

HEARING THE WORD



NIGEL BARGE

Leviticus
Leader's Guide

Hearing the Word Leviticus Leader's Guide

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Nigel Barge, September 2017

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Hearing the Word: A Tool for Bible reading



LOOK – What does it *say*?

- 1) The Text
 - a) What questions does it raise - *Who, What, When, Where, Why, How?*
 - b) What surprises you?
- 2) The Context?
 - a) the surrounding text
 - b) the Book of the Bible
 - c) the whole Bible
 - d) the place in the Bible Story



LEARN – What does it *mean*?

- 1) What type of writing is it?
- 2) Answer the questions
- 3) Summarise the passage



LISTEN – What is the *message*?

- 1) Which is the main point?
- 2) Which is the key verse?



LIVE – How should we *respond*?

- 1) What does it show about God, (Father, Son, Holy Spirit) :
 - a) His nature and character?
 - b) His grace*
 - c) Jesus / his salvation**
- 2) What should I do?

* God's undeserved generosity is evident throughout the Bible, and it is perfectly expressed in Jesus.

** The Bible, from 'the fall' onwards, describes God's plan of salvation through his Son. Thus, *all* the Scriptures speak in some way of Jesus (Luke 24:27).

READING ‘THE LAW’

Bible styles

Whatever we read, we adjust to its style, sometimes without noticing. We don’t approach a newspaper, a car manual, a cookery book, a poem, a scientific report, an SMS ‘Txt Msg’ and a Shakespeare play in the same way. We take into account the purpose for which it was written and the way in which the writer uses words.

Since the Bible also has many styles – law, poetry, history, wisdom, prophecy, parables, letters and visions – we need to allow for the style if we are to discern what God is saying.

Although it contains some narrative, the main style of Leviticus is ‘Law’. To approach it correctly, keep in mind the following principles:

What is ‘The Law’

The Scriptures use the term ‘The Law’ in different ways: -

- 1) The first five books of the Bible, often called The Pentateuch
(Genesis, Exodus, Leviticus, Numbers. Deuteronomy) e.g:
Joshua 1:8 Do not let this Book of the Law depart from your mouth; meditate on it day and night so that you may be careful to do everything written in it.
Luke 24:44 Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.
- 2) The whole of the Old Testament
This is a general use to describe the old covenant(s) e.g: Matthew 5:18
‘...Until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.’
OR *John 12.34: The crowd spoke up, ‘We have heard from the Law that the Messiah will remain for ever, so how can you say, “The Son of Man must be lifted up”? Who is this “Son of Man”? ’*
- 3) The legal commands
There are over 600 commands in the Old Testament, contained in Exodus 20 to Deuteronomy 33. It is this third understanding of the Law that we write about here. We seek to understand how God speaks to us through the Law and how his Word applies to us today.

Law and Grace

Some wrongly think the Old Covenant was Law which proved ‘inadequate’, leading God to ‘introduce’ Grace through the New Covenant. The order of events shows this is **not** the case:-

- a) God made a promise to Abraham when He did not have to. That was God’s grace at work. Abraham received the gracious promise and subsequent blessings by faith (Genesis 12:2; 15:6)
- b) The Israelites were redeemed from Egypt.
This action stemmed from God’s grace and love (Deuteronomy 7:7,8).
- c) The Law was given *after* the Israelites were freed from Egypt: *I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me...*’ (Ex 20:2).

The Law was given as an act of God’s grace. It was done in the context of His gracious promise to a people whom he had already chosen.

The purpose of the law

- 1) To lead us to Christ

In Galatians 3:24 Paul describes the Law by using the word for the slave who had, for the time being, the task of taking children to school. *The Law was ‘put in charge’ to lead us to Christ.* It does this by showing us:

- a) our need: we are an unholy people before a Holy God.
- b) the consequence for us sinners: death and separation from God.
- c) the solution: Christ’s perfect life was sacrificed for our sins.

See Matthew 5:17 All the requirements of Law are fulfilled by Jesus.

- 2) To restrain sin

It encourages us to obey God and turn from sin, with the promise of blessings if we obey and cursing if we disobey. *See* Psalm 119, where the Psalmist describes the delight and blessing of living by the Law.

- 3) To encourage hope

- a) Under God’s grace we express our love for him by striving to keep his commands (1 John 5:3). When we do this we anticipate that one day, we shall be like him (1 John 3:2).
- b) The Law has a prophetic edge. It anticipates the goal that God will achieve in us through the sacrifice of His Son: we will be a righteous people. *See* Matthew 5:48 (literally) ‘*you will be perfect, as your heavenly Father is perfect*’

The ‘form’ of the Law

In OT times, the ruler of a powerful nation might annex a smaller kingdom. The King/Emperor imposed on the latter a binding contract or Covenant, spelling out commitments on both sides. God used this type of language to lay out the relationship between Israel and himself.

At its heart, it described

- 1) Actions the subjects were required to perform (cf Leviticus 1-25).
- 2) Promises of consequences (cf Leviticus 26) for
 - a) Obedience: this would bring blessings
 - b) Disobedience: this would bring cursings. *Shortcomings* were met with limited, proportionate consequences, as distinct from *disloyalty*, which was met with a crushing response.

In the life of Israel, we see the prophets acting as God’s ambassadors to remind Israel of their duties. Israel repeatedly ignored their warnings about disobedience; that led to the cataclysm of exile from the promised land. In the same way the message of John the Baptist (the prophet of the New Covenant,) was ‘Repent, for the kingdom of heaven is near’ (Matt 3:2).

The Gospel and the Law

Through Jesus, God made a New Covenant. Under this

- 1) The King himself will satisfy the requirements of his previous Covenants (The Law). Despite universal disloyalty, those who receive the King will not be cut off eternally, but enter the Kingdom. They will not enter it by trying to keep laws, since they fail, but by faith in Jesus.
- 2) His final coming to judge everyone, with the eternal consequence of Hell for those who reject Him, is postponed. In the meantime, the earthly, temporal consequences of obedience and disobedience remain, good and bad.
- 3) The eternal destiny of those who believe in Jesus is secure; but they are still subject to the temporal consequences attached to obedience to the Law. We are imperfect on earth; even as believers we still need the Law

The consequences of obeying/disobeying the Law

Leviticus 26 shows the consequences are eternal and temporal:

- 1) Eternal.

In the OT the consequences are described in terms of individuals being removed from the land and cut off from God’s people. In the NT, they are defined as Heaven and Hell. The OT makes clear that sin can only be

removed by faith in God expressing itself in confession and the payment of a perfect life. The NT reveals that Jesus did precisely this.

2) Temporal

This is not a formula but the description of a principle. God does not operate as a slot machine – He is sovereign! The OT itself makes it clear that sometimes, the wicked may prosper and the godly may suffer (Jeremiah 12:1; Job 1:8). Indeed, in the NT, the only one who kept the Law perfectly was actually put to death! (1 Peter 3:18).

Jesus taught that there was no inevitable link between suffering and disobedience (Luke 13:4; John 9:3).

Under the Old Covenant the symbols of blessing are centred on material prosperity in the land that God has promised. In the New Covenant blessings are centred on peace, joy and the satisfaction of a life lived believing in Jesus Christ.

The Principle of Law and Consequence applies today in two ways:

1) All mankind

- a) God created everyone. If we do not live by his Law, consequences '*naturally*' result. e.g. Immorality in society leads to misery.
- b) Generosity leads to blessing for the giver.

2) God's Family

God will ***deliberately*** intervene and discipline his children, in love, to change their behaviour.

See Hebrews 12:5-11; 1 Corinthians 11:32

Applying the Law

In the light of the above, as we read the Law, how are we to apply it to our lives today? The key to this is the New Testament. We need to read the Old and the New together, looking for ***continuity*** and seeking to distinguish between three kinds of law:

a) Ceremonial Law - Fulfilled in Christ

i.e. a command that ***continues*** into the New Testament, but foreshadows the crucifixion and is then *satisfied* by it. So this kind of law, having been fulfilled by Jesus, no longer applies to us, e.g:

The Day of Atonement: Leviticus 16; Hebrews 9:23-27

Circumcision: Galatians 2:11-21, Acts 15:1-29, Colossians 2:9-23

Ritual cleanness and food laws: Leviticus 11-15 Mark 7:1-23;
Acts 10: 9-15 (but cf Romans 14:1-23, consider effect on others.)

So we read, note and REJOICE!

b) Civil Law - Time bound

A command which applied to the nation of Israel, within their historical context, but is not echoed or repeated in the NT, e.g: while the issue of criminal intent still distinguishes between murder and culpable homicide, (English Law, manslaughter), the command to appoint 'cities of refuge' for those who killed a person by accident was a local remedy. (Deuteronomy 19:1-13)

So we read, note and APPLY the underlying principle.

c) Moral Law – Eternal rights and wrongs

A specific command, or one which points to a general principle, which is echoed and *continued* in the New Testament and is neither revoked nor fulfilled, e.g:

specific - Love the Lord with all your heart... (Deuteronomy 6:5; Matthew 22:37) Love your neighbour as yourself (Leviticus 19:18; Mark 12:31; Matthew 19:19; 22:39)

principle - Bring to the priest a sheaf of the first grain of your harvest (Leviticus 23:10; compare 1 Corinthians 16:2) i.e. budget for God before anything else! Do not commit adultery (Exodus 20:14; Deuteronomy 5:18; John 8:11; Mark 10:1-12)

So we read, note and OBEY.

LEVITICUS

The book of Leviticus is a ‘Call to Holiness’ (in Hebrew, the opening words are ‘And he called’). *You shall be holy to me: for I the Lord am holy.*’ (20:26) It should be read beside the letter to the Hebrews, especially Heb 4:11 – 10:25.

Leviticus flows on from Exodus, continuing the narrative of Israel’s experiences at Mount Sinai. *You shall be to me a kingdom of priests and a holy nation.*’ Exodus 19:6

In Exodus God gives

the Decalogue (10 Commandments), the Book of the Covenant and regulations with regard to the Tent of Meeting, also known as the Tabernacle. This dwelling place for the Lord has been set up in the middle of the camp. (Exodus 40)

In Leviticus God gives regulations about:

A1 The sacrifices, chs 1-7

B1 The Priesthood, chs 8-10

C1 Avoiding uncleanness ch. 11-15

D The Day of Atonement, ch 16

Approaching God

enables both ↑ and ↓

C2 Holy behaviour chs 17-20

B2 The Priesthood, chs 21 & 22

Living with God

A2 The festivals, chs 23-27

The sacrificial system that is laid out in the first seven chapters describes different offerings, each with its own significance

a) Burnt or ascension offering (Ch 1 and 6:8-13)

The word means ‘a thing going up’. The notion was that as it burned, the fire and smoke ascended to the LORD. Since the entire animal was consumed by fire (except the impure and unclean bits), it symbolised that the person offering it was totally dedicated and consecrated to God.

b) Grain or tribute offering (Ch 2 and 6:14-23)

The word means ‘gift’. It contained no blood, so it could not atone for sin. Rather it accompanied the atoning sacrifices as an expression of gratitude by those who had received atonement.

c) Peace or Fellowship offering (Ch 3 and 7:11-36)

In this the fat of the animal was burnt on the altar, the breast and leg were given to the priests and the rest was eaten by the person offering it in a

glad feast. This expressed his communion with God, who was the host (Zephaniah 1:7), and his fellow men. There were different peace offerings, emphasising thankfulness, or Vow fulfilment or just the freedom to give.

d) Sin or purification offering (Ch 4:1 – 5:13 and 6:24-30)

In this an animal was offered by an individual or congregation. The fat was burned on the altar and the rest of the animal was burnt outside the camp or consumed by the Priests to atone for known but *unintentional* sins.

e) Guilt or reparation offering (Ch 5:14- 6:7 and 7:1-10)

An animal (or for the very poor, some fine flour) was sacrificed as the sin was confessed. The fat was burned and the remainder was eaten by the priest. This removed guilt before the Lord of uncleanness from contamination caused by touching anything ceremonially unclean.

The priests were not meant to offer the five different sacrifices for everyone *all the time*. The specific times for each are described in Numbers 28-29.

So in Leviticus, a substantial foundation is laid for the coming sacrifice of Christ. God is a holy God; Israel is a sinful nation; so how can the two have a covenant relationship? Israel's sin is a barrier. God, therefore, gives explicit and detailed laws for them to obey, to keep them on the right track. But he knows they will not be able even to approach his standard of perfection; so he also gives them a wealth of ceremony and ritual, which symbolises their need for forgiveness.

Leviticus is sometimes called the old covenant priests' book. The rituals are pictures and symbols of the reality of Christ's atoning death on the cross, the 'full, perfect, and sufficient sacrifice' for the sins of the whole world.

Authorship

We owe the contents of the book to divine revelation given at Mt Sinai in the time of Moses (7:37,38; 26:46; 27:34)

Jesus and Leviticus

- 1) Animal sacrifices were not effective (Hebrews 10:4)
- 2) Jesus is the high priest *and* the sacrifice (Hebrews 9:11-14)
- 3) The blessing to the faithful came through God's provision of the perfect sacrifice (Hebrews 11:6; Romans 5:1)

Timing of events

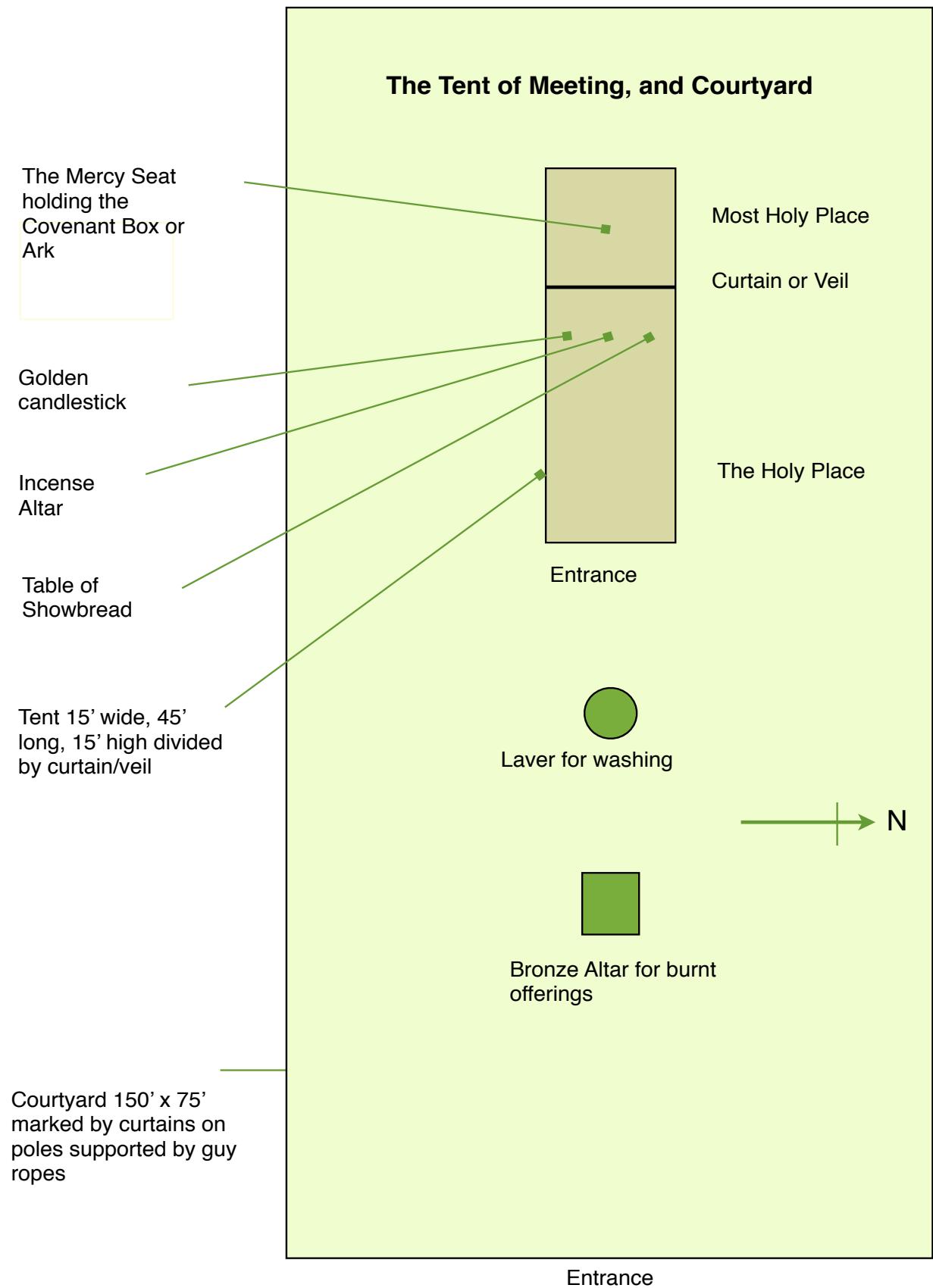
Exodus and Leviticus measure time from a new base point. It starts with Passover, the night Israel escaped from Egypt:

Day/Month/Year

01 00 00	Passover - Israel saved from slavery in Egypt	Exodus 12:1
01 03 00	Arrive at Mount Sinai	Exodus 19
	Law given	Exodus 20-39; Leviticus; Numbers 1 -6
	<i>NB 40 days twice, Moses up Sinai.</i>	<i>Exodus 24:18; 34:28</i>
01 01 01	Tabernacle set up	Exodus 40
01 01 08	sacrifices started	Leviticus 9
20 02 01	Set out from Sinai	Numbers 10:11

Study	Alternative Titles	Subject	WB/LG
1 1:1-17	<i>What</i> is needed? –	Living Sacrifices	10/10
2 8:1-36; 9:22 - 10:4	<i>Who</i> will present them? –	The priest	13/13
3 11:1-24, 41-47	<i>Why</i> are they needed? –	Holiness	16/17
4 16	<i>Totally</i> forgiven –	The Day of Atonement	19/20
5 19	<i>How</i> should <i>we</i> live? –	Purely before the Law	22/24
6 22	<i>How</i> should <i>priests</i> live? –	Standards for leaders	25/28
7 25	<i>Where</i> realised? –	Jubilee in Canaan	28/32
8 26	<i>Who</i> is it for?	The obedient faithful	31/36

Sketch: The Tent of Meeting



Study 1

Burnt Offering

Leviticus 1:1-17

Background

Previously, in Exodus 25-40, God commands Moses to set up a Tent of Meeting *aka* Tabernacle, with courtyard. God now instructs Moses what is to happen at it. Leviticus 7:37 lists the different offerings to be made there.

Word List

1 *LORD* The Hebrew word *YHWH*, now usually written ‘Yahweh’ (pronounced, Ya-Way). Explained in Exodus 3:13-14, it was never spoken aloud, out of reverence; instead a reader said *Adonai* (the Lord). Early translators, mistakenly combining the consonants of *YHWH* with the vowels of *Adonai* and using one letter *twice*, invented *Jehovah*, which is impossible.

Moses The man God chose to lead the Israelites out of Egypt. *See Exodus chapters 2-4 .*

Tent of Meeting previously translated as ‘the Tabernacle’; the special tent where God met with Moses.

3 *without defect* symbol of perfection.

4 *atonement* a making ‘at one’ (from Anglo-Saxon).

5 *Aaron’s sons* Aaron (Moses’ older brother) and his sons became the first priests. They are all descended from Levi.

altar raised area for making sacrifices.

16 *crop with its contents* or crop and the feathers. Meaning of Hebrew word is uncertain. A ‘crop’ is a pouch in a bird’s gullet.

Bible Connections

3 burnt offering cf Genesis 8:20 Noah sacrifices a burnt offering.
without defect see Malachi 1: condemnation for offering blemished sacrifices; see Hebrews 9:14; 1 Peter 1:19; Christ is the perfect sacrifice

5 sprinkled blood see Hebrews 12:24, 1 Peter 1:2.

9,13,17 aroma pleasing to the LORD see Ephesians 5:2.

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why did God ‘call’ then ‘speak’?*
- 2 *‘When’ were these sacrifices brought / how often / which one?*
- 3 *Why a male and why without defect?*
Why is it acceptable at the entrance?
- 4 *What is the atonement for?*
What does the hand on the head mean?

- 6 Why is the offering skinned and broken into pieces?
- 9 Why are the inner parts and legs washed?
What is pleasing to the Lord about the aroma
- 11 Why on north side?
- 15 Why the birds' blood on one side and not all sides of the altar?

What surprised/confused: All the sacrifices are 'pleasing to the Lord'.

2) The Context

What other parts of the Bible might help you understand this passage?

1) whole Bible

1 God calls some to speak for him	I Samuel 3:4; 3:21-4:1
2 'Annual reminders of sins'	Hebrews 10:3
3 Without defect / blemish	I Peter 1:19; Hebrews 4:15
4 Atonement is not by blood of bulls & goats	Isaiah 1:11; Heb 10:4
9 Clean the innards	Mark 7:23
'Pleasing to the Lord'	Luke 2:14; 3:22
Without faith it is impossible to please God	Hebrews 11:6
Jesus pleases the Father	Luke 3:23
10 sacrificial lamb	John 1:29
14 sacrificial dove	Luke 2:24; 3:21

2) Bible Story:

Man is separated from God

The requirement for the reunion of God and man is given:
an unblemished sacrifice on behalf of the sinner

LEARN

- 1) How do you answer the questions that the passage raises?
- 1 The call was a summons by God for Moses to receive from him.
- 2 Some have timing specified e.g. purification of a child (Lev 12); Day of Atonement (Lev 16:29); others do not
- 3 Males were the ones that counted – only the best was good enough
Offerings were all about entering God's presence
- 4 Atonement for sin. Hand on the head signifies symbolic transfer of sin from man to animal.
- 6 So that it will burn more easily?
- 7 The head and fat were burned first to give the fire a start ???
- 9 To make sure they were clean
Complete dedication of life of one without defect is pleasing to God
- 11 North side was the direction they were travelling (?)
- 15 There's not much of it!

2) How do you resolve issues that surprised or confused you?
It's not the quantity of the sacrifice but the quality cf (Mark 12:43).

3) Give an overall 'picture' of the passage in a few sentences.
The sacrifices for atonement pleasing to the Lord were ones where there was no blemish; the animal was burnt in its entirety and the blood was sprinkled on the altar.

LISTEN

1) What is the lesson or the main point?
A perfect sacrifice offered correctly on behalf of another to atone for sin is pleasing to God and makes it acceptable to Him.

2) Which verse best sums up the passage's message? ? **v 9b, 13b, 17b**
It is a burnt offering, an offering made by fire, an aroma pleasing to the Lord

3) How do you think it does this?
It (sacrifice without defect) is pleasing to the Lord.

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

- In general?
 - God is holy and requires holiness*
 - God is just – payment is required for sin*
 - God my be pleased with us*
- His grace?
God initiates the reconciliation
- God specifies the way, provides the sacrifice (Ps 24:1) then accepts it.*
- Jesus / His salvation?
 - He is the perfect life who atones for all our sin – unblemished (without sin) and pleasing to God*
 - Our hands were 'laid on' Jesus.*

Now underline the application of the Main Point.

2) What does God want me to do?

- 1a Listen - 'The Lord called...' God initiates the calling.*
- 2 Bring your offering – 'When' (not if) (God expects everyone to)*
- 9a Offer God your whole body (he requires all of it)*
- 9b Offer your 'sacrifices' in faith in Jesus knowing He is pleasing to God.*

Now underline the application of the Main Point.

Study 2

Lev 8:1-36; 9:23 - 10:4

Ordination of Aaron and sons

Background

Chapters 8-10 give us the instructions for the ordination of the priests and the conduct of the tabernacle services. In Exodus 28:1 God told Moses that Aaron and his sons are to be the priests.

Word List

2	<i>his sons</i>	Nadab, Abidu, Eleazar and Ithamar (Exodus 28:1)
	<i>garments</i>	Special garments had been made (Exodus 28)
	<i>anointing oil</i>	made to a special recipe (Exodus 30:23-25)
	<i>bread without yeast</i>	reminder of Passover (Exodus 12:14-20)
3	<i>Tent of Meeting</i>	Tabernacle, meeting place of God and his people
7	<i>tunic</i>	shirt-like garment
	<i>ephod</i>	like an apron with shoulder straps
8	<i>breastpiece</i>	square pouch with gold rings at corners, on it 12 gems engraved with names of the 12 tribes of Israel
	<i>Urim and Thummim</i>	two small objects used to find God's will
	<i>turban</i>	piece of linen wrapped around one's head
9	<i>sacred diadem</i>	gold plate with <i>HOLY TO THE LORD</i> engraved on it
10	<i>altar</i>	place of sacrifice
11	<i>consecrate</i>	dedicate someone or something for specific purpose
15	<i>horns of the altar</i>	ornamental horn-shaped decorations on upper corners
	<i>atonement</i>	here refers to purifying the altar (Ezekiel 43:20)
29	<i>Wave offering</i>	priests' portion? Meaning is unclear

Bible Connections

8:5	<i>what the Lord has commanded to be done</i>	see Exodus 29
8:6	<i>washed with water</i>	<i>of baptism</i> see Acts 22:16
8:8	<i>Urim and Thummim</i>	see Deuteronomy 33:8,10; Numbers 27:21
8:9	<i>purify the altar</i>	see Hebrews 9:21-22
	<i>sin offering</i>	see Leviticus 4
8:18	<i>burnt offering</i>	see Leviticus 1
9:22	<i>stood down</i>	Jesus sat down see Heb 1:3; 8:2; 10:12; Eph 1:20

LOOK

1) The Text

What questions does the passage raise?

8:3 Why before the whole Assembly?

- 4 Why keep repeating 'as the Lord commanded' (9,13,17,21,29,36)?
- 6 Why wash Aaron et al.?
- 7 Why 'skilfully woven' waist band?
- 10 Why anoint everything in Tabernacle?
- 15 Why atone for altar?
- 23 What was meaning of blood on right side?
- 33 Why were they to stay there for 7 days?
- 35 Why would they die?

9:22 What did he step down from?

- 23 How did they bless them?
What was the glory that appeared?
- 24 Why did the fire consume it?
Why did they shout for joy and fall down?

10:1 What was unauthorised fire?

- 3 Why did Aaron remain?

Surprise? Why did they not all die? - It was only the blood of animals.

2) The Context

a) book

- Ch 1-7 The different sacrifices had been prescribed.
- Ch 8 The Priests to offer them are ordained
- Ch 9 The Priests offer the sacrifices and the result is Glory

b) whole Bible

- 2 no yeast/sin - God's glory looked like a consuming fire Exodus 24:17
- 6 Aaronic priesthood was with water/ ineffective Hebrews 7:11
- 14 Jesus sat down after purifying sins Hebrews 1:3
- Jesus' priesthood was permanent . . . Hebrews 7:25
- ... and effective, sat down at right hand of majesty Heb 1:3; 10:12
- 31 'Entrance' -Temple curtain torn after sacrifice of J. Matthew 27:51
- John beheld God's glory John 1:14; 12:41
- 22,28 Fire and God Hebrews 12:29; Luke 3:16; Acts 2:3

LEARN

1) How do you answer the questions that the passage raises?

8:3 *Because they were on behalf of the whole Assembly*
4 *In order to emphasise and contrast (10:1)*
6 *Wash as symbol of cleansing from sin*
7 *'skilfully woven' waist band – all held by God's design (?)*
10 *Every single thing to be pure(?)*
15 *The altar was the key to access to God*
23 *Right = correct – all they would do would be right*
33 *A complete week – total dedication, no days off(?)*
35 *They would die because of disobedience / impurity?*
9:22 *A sign of completion of offerings.*
23 *As God had instructed- see (Numbers 6:24)*
Glory cf (Exodus 40:34) lit. root = 'Heavy'
24 *To show God's acceptance*
Pleasure, relief, worship
10:1 *Only Aaron, as High Priest, was allowed to do this once a year on the Day of Atonement see (Lev. 16:12)*
3 *He knew God was right. The safety of the nation was at stake*

2) How do you resolve issues that surprised or confused you?

They didn't die because their faith in God / (Jesus) was credited to them as righteousness (Romans 4:3,22-25)

3) Give an overall 'picture' of the passage in a few sentences.

Moses ordained the priests, who began their work of sacrifice in exactly the way God had prescribed. This was accepted by God, and, to the joy of his people, he made his presence visible among them. But Aaron's sons broke rank, making offerings that were not as the Lord had commanded - and died, consumed by fire.

LISTEN

1) What is the lesson or the main point?

The right sacrifice, offered in the right way, by the right person, removes sin and reveals God's Glory.

2) Which verse best sums up the passage's message? **9:23**

When they came out they blessed the people; and the glory of the Lord appeared to all the people.

3) How do you think it does this?

It shows they had done 'what the Lord commanded you to do so that the glory of the Lord may appear to you' (9:6)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) In general?

9:24 *He is a joy to behold by the righteous*

10:2 *He is absolutely holy*

He keeps his Word

b) His grace?

8:36 *The LORD accepts the sacrifice, not of the animals, but anticipating that of his son.*

10:24 *The Assembly obeys the command to attend, watches the sacrifices and then receives the benefit – joy in God's presence.*

c) Jesus / His salvation?

10:23,24 *Jesus is the perfect High Priest, with the perfect offering, his life.*

Through this He reveals the glory of God

Now underline the application of the Main Point.

2) What should I do?

4 *Acknowledge his holiness, and approach him only in the way that is acceptable to him and has been provided - through Jesus.*

23 *Seek that in Jesus, God may reveal His glory to you*

24 *Enjoy God.*

10:1 *Never offer 'unauthorised fire' (i.e. anything except Jesus)*

3 *Be silent before the judgement of God.*

Now underline the application of the Main Point.

Study 3 Clean and unclean food 11:1-24, 41-47

Background

Chapters 11-15 are often known as the Purity Code and give us object lessons of purity. The world is good but ‘fallen’. Realities in this fallen world include pain in childbirth, disease, mildew and mess. They are not evil; they are signs of fallen-ness, decay and death.

Word List

1	<i>split hoof</i>	foot divided into two toes, <i>also known as</i> cloven hoof.
	<i>cud</i>	food that returns from one part of stomach (the rumen) to mouth to be chewed for a second time. Ruminant mammals are cattle, sheep, antelope, deer, giraffe and their relatives.
5	<i>coney</i>	hyrax or rock badger; similar to rabbit, no tail, bristles among fur on back
6	<i>rabbit</i>	or hare
22	<i>katydid</i>	?large green grasshopper
44	<i>consecrate</i>	dedicate
	<i>holy</i>	set apart
45	<i>out of Egypt</i>	see Exodus 6:2,6-7; 13:14

Bible Connections

	Still relevant in NT?	
		<i>see</i> Matthew 15:1-20 // Mark 7:17-23; Acts 10:9-16, Rom 14:14,20; 1 Cor 6:13; Col 2:16, 20-22; Titus 1:15; Hebrews 9:8-15
	Inner and outer cleanliness	<i>see</i> Psalm 24:4
v11	‘any kind of . . .’	echoes of created order in Genesis 1
v22	locust	eaten by John Baptist, Matt 3:4; Mark 1:6
v45	‘to be your God’ ‘be holy, because I am holy’	<i>see</i> Exodus 19:5-6 <i>see</i> 1 Peter 1:15-16

LOOK

1) The Text What questions does the passage raise?

- 1 *Why is Aaron included for the first time?*
- 4 *What does ‘ceremonially’ unclean mean?*
Why ‘for you’? (+5,6,7,8 etc.)
- 10 *What does ‘detest’ imply?*
- 20-23 *Why are the grasshopper family clean?*
- 24 *Why unclean till evening?*
- 44 *How do you consecrate yourself?*
What does being holy mean?

45 What does 'be your God' imply?
 47 Why 'distinguish' instead of 'not eat'

What surprises or confuses you?

Why the arbitrary nature of God's choice of what is clean and unclean?

2) The Context

What other parts of the Bible might help you understand this passage?

a) Whole book

chs 1-7 describe sacrifices to deal with the consequences which our sinning has on our relationship with God

chs 8 -10 deal with the ones who offering the sacrifices.

b) Whole Bible

3	<i>permission before prohibition cf Adam and Eve being made clean again</i>	(Genesis 2:16,17) (Luke 5:13)
4	<i>ceremonial as distinct from real uncleanness</i>	(Mark 7:1-23)
24	<i>evening sacrifice</i>	(Numbers 28:4,8)
44	<i>flee ungodliness</i>	(1 Tim 6:11)
47	<i>Made clean by Jesus</i> <i>{Eating reminding of need for cleanliness}</i>	(1 John 1:9) (Matthew 26:26,27)}

LEARN

1) How do you answer the questions that the passage raises?

I Aaron is included with Moses as the sacrifices have been offered and accept by God (9:22).

4 It means 'ritually unclean', not real.

'for you' = for God's people, not for everyone ie there was nothing intrinsically wrong with the animals.

10 It implies seriousness – it is a life and death issue.

20-23 The grasshopper family is unclean as it is associated with plague?

24 Evening = time of sacrifice. Cleansing from sin

44 By obeying commands about uncleanness (43).

Holy = set apart exclusively for a purpose or person.

45 Implies God's desire to be in relationship with us.

47 Because it is not the action that is key (not eating certain things). It is the attitude/faith behind it.

2) How do you resolve issues that surprised or confused you?

It is not the food in itself that makes the person eating unclean. This command is given as a demonstration of man's need to be clean and holy before a holy God. Making distinctions in obedience to this command is

meant to be a person's act of faith, acknowledging our need for cleanness before God and trusting him to effect it.

3) Give an overall 'picture' of the passage in a few sentences.

God gives a command for the observance of food laws. Though ceremonial and symbolic, they are of the utmost importance as they demonstrate the need of unclean mankind before a clean and holy God. Obedience to the commands is an act of consecration to and faith in this holy God and his provision for that cleanness.

LISTEN

1) What is the lesson or the main point?

God commands us to admit our need for 'cleanness' before Him and putting our trust in Him for this, by obeying his commands

2) Which verse best sums up the passage's message?

v 44

I am the Lord your God; consecrate yourselves and be Holy because I am holy

3) How do you think it does this? *God declares his holiness (and therefore our need of holiness too) and calls for faithful dedication.*

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His Nature and Character

8ff He respects man's free will. He does not remove all unclean animals so that they are not tempted.

11 He detests sin (unclean-ness)

45 God is holy. He desires to be God to a people.

b) His grace?

3 He provides clean animals to eat

*4 He provides the Law – a means towards cleanness
(He does not leave us in sin)*

44,45 God saves us by grace and expects us to be holy

c) Jesus / His salvation?

45 The blood of Jesus cleanses us from all sin. (1 John 1:9)

Now underline the application of the Main Point.

2) What should I do?

3 Acknowledge our need for cleanness before God and trust him to provide for it.

44/45 Acknowledge your sin and God's holiness

Flee from uncleanliness / sin

Be holy in response to God's holiness

Now underline the application of the Main Point.

Study 4 The Day of Atonement Leviticus 16

Background The Day of Atonement was to be observed annually on the 10th day of the 7th month. It was a reminder that the daily/ weekly/ monthly sacrifices were not sufficient to atone for sin. All work was forbidden. Everyone had to fast. Jews today observe this as 'Yom Kippur' (but no sacrifices have been made since the destruction of the Temple AD 70)

This chapter is the *heart* of Leviticus. Read Hebrews ch 9 & 10 with it.

Word List

1	<i>two sons...</i>	died when they disobeyed God's command. (10:1-2)
2	<i>Most Holy Place</i>	the innermost part of the tabernacle, where the Ark was kept <i>also known as</i> the Holy of Holies. <i>See page 9 above.</i>
	<i>curtain</i>	divided inner part of Tent from the outer (Luke 23:45)
	<i>atonement cover</i>	or Mercy Seat, the cover on the Ark
	<i>cloud</i>	symbol of God's presence (Exodus 40:34-38)
3-5	<i>sin offering</i>	<i>see ch 4</i>
	<i>burnt offering</i>	<i>see ch 1</i>
	<i>sacred garments</i>	<i>see Exodus 28</i>
6	<i>atonement</i>	at-one-ment, restoring broken relationship
7	<i>Tent of Meeting</i>	i.e. inside the courtyard, but outside the tent itself.
8	<i>cast lots</i>	a method of random choice
	<i>scapegoat</i>	Hebrew 'azazel' has several possible interpretations: a. the goat (<i>ez</i>) that goes away (from <i>azal</i>) b. in order to remove cf Arab <i>azala</i> to remove c. desolate region or precipice (see v 22) d. name of a demon (<i>azaz</i> 'to be strong' and <i>el</i> 'god')
12	<i>censer</i>	container used for burning incense
	<i>incense</i>	substance giving fragrant smell when burned
13	<i>atonement cover</i>	The Ark was covered with beaten gold.
	<i>Testimony</i>	stone tablets with Ten Commandments; or the Ark (i.e. the special box) containing them
29,34	<i>lasting ordinance</i>	= repeated every year cf Passover Exodus 12:14
31	<i>deny yourself</i>	= fasting

Bible Connections with Jesus

<i>Day of Atonement and Jesus</i>	Hebrews 9
<i>Our Christian hope</i>	Hebrews 6:19-20
<i>Christ's sacrifice is once for all</i>	Hebrews 10:3,12-13,19-22
<i>Jesus, our High Priest</i>	Hebrews 7:23-28
<i>Jesus, our Righteousness</i>	Romans 3:21-26
<i>Christ's love for the Church</i>	Ephesians 5:25-27

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why did he do this 'after the death of Aaron's sons'?*
- 2 *Why could he not come to the most holy place at any time?*
Why would they die?
- 3 *What is the significance of the linen?*
- 6 *Why a bull for the sin of the Priest but only a goat for the sin of the people?*
- 8 *Why draw lots for the two goats?*
- 11 *Why does Aaron make atonement for himself and his household?*
- 16 *Why atonement for the most holy place if the rebellion and uncleanness have been by the Israelites?*
- 17 *Why should Aaron be alone while making atonement?*
- 20 *How can a place be atoned for?*
- 22 *Why is the goat put into the desert?*
- 23 *Why are clothes removed & body washed before bull burned?*
- 29 *Why was there to be fasting and no work done?*
- 30 *What is a lasting ordinance (29,31,34)?*
If all sins were forgiven on this day what were the rest of the sacrifices for?
- 34 *Why one day, yearly?*

What surprises or confuses you?

Making atonement for a place??

2) The Context

individual book,

- 2 *Holiness of God (Exodus 33:20)*
not see my face, for none shall see my face and live. Exodus 33:20
- 4 *Different from the dress in 8:6 see also Exodus 39:27.*
- 16 *Holy ground Exodus 3:*

whole Bible,

- 3 *Jesus - one mediator, God & man Acts 4:12; John 14:6; 1 Tim 2:5.*
There is one name by which you must be saved(Acts 4:12.
I am the way.. no one comes to the father but by me John 14:6.
One mediator between God and Man: Christ Jesus 1 Timothy 2:5.

Jesus' body wrapped in linen Luke 13:53.

21 Removing sin Psalm 103:12.

.... remembers your sins no more. Isaiah 43:25

Bible Story: *This describes the obstacle between God and man in a way that lets us understand how Jesus overcame it on the cross.*

LEARN

1) How do you answer the questions that the passage raises?

1 *The death of Aaron's sons was as a result of unauthorised entry.*

2 *God may only be approached at the right time in the right way.
Because their sin had not been atoned for.*

3 *Linen is a symbol of purity (?)*

6 *Bull/goat – no reason*

8 *It was God who chose the offering*

11 *God views people within the context of households*

16 *The most holy place was constructed by man*

17 *Aaron alone as only mediator*

20 *A place object can be made clean.*

22 *The goat is put into the desert = separation and death*

23 *Symbol of removing all sinful contaminants?*

29 *So that all could focus on the day and the event*

30 *A command that endures throughout the covenant*

30 *All other sacrifices were 'tributaries', this is the 'river'. Can't have one without the other.*

34 *One day - to illustrate it is by God's grace and invitation
yearly = largest unit of time pointing to lasting effect*

2) How resolve issues that surprised or confused?

Atonement for a place is necessary because even the very best that human beings do and touch is tainted by their sin.

3) Give an overall 'picture' of the passage in a few sentences.

LISTEN

1) What is the lesson or the main point?

Sinful man can only enter the presence of God if sin is atoned for through the blood, i.e. the life, of another

2) Which verse best sums up the passage's message? **v 29, 30**

This is to be a lasting ordinance for you... you must deny yourselves and not to any work ...because on this day atonement will be made for you, to cleanse you

3) How do you think it does this?

It explains what happened

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) In general?

1 God is holy and sovereign

3 He desires to have fellowship with sinful man

b) His grace?

3 First he showed what needed to be done for atonement

30 God provides the sacrifice for all our sins

c) Jesus / His salvation?

10 Jesus is the scapegoat (outside the camp)

15 Jesus is the sin offering

32/34 Jesus is the High Priest who offered His sacrifice on one day, once and for all

Now underline the application of the Main Point.

2) What should I do?

2 Approach God with confidence but with reverent fear

3 Believe in his atonement and forgiveness the sufficiency of His High Priest

30 Believe all your sin is taken away through the atonement of Jesus

34 Obey his commands

(NB **All** sins were paid for, by **one** man, Jesus, on **one** day)

Now underline the application of the Main Point.

How should we live? - By His Commandments!

Background

After ch 18 (our relationships are to be exclusive – with only the one Lord God and with only one sexual partner) ch 19 shows lots of ways in which God's people are to be distinctive from those around them. Fifteen verses flesh out Commandments 5 - 10, applying them to everyday life - the whole of our lives are under God's authority.

Verse 18 was used by Jesus and others to sum up the second half of the Commandments, offering a better way of life: 'Do not seek revenge... but love your neighbour as yourself.' (see Matthew 22:39, Mark 12:31)

Word list

1	<i>holy</i>	set apart, distinctive
7	<i>impure</i>	Initially purity was ceremonial. Later the prophets showed it was ethical.
19	<i>decrees</i>	God's instructions for holy living (Deuteronomy 4:1-2)
23	<i>forbidden</i>	<i>lit</i> Uncircumcised!
26b	<i>divination</i>	some claimed to be able to 'discern events that are distant in time or space, so cannot be perceived by normal means,' either internally, by trance or second sight, or mechanically, from seeing patterns in things like sand or entrails (New Bible Dictionary)
36	<i>ephah</i>	22 Litres
	<i>hin</i>	3.6 Litres of liquid

Bible Connections

2	<i>Be holy, because I am holy'</i>	<i>quoted in 1 Peter 1:15-16</i>
3,4	<i>I am the LORD your God</i>	Our covenant relationship Genesis 17:7; 26:4-5
18	<i>Love neighbour</i>	Matthew 5:43, in Sermon on the Mount. Luke 10:25-37, the 'Good Samaritan'

LOOK

1) The Text

- 1 *Why the ‘entire’ assembly?*
 Why say ‘be holy for I am holy’ in ch 19, not in ch 18?
- 3,4 *etc. Why does He say ‘I am the Lord’ after He had given a law?*
- 5 *What is a fellowship offering?*
- 6 *Why shouldn’t the offering be eaten on the third day?*
 Why should someone who has eaten it be cut off from his people?
- 9 *What Law does gathering the gleanings break?*
- 14 *Why should ‘not cursing the deaf’ be fearing God?*
- 19 *What is the significance of not ‘marrying’ animals, seed, cloth?*
- 20 *Why just ‘the man’ and no instruction is given for the slave girl?*
- 21 *Why would’ not being freed’ mean ‘not being put to death’?*
 What does giving a ram mean?
- 23 *Why the prohibition on picking a new tree’s fruit?*
- 25 *Why would the harvest be increased?*
- 28 *What is ‘cutting the body for the dead’?*
- 29 *How would the land be ‘turned to prostitution’?*
- 31 *How would you be defiled by turning to mediums?*
- 32 *Why revere the elderly?*
- 33 *Why treat aliens well?*
- 35 *Why does He end the section with a command about honest scales?*

What surprises or confuses you?

- 3-5 *Why does it mention Sabbath, idols and fellowship sacrifice ?*
 Why is there such a mixture of commands / issues?

2) The Context

- a) surrounding passage,
- 2 *I am the Lord 18:5.*
- 3,30 *Observe my Sabbaths*

- b) individual book,

- 5 *Fellowship offering 3:1ff*

- c) whole Bible,
- 9 Leave the gleaning for the poor Ruth 2:2.
- 13 Withholding hired man's wages Deuteronomy 24:14-15
- 15 fair measures.
- 18 Vengeance is mine says the Lord. Deut 32:35; Romans 12:19
- 26/32 No mediums etc. Deuteronomy 18:10ff.
- 33 Aliens cf 1 Peter 2.

LEARN

- 1) How do you answer the questions that the passage raises?
 - 1 The 'entire' assembly because these instructions are universal
'be holy for I am holy' because in ch 19 he is speaking about the way you should live / treat one another
 - 3,4 etc. He says 'I am the Lord' because he is the reason for obedience.
 - 5 fellowship offering expresses communion with God
 - 6 offering not to be eaten on the third day because it was 'off' (?)
'cut off from his people' because disobeyed God (?)
 - 9 To gathering the gleanings is to steal from the poor(?)
 - 14 'not cursing the deaf' = fearing God because he is on the side of the weak
 - 19 the significance of not 'marrying' animals, etc. – adultery - sex in wrong place?
 - 20 Why just 'the man' and no instruction is given for the slave girl?
 - 21 not being freed means she is not personally responsible?
a ram means a serious sin.
 - 23 Not picking a new trees fruit – time to grow?
 - 25 the harvest will be increased because the tree is stronger.
 - 28 'cutting the body for the dead' = self mutilation.
 - 29 the land would be turned to prostitution as standards slipped
 - 31 'defiled by turning to mediums' because God had forbidden 'consulting' the dead.
 - 32 Revere the elderly, as they are weak in body and wise in mind.
 - 33 Treat aliens well because they are weak/you know what it is like.
 - 35 He ends the section with a command about honest scales because it is an appeal to use the commandments fairly.

2) How do you resolve issues that surprised or confused you?

Vss 3-8 are a summary of 1st five commandments.

Vss 9-37 the commands / issues are related to the last 5 commandments

3) Give an overall ‘picture’ of the passage in a few sentences.

Love God (3-8) and love your neighbour as yourself (9-37)

LISTEN

1) What is the lesson or the main point?

God's commandments are summed by 'love your neighbour as yourself'.

2) Which verse best sums up the message of the passage? **18b**

Love your neighbour as yourself – I am the Lord .

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

2 The Lord is holy

4 The Lord is jealous / no idols

12 His name is not to be profaned

18 The Lord is (and loves you); therefore love your neighbour

b) His grace?

36 God brought his people out of Egypt before He gave them the Law

c) Jesus and His salvation?

5-8 Offerings not to be eaten on the third day??

Now underline the application of the Main Point.

2) What should I do?

10 Make provision for the poor

11 – 19a Do not.... (today)

18b Love your neighbour as yourself / you are loved by God

19c-28 Do not ... (for that time) {except divination 26b}

29-36 Do not ... (today)

Now underline the application of the Main Point.

Regulations for priests about sacred offerings

Background

Ch. 21 & 22 concern the higher standard of holiness required of *leaders*. Special reverence is due to the priesthood (ch. 21), to the food portions from sacrifices (22:1-16) and to the offerings themselves (22:17-30). These chapters cover how priests relate to family bereavement, marriage, physical defects (all in ch 21) and sacrificial animals (ch 22).

The heart of each issue is reverence for God's reputation: 21:6; 22:32. Careless or irreverent use of things consecrated to God tends to dishonour God and bring disrespect on the worship of God. All animal sacrifices were to be without defect or blemish, the most valuable, not the least; only the best is good enough for God.

In a similar way in the NT, God looks for higher standards from *Christian* leaders *see* 1 Timothy 3; Titus 1:5-16; James 3:1; 1 Peter 5:1-4.

Word List

1	<i>Aaron and his sons</i>	the first priests, all descended from Levi.
2	<i>consecrate</i>	set apart for a sacred purpose
2,32	<i>profane</i>	treat with great disrespect
4	<i>infectious skin disease</i>	Traditionally leprosy, Hebrew word covers a variety of skin diseases
9,16	<i>makes them holy</i>	or <i>sanctifies them or sets them apart as holy</i>
17	<i>burnt offering</i>	<i>see ch 1</i>
21	<i>fellowship offering</i>	or <i>peace offering</i>
23	<i>freewill offering</i>	gifts brought freely eg Exodus 35:4-30
29	<i>thank offering</i>	an expression of thankfulness
32	<i>makes you holy</i>	or <i>made you holy</i>

Bible Connections

1	<i>Aaron and his sons</i>	Appointed as priests <i>see</i> Exodus 28:ff; Lev 8:1ff
19	<i>without defect/ blemish</i>	Jesus was the perfect sacrifice Heb7:26-27; 9:14; 10:12 (Christian Leadership standards <i>see</i> Background above)

LOOK

1) The Text What questions does the passage raise?

- 1 What does 'treat with respect' mean?
What does 'profane my Holy name' mean?
- 3 Why should the 'ceremonially unclean' be cut off?
Who are the descendants of Aaron
- 7 Why may they not eat till the sun goes down
- 11 Why may a slave eat of the priest food but not a guest?
- 13 Why if a priest daughter is a widow and returns to his house may she eat?
- 15 Why add a fifth to a mistake?
- 19 Why should burnt offerings be without a defect?
- 23 Why may free will offering be defective
- 24 Why not defective if the testicles are damaged
- 26 Why only on the eighth day may a young sheep of cow be suitable for sacrifice
Why not slaughter a cow and its calf on the same day?
- 29 Why should none of a thank offering be left till the next morning.
- 32 How does the Lord make his people holy?
- 33 Why does he say 'I am the Lord' twice?

What surprises or confuses you?

32 Why - Don't profane my holy name / Acknowledge me as holy / I make you holy?

2) The Context

individual book,

9 Death for treating the Lord with contempt (10:1-30)

whole Bible,

- 4 Lord,you can make me clean Luke 5:12)
- 9 Jesus the perfect priest Hebrews 9:11ff)
- 19 without defect Hebrews 4:15)
- 26 On the eighth day Luke 2:21; cf Gen 2:2.
- 29 the steadfast love of the Lord —new every morning. Lam 3:23
Give thanks in all circumstances. 1 Thessalonians 5:18
- 30 Eat on the same day / nothing left over till morning Exodus 16:19

LEARN

1) How do you answer the questions that the passage raises?

1 ‘treat with respect’ means honour/revere/acknowledge authority
‘profane my Holy name’ means to dishonour Him

3 ‘ceremonially unclean’ be cut off as God is holy, perfect
the descendants of Aaron are the priests

7 When the sun goes down that is the end of the day

11 a slave may eat as he belongs to the household

13 She may eat as she is part of that household again.

15 a fifth is 2x a tenth (?)

19 They are to be without a defect for they are for a holy / without defect
God

23 free will offering may be defective as they reflect the giver not the one to
who it is given.

24 if the testicles are damaged they are ‘defective’ – unable to breed.

26 Eight day is after a full week cf creation(?)

Not on the same day to mark that they are separate beings (?)

29 Thanks must be new every morning

32 the Lord makes his people holy by association(?)

33 He says, ‘I am the Lord’ twice to underline that **HE** is the focus.

2) How do you resolve issues that surprised or confused you?

*It is stressed - God is Holy and so His people must be holy to associate with
Him.*

3) Give an overall ‘picture’ of the passage in a few sentences.

Priests, respect and adhere to the offering to God (1,2).

You must not offer a sacrifice if you are unclean or you’ll be cut off (3-9)

Only a priest and his family may eat an offering (10-16).

Offerings must be without defect (17-25) and independent (26-28)

Thank offerings are daily (29,30)

Watch out. You owe it me. I am the Lord (31-33)

LISTEN

1) What is the lesson or the main point?

Priest need to be right with God to make the offerings

2) Which verse best sums up the message of the passage? **v 2**

Tell Aaron and his sons to treat with respect the sacred offerings the Israelites consecrate to me, so that they will not profane my Holy Name

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

1 God is holy / perfect

2 God 'guarantees' His commands

b) His grace?

9 God makes His priest holy

33 God brought us out of Egypt before He gave us the Law

a) Jesus and His salvation?

21 Jesus was the sacrifice without defect.

Now underline the application of the Main Point.

2) What should I do?

1 Acknowledge the complete perfection of God.

2 Trust Jesus as the only acceptable man / priest to come to God.

4ff Trust Jesus to make me clean.

10ff Eat as part of Jesus family.

26 Every person must stand before God in their own right (not relying on family etc.)

29 Be thankful, daily!

31 Obey the Lord (for all He has done for me).

Now underline the application of the Main Point.

Study 7 Sabbath and Jubilee years Leviticus 25

Background

Chapters 17-25 cover *how* we should live a Holy life.

Chapter 25 sums up many themes of the book, as the people and the land are made ready to serve God. The Year of Jubilee is a special example of the Sabbath year. It reflects God's Sabbath after creation.

Word List

1	<i>Mount Sinai</i>	aka Horeb, exact location uncertain. Israel reached this area in 3 rd month after leaving Egypt (Exodus 19:1).
2	<i>Sabbath</i>	from Hebrew root <i>sabat</i> , to cease.
9	<i>trumpet</i>	musical instrument, probably a ram's horn.
10	<i>consecrate</i>	dedicate for a special purpose.
	<i>jubilee</i>	Hebrew <i>yobel</i> , usually meaning musical instrument.
23	<i>aliens</i>	foreigner.
24	<i>redemption</i>	the buying back of something; freedom secured by the payment of a price.
32	<i>Levites</i>	the priestly tribe.

Bible Connections

10	proclaim liberty	<i>see</i> Isaiah 61:1; Jeremiah 34:8; Luke 4:19
18-22	blessing in response to obedience	<i>see</i> Deuteronomy 28:8-12; Malachi 3:10
23	land belongs to God	<i>see</i> Psalm 24:1; Exodus 6:4; Deuteronomy 5:16
	aliens	<i>see</i> Abraham, Genesis 23:4; Hebrew 11:13
24	redemption of the land	<i>see also</i> Ruth 2:20; Jeremiah 32:7
32	Levitical towns, provision for the priests	<i>see</i> Numbers 35:1-15
36	No interest on loans to fellow countryman	<i>see</i> Exodus 22:25-27

LOOK

1) The Text

What questions does the passage raise?

- 1 *Why is Mount Sinai mentioned?*
- 2 *Why should the land and not the people observe a Sabbath?*
- 4 *What is a Sabbath to the Lord?*
What did they do with their time all year?
- 9 *Why should the Trumpet sound??*
Why is the jubilee on the Day of Atonement?
- 14 *What is ‘taking advantage of’?*
- 29 *Why is the house different from the land?*
- 32 *Why are Levites different?*
- 36 *Why does not taking interest amount to fearing God?*
- 43,46 *Why not rule ‘ruthlessly’?*
- 55 *What does being God’s servants mean?*

What surprises or confuses you?

The tall order – could selfish, sinful man ever make it work?!

Would they give it back?

Would they trash it / neglect it before hand-over etc?

2) The Context

whole Bible

2 *Sabbath is a sign of Moses’ covenant – the Law (Exodus 31:13,16)*

5b,11 *Leaving land fallow (Isaiah 37:30*

Exile was an enforced jubilee for the land (2 Chronicles 36:21)

9 *Final rest starts with a trumpet sounding (1 Thess 4:16)*

10 *own land -land apportioned to tribes (Joshua 13-19; Numbers 36:9)*

It is for freedom Christ has set us free (Gal 5:1)

13 *Jesus quotes Is 61:1,2 showing the jubilee (Luke 4:16-21)*

23b *We are tenants (Matt 21:33)*

Sabbath year provided for poor as well (Exodus 23:11)

32 *Levitical towns (Numbers 35:1-15)*

LEARN

1) How do you answer the questions that the passage raises?

1 *To show Sabbath is at heart of Law given on Mount Sinai*

2 *To show it belongs to the Lord (as do the people)*

4 *It is a rest taken in obedience to and to blessing of the Lord*

Rest and do other tasks

9 *Trumpet announces start*

Day of Atonement sets right relationships with God, Jubilee sets right relationships with one another.

14 *'Taking advantage' is not treating someone fairly, for your own gain*

29 *House is different from the land: it is a man made, temporary item.*

32 *Levites were different as they were allocated no land when the other 11 tribes got theirs.*

36 *Not taking interest amounts to fearing God as it anticipates that God will punish those who abuse his people.*

43,46 *Rule 'ruthlessly' implies no thought for another's well-being.*

55 *Being God's servants means obeying and worshipping God.*

2) How do you resolve issues that surprised or confused you?

This is an ideal awaiting fulfilment

3) Give an overall 'picture' of the passage in a few sentences.

At the heart of the Law is the promise of the Land. God gives them a command of a Sabbath Year for the Land as it belongs to him; the Israelites are only tenants.

He also gives the command of the Jubilee, that every 49 years the 'reset' button would be pressed; For each individual Israelite, all would revert to God's provision – the land and the people belong to the Lord.

LISTEN

1) What is the lesson or the main point?

God intends us to acknowledge all that we have belongs to Him and to treat others in a way that acknowledges they belong to God too.

2) Which verse best sums up the passage's message?

v23, (38,55)

The land must not be sold permanently, because the land is mine and you are but aliens and my tenants ... (... I brought you out of Egypt to give you the land and be your God... The Israelites belong to me as servants... whom I brought out of Egypt. I am the Lord your God.)

LIVE

1) What does it show about God (Father, Son, Holy Spirit)?

a) His nature and character?

4 He cares for his creatures and creation

15 He desires justice

17 He will punish those who abuse others

23 God owns the world.

b) His grace?

21 God will more than compensate for any loss.

c) Jesus / His salvation?

10 the freedom that the Jubilee promised was proclaimed by Jesus and will be fully realised in heaven

Now underline the application of the Main Point.

2) What should I do?

4 Obey the Lord's commands – in faith.

10 Celebrate the liberty God has given in Christ.

13 The Jubilee means the prisoners are set free by Jesus.

17 Do unto others as I would / as the Lord will do to me.

23 We are but tenants for a time of the Lord's land.

25ff On Jubilee, all reverts to God as owner (cf death).

35ff Be gracious to the poor.

39f If I fear God, I will treat his people well.

53-55 Treat God's people well / fairly.

Now underline the application of the Main Point.

Study 8 The covenant and the believer

26:1-46

Background

Obedience and disobedience both have consequences. In this chapter v1-13 highlight the rewards/blessings God gives to those who live in covenant with him, obeying his laws. Verses 14-39, however, warn us of the dangers of not obeying God and of rejecting his laws. Finally, verses 40-46 point out that mercy is always available to the penitent.

We see the same principles in the letters to the churches, Revelation ch 2-3.

Word List

1	<i>sacred stone</i>	used by other religions in the area Exodus 23:23-24
11	<i>dwelling place</i>	<i>Lit</i> tent or tabernacle
46	<i>Mount Sinai</i>	where God gave the Ten Commandments to Moses Exodus 19:11

Bible Connections

See also Deuteronomy chapter 28

1-2	Ten Commandments	<i>see</i> Exodus 20:1-17
8	Five... a hundred	<i>cf</i> Joshua 23:10, Judges 15:15; Deuteronomy 28:7; Isaiah 30:17; 1 Chronicles 12:8-15
13	Brought out of Egypt	<i>see</i> Exodus 6:6; 13:3
40-42	Confessing our sins	<i>see</i> 1 John 1:9
41	paying for sin	<i>see</i> Isaiah 40:2; 53:5-6
42	Covenant with Jacob	<i>see</i> Genesis 28:13-15
	Covenant with Isaac	<i>see</i> Genesis 26:3-5
	Covenant with Abraham	<i>see</i> Genesis 12:2-3, 13-18

LOOK

1) The Text

What questions does the passage raise?

- 1,2 Why does it start with *idols and Sabbaths*
- 3 Why ‘careful’ to obey my commands
- 12 What does he mean ‘I will walk among you’?
- 14 Why does he cite – commands, decrees, Laws, command, covenant?
- 14ff Why 5 ‘ifs’ – (14, 18, 21, 23, 27)
- 34ff What are the ultimate consequences
- 40 How do you confess the sins of your father
- 41 What is an ‘uncircumcised heart’?

42 *What was the covenant with Jacob, Isaac, Abraham?*
 45 *Why for their sake will he remember their covenant?*
 What surprises or confuses you?
 46 *Why between the Lord and Israel through Moses?*

2) The Context

a) whole Bible,
 1 *No other Gods / no idols (Ex 20:3,4; cf Ex 19:4)*
 4 *Remember the Sabbath (Ex 20:8)*
 12 *I will walk among you (cf Gen 3:8 Mt 28:20)*
 40 *if we confess our sin ... he will forgive us (1 John 1:9)*
The joy in Heaven over the repentant sinner (Luke 15:7,10)
 42 *The everlasting covenant with Abraham (Gen 17:7)*
 45 *I am the Lord your God who brought you out of Egypt, out of the land of slavery (Ex 20:1)*

LEARN

1) How do you answer the questions that the passage raises?
 1,2 *Idols first, because God won't tolerate them – Worship Him alone.*
Sabbaths, as that is the touchstone of their intended faithfulness.
 3 *Be 'careful' as it is the intent rather than the achievement*
 12 *It means – we will have fellowship.*
 14 *He cites them as he wants no doubt what he is talking about*
 14ff *5 'ifs' – (14, 18, 21, 23, 27) because there is an increase in the severity of judgement,*
 34ff *Finally, it is destruction and exile.*
 40 *You confess do this by acknowledging the sin that you were born in and have lived in*
 41 *An 'uncircumcised heart' is one that is not submitted to God*
 42 *The covenant was land and descendants*
 45 *For they will be the beneficiaries*

2) How do you resolve issues that surprised or confused you?
 46 *Moses was the 'intermediary' cf Jesus.*

3) Give an overall 'picture' of the passage in a few sentences.
If you obey me, I will bless your crops (3-5), give you peace (6-8), give you prosperity (9,10), and be with you (11,12). So says your Saviour and redeemer (13).

If you reject me totally, I will totally be against you (14-18). I will punish you for your sins seven times over, and hit: your crops (18-20), your livestock (21,22), your security (23-26), and your land (exile) (27-39)

Yet if you confess your sin - ‘treachery against me’ - I will remember their covenant (40-45). This is God’s Law. (46)

LISTEN

- 1) What is the lesson or the main point?

I bless obedience but if the sin and show repentance, I will remember my promise to their forefathers (the land and descendants)

- 2) Which verse best sums up the message of the passage? (40..45..)

If they confess their sins ... I will remember my Covenant with their ancestors...

LIVE

- 1) What does it show about God (Father, Son, Holy Spirit)?

- a) His nature and character?

1 God will not tolerate any rivals for His Worship

1,45 God begins and ends with His assertion that – ‘He is the Lord’

2 God expects evidence in your behaviour of his worship

14 God brings adversity on you if you reject his commandments.

40 God feels our sin as ‘treachery’ towards Him.

- b) His grace?

45 God remembers his covenant

God brought them out of Egypt before He gave them the Law.

- c) Jesus and His salvation?

44 Jesus gave us a New Covenant

Now underline the application of the Main Point.

- 2) What should I do?

3 Faithfully obey - it brings blessing.

14,18,21,23, 27ff Note the increasing scale of the Lord’s discipline.

40 Confess your sin to God.

Now underline the application of the Main Point.

Sharing the Word

Use

'Hearing the Word' can be used alone, with one other person, or in a group

Preparing for a group

Time put in alone beforehand will greatly benefit time spent together.

Work through the stages - LOOK, LEARN, LISTEN, LIVE.

Write down your own questions and answers *

A format

If you have 45 mins together, you might like to try dividing it up like this.

(If longer or in a large group, you can extend the times)

- 1) Drink, bite to eat, chat (10 mins)
- 2) A Bible reading (2 mins)
- 3) A Bible study
 - a. Any questions? (Whether answer is known or not!) (2 mins)
(Don't answer any, till all questions noted!)
 - b. Any relevant cross references? (2 mins)
 - c. Discussion of answers (13 mins)
 - d. Conclusion (10 mins)
 - i. A Key verse and Main Point?
 - ii. What does it show about God / Jesus?
 - iii. What should I do?
- 4) Sharing (Trials and joys – family, work, self) (5 mins)
- 5) Prayer (1 min)

Remember!

As we gather round God's Word

- a) Listen to the views of others
- b) Make room for the novice. They can join in too when you start by listing 'Any questions'
- c) Don't let the 'knowledgeable' dominate. Encourage everyone to think for themselves.
- d) Try to include others' especially, 'seekers' in your sharing together.

* The **process** is explained and practised in a four-hour course, suitable for all, called '**An Introduction to 'Hearing the Word'**'. Email: office@tpc.org

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