion among the Gentiles (verses 32-33), horrible terrors and suffering on the part of the scattered fugitives in all lands. "I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them" (verse 36).

How vividly these terrific pictures describe the sufferings of the seed of Abraham during the last 3,000 years. The outrages and enormities practiced upon the Jews for a thousand years, during the Middle Ages, surpass all the barbarities which human history anywhere records. They have been scattered in every land, yet proscribed from almost every country as vagabonds in the earth; they have been outcast, pillaged, expatriated, robbed by the wholesale, sold into slavery, separated from their families, violated, torn upon the rack, butchered and treated as public criminals whom it was a Christian duty to torment and abuse. Surely, they have drunk to the bitter dregs this dreadful cup, and shown that not a word of this awful picture was exaggerated.

Restoration — Leviticus 26:40-46

The restoration of the nation after judgment and repentance.

It is indicated that at last their idolatry, disobedience and hardness of heart will be completely broken, and that the entire nation shall repent and turn to God to wander no more. And as they turn to Him with humble confession, recognizing all their calamities as divine chastenings which they have brought upon themselves, God promises that He will remember His covenant with their fathers, and will again forgive, and restore them to all their ancient privileges and blessings. This day is drawing near.

Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written:

"The deliverer will come from Zion;
he will turn godlessness away from Jacob.
And this is my covenant with them
when I take away their sins."

As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and his call are irrevocable. (Romans 11:25-29)

The light of later prophecy sheds a still brighter glory over these later days. The time is coming when "I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son" (Zechariah 12:10). And yet again the prophet Ezekiel describes this penitential return and restoration:

Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices....

On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt.... They will say, "This land that was laid waste has become like the garden of Eden." (36:31, 33, 35)

I will now bring Jacob back from captivity and will have compassion on all the people of Israel, . . . They will forget their shame and all the unfaithfulness they showed toward me ... I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel, declares the Sovereign LORD. (39:25-26, 29)

Section 2 — Personal Faithfulness to God

Vows — Leviticus 27:1-13

With respect to special vows, the special vow was a vow of consecration on the part of an individual, induced by gratitude or a sense of personal obligation, to dedicate something to God. The object dedicated might be a person, one's own child, or one's slave, or it might be an animal from his flock. It was provided that such a dedicated person or thing might be redeemed; and the estimate of its value was to be recorded, according to God's own express stipulations, or, where these were not explicit, by the estimate of the priest. It was also provided that in the case of a poor man this estimation might be reduced and the value accepted according to his ability.

All this legislation had reference to the consecration of our common life to God, and teaches us that secular things may be made as sacred as those which we call religious; and that God accepts from each one according to his ability, the dedication which one freely makes of life, property and the dearest objects of affection.

Properity — Leviticus 27:14-25

Houses and fields might likewise be dedicated and then redeemed on the same principle and the proceeds of the redemption presented to God as an offering.

This seems to teach us that in our possession of secular things we may be wholly consecrated to God, holding them as trusts for Him, and giving Him their value as tokens of thankfulness for His inestimable gifts and grace to us.

It was provided in all these ransoms, that the estimation was to be according to the shekel of the sanctuary (verse 25). This shekel of the sanctuary was the special type (foreshadow) of Christ's redemption of His people. It was the standard of redemption money in all other respects, and it reminded them constantly that they were a redeemed people; and that all their gifts to God were to be regulated and inspired by the recognition of the price with which they had been purchased from judgment worse than that of Egypt.

The Firstborn — Leviticus 27:26-27

There were some things which they could not dedicate to the Lord and afterwards redeem; especially was this true of the firstborn. "No one, however, may dedicate the firstborn of an animal, since the firstborn already belongs to the LORD; whether an ox or a sheep, it is the LORD's" (27:26).

It was already the Lord's as a substitute for the firstborn of Egypt, and God claimed it as a right. So our life is a redeemed life, and is already the Lord's; and our consecration is but the acknowledgment of His antecedent claims.

Unchangeable Vows — Leviticus 27:28-29

There were some things which could not be redeemed when once consecrated to God.

But nothing that a man owns and devotes to the LORD— whether man or animal or family land—may be sold or redeemed; everything so devoted is most holy to the LORD.

No person devoted to destruction may be ransomed; he must be put to death. (verses 28-29)

There was a sort of vow called *herem*, which denoted a higher kind of dedication for which no equivalent could be accepted. A man might dedicate his house, his cattle, his field and even his children to God, and then give an equivalent for their value in money, and retain them in his ordinary course of life and occupation, and feel that he had substantially

fulfilled his vow. But a thing given in a sense expressed by this word could never be taken back (verse 29). This implies that there are some things in our engagements with God which are irredeemable, and in which He holds us to our sacred pledge to the letter, as He is willing to be held by His plighted word to us. There are vows and covenants which God may lead a soul to make, and which are specific and immutable, and in which our keeping faith with God is the condition on which alone we can stand approved. It was thus in the case of Jephthah. The Lord placed him among the heroes of faith, because he kept his word with God (Judges 10-12).

While we give all things to God, subject to His will concerning them as He shall show us day by day, yet there are some services and consecrations which are more definite and explicit, and wherever God has permitted us to give our word, we shall find that He will hold us to a faithfulness no less than His own. To take back a gift thus consecrated is a very serious thing. It was the sin of Ananias, and it is, no doubt, the secret of the blight which has fallen on many a Christian life. Perhaps someone who reads these lines may remember a forgotten vow made on a dying bed, a consecration as old as childhood, a promise by the deathbed of a mother, a sacrifice laid on the missionary altar, a pledge given in some great hour of deliverance which the heart has tried to make good in some other way, but for which God will accept no substitute.

Tithes — Leviticus 27:30-32

The tithes of the land and its produce were recognized as the Lord's. These were but expressions of His ownership in everything. "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD" (Leviticus 27:30).

Among the Jews they involved a much larger proportion of the annual increase than is generally supposed. Besides the first tithe which was given for the support of the priest, there was a second which went to sustain the service of the tabernacle, and every third year there was tithe for the great annual feasts. All this, combined with the half shekel which was the ordinary offering at the entrance to the tabernacle, and the free-will offering and sacrifice, involved to every faithful Hebrew an expenditure for the cause of religion of at least three-tenths of his annual income every year. The same amount from the Christians of America would secure for the cause of Christ an annual contribution of many billions of dollars. With all our advanced light and enlarged privileges, and with the stronger motive of voluntary giving which ought ever to lead to greater sacrifice than any law of constraint, we have not yet even approached the results of systematic beneficence obtained by God's ancient people in the days of their faithfulness.

Integrity — Leviticus 27:33

The strictest honesty was required in all devoted things and all dealings with God, in the contribution of money or redemption and fulfillment of vows. "He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed" (27:33).

When tithes were to be redeemed and their value to be paid in money rather than in kind, one-fifth more was to be added to cover all possible cost. When tithes were to be chosen from the flocks or herds, every 10th animal was to be separated for the Lord whether good or bad. The refuse or inferior were not to be chosen for Jehovah, as sometimes modern Christians dispose of their poor coin, but the strictest integrity was to mark their dealings with the Lord. A spirit of equal conscientiousness now would revolutionize the practical working of modern Christianity.

(The Christ in the Bible, A. B. Simpson)

How does the Lord look on our vows? Should we avoid them in fear of failing or should we look upon it as an act of consecration and personal obligation in gratitude and dedication to our God.

Lev. 27:1-34

A Study of the Levitical Offerings

Study of the Types, Ada R. Habershon

The Offering	Consisted of	God's Part on the Brazen Altar	Priests' Portion	Typical of the Lord Jesus	References
Burnt-Offering	Buttocks, goats, sheep, rams, lambs, turtle-doves, young pigeons	All Burned	Skin	In His life and death, perfectly accomplishing the will of God.	Lev. 1; Lev. 6:8-13; Eph. 2:1-6; Heb. 10:7
Meal-Offering	Fine flour, green ears, frankincense, oil, salt	A handful part of oil, all frankincense, all priests' offering	All remainder	As Man, presenting to God an unblemished life.	Lev. 2; Lev. 6:14-23; Heb. 7:26
Peace-Offering	Male and female of herd and flock, bullocks, lambs, goats	All the fat	Heave-shoulder, and wave-breast	By His death becoming our peace and the ground of communion	Lev. 3; Lev. 7:11-13; Rom. 5:1; Col. 1:20
Sin-Offering Trespass-Offering	Male and female of herd and flock, of turtle-doves, young pigeons, 1/10 ephah of flour	All the fat, blood at the bottom of altar (and on horns of incense altar).	Offering where blood was not taken into Tabernacle	On the cross made sin for us By His sacrifice becoming answerable for sins and transgressions against God and man.	Lev. 4; Lev. 6:24-30 2 Cor. 5:21 Lev. 5; Lev. 6:1-7; Lev. 7:1-7; Col. 2:13-14; 1 Pet. 2:24