

Leviticus

Sanctification through Sacrifice and Separation

Purpose: that the LORD might be able to remain with the nation

Place: Mount Sinai

Time: One Month

Chapters 1–10		Chapters 11–27	
Sacrifice		Separation	
Worshipping a Holy God		Walking with a Holy God	
Securing Fellowship with God		Continuing Fellowship with God	
Approaching God		Appeasing God	
Perfect Sacrifices (1–7)	Perfect Priests (8–10)	Laws of Sanctification for... (11–27)	
Uncleanness (11–15)	Unintentional Sin (16)	Tabernacle (17)	Crimes (18–20)
		Priests (21–22)	Worship (23–24)
		Canaan (25–26)	Vows (27)

Key Word: Sanctification (Holiness)

Key Verse: “I am the LORD your God; consecrate yourselves and be holy, because I am holy... I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy” (Leviticus 11:44-45; repeated in 19:2; 20:7, 26)

Summary Statement:

The way Israel could continue to enjoy God’s presence was by obeying God’s laws of sanctification through sacrifice and separation.

Application:

We as believers need to continually separate (sanctify) ourselves by confessing our sin and walking in holiness before God in order to experience His presence with us.

For Further Study:

John S. Feinberg defends the issue of how OT sacrifices actually forgave sin in his chapter “Salvation in the Old Testament,” in *Tradition and Testament: Essays in Honor of Charles Lee Feinberg*, eds. John S. and Paul D. Feinberg (Chicago: Moody, 1981), 39-77 (esp. 59-75). See also my OT Survey, 119e summary of this chapter.

Leviticus

Introduction

- I. **Title** Leviticus may seem a strange title since the book mainly has *priestly* ceremonies and institutions. Still, Levites are mentioned only once (25:32). However, since Aaronic priests were from the tribe of Levi and the sacrificial system that they administered was commonly called Levitical, this title is justified (Lindsey, *BKC*, 1:163). The Hebrew title is "And He Called" (וַיִּקְרָא), from the first word (1:1).

II. Authorship

- A. External Evidence: Ancient writers consistently refer to Moses as the author of Leviticus. Christ Himself adhered to this tradition, as He referred to the leprosy law of cleansing (Lev 14:2-32), as written by Moses (Matt 8:4; Mark 1:44).
- B. Internal Evidence: Leviticus does not give its author, but the first word continues the story from Exodus, which does claim Mosaic authorship (Exod 17:14; 24:4, 7; 34:27-28; cf. Deut. 31:9, 24). Additionally, as its contents were revealed to Moses at Sinai (7:37-38; 26:46; 27:34), it makes sense that he recorded them here. The book also exhibits a consistent style, as expected from a single author.

III. Circumstances

- A. Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). Since the Tabernacle was set up exactly one year after the Exodus (Exod. 40:17) and the Book of Numbers resumes one month later (Num. 1:1), the intervening Book of Leviticus must cover only one month (in 1444 BC). Moses probably recorded these laws shortly after they were given in 1444 BC.
- B. Recipients: Moses died before Israel entered the Promised Land, so the original readers comprised the Jews in the wilderness with him.
- C. Occasion: Exodus 25–27 and 35–40 records Israel building the Tabernacle for the nation's worship. However, while the people had all the equipment, they still did not know *how* to conduct tabernacle worship. Leviticus fills in this gap. Moses knew that he would soon die, but the nation would live on for generations, so he wisely and, under the direction of the Spirit, recorded the specific regulations in Leviticus as a written record of God's will for the worship and walk of the new nation.

IV. Characteristics

- A. "The Book of Leviticus was the first book to be studied by a Jewish child, yet it is often among the last books of the Bible to be studied by a Christian. However, a book referred to about 40 times in the New Testament should be of great significance to every Christian" (Lindsey, *BKC*, 1:163).
- B. Leviticus provides more information on the Mosaic sacrificial system than any other book in Scripture and provides the background needed to understand the Book of Hebrews in the New Testament.

Argument

Leviticus teaches two ways to remain holy or be "set apart" (sanctified) for the new nation of Israel so that the people might be holy as God is holy (11:45). These two means appear in both major parts of the book but sacrifices are more prominent in the first half (chs. 1–10), and separation from the pagan practices of Israel's neighbors occupy the major thrust in the latter half (chs. 11–27). The reason the nation needs to be sanctified is because God's presence cannot dwell with wicked people.

Synthesis

Sanctification through sacrifice and separation

1–10	Sacrifice (worshipping God)
1–7	Five offerings
1:1–6:7	General instructions for the people
1–3	Consecration/voluntary: burnt, grain, fellowship
4:1–6:7	Cleansing/obligatory: sin, guilt
6:8–7:38	Specific instructions for the priests
8–10	Proper priestly service
8	Ordination of Aaron
9	Sacrifices begin

10	Unauthorized practice—death
11–27	Separation (walking with God)
11–15	Uncleanness
11	Animals
12	Childbirth
13–14	Leprosy (skin/mildew)
15	Discharges
16	Day of Atonement
17	Tabernacle/Blood
18–20	Crimes
18	Sexual
19	Social
20	Capital
21–22	Priestly restrictions
21	Personal
22	Sacrificial
23–24	Worship
23	Feasts
24:1-9	Daily oil/weekly bread
24:10-23	Death for blasphemer/murderer
25–26	Canaan
25	Special years (Sabbatical, Jubilee)
26	Blessings and curses
27	Vows

Outline

Summary Statement for the Book

The way Israel could continue to enjoy God's presence was by obeying God's laws of sanctification through sacrifice and separation.

I. The way Israel could continue to enjoy God's presence was by obeying God's laws of sanctification through sacrifice (Lev 1–10).

A. Sacrifices to worship God and gain temporal cleansing kept God's presence in the nation (Lev 1–7).

1. General sacrificial information shows the people how to offer sacrifices in and out of fellowship with God (1:1–6:7).

a) Sacrifices for consecration show Israel how to worship God when in fellowship (Lev 1–3).

(1) The burnt offering is a voluntary sacrifice that consumes the animal to draw near to God in total dedication (Lev 1).

(2) The grain (meal) offering is a voluntary, auxiliary, bloodless offering to show thanks to God for his provisional care (Lev 2).

(3) The fellowship (peace) offering is a voluntary family meal to worship God (Lev 3; cf. 7:12-16).

b) Sacrifices for cleansing show how to approach God when out of fellowship (4:1–6:7).

(1) The sin offering is an obligatory sacrifice to atone (i.e., appease God's wrath) for unintentional sins (4:1–5:13).

(2) The guilt (trespass) offering is an obligatory sacrifice to make restitution for withholding proper due from God or man (5:14–6:7).

2. Specific sacrificial information gives the priests administrative details on how to offer the preceding offerings by showing which persons, places, and portions God accepted (6:8–7:38).

B. The establishment of the priesthood enabled God's presence to remain with the nation (Lev 8–10).

1. Aaron and his sons are ordained as representatives of God for the people (Lev 8).
2. Sacrifices begin to show God's blessing on the priests and institution (Lev 9).
3. Nadab and Abihu die to show the severe results of abusing God's sacrifices (Lev 10).

II. The way Israel could continue to enjoy God's presence was by obeying God's laws of sanctification through separation from pagan practices (Lev 11–27).

- A. Unclean practices of pagans are given to make a holy people of God who can worship him acceptably so that his presence might remain with the nation (Lev 11–15).

For some fantastic ways that God protected Israel from diseases by obeying these precepts, see S. I. McMillen, *None of These Diseases* (Old Tappan, NJ: Revell, 1963, 1984; revised, updated & expanded, Singapore: Aeon Int'l & ValuPrint, 1997) and p. 131 of these notes.

1. Clean and unclean animals are identified so Israel can separate from its neighbors' pagan practices as holy people of God and so that his presence might remain in the nation (Lev 11).
 2. Childbirth regulations note that postnatal discharges render a woman unclean for bringing a sinner into the world, so she must wait some time before worshipping acceptably (Lev 12).
 3. Infections and mildew regulations are deemed unclean to prevent advanced leprosy so that the nation's worship of God might not be disrupted (Lev 13–14).
 4. Discharges for men and women show a lack of wholeness required for acceptable worship (Lev 15).
- B. The Day of Atonement, which cleanses the sanctuary from the pollution of the nation's unintentional sin, makes possible God's continued presence among his people (Lev 16).
- C. Sacrifice is limited to the Tabernacle, and eating blood is forbidden so that Israel will not identify with the practices of pagan neighbors (Lev 17).
- D. Crimes in the sexual and social realms appear with capital crimes to prevent Israel from imitating pagan practices for God's presence to abide with the people (Lev 18–20).
1. Laws restricting sexual relations protect Israel's marriage and family life in contrast to the destructive practices of Egypt and Canaan (Lev 18).
 2. Laws of the social order promote practical holiness within Israel so that God's sovereign and holy presence might abide with the people (Lev 19).
 3. Laws requiring capital punishment (except 20:19-21) denote the gravest religious and family sins to rid the community of pagan influences (Lev 20).
- E. Priestly restrictions uphold a higher standard to prevent God's name from being profaned (Lev 21–22).
1. Personal restrictions for priests about mourning, marriage, and physical defects hold a higher standard of holiness than for ordinary people (Lev 21).
 2. Sacrificial restrictions for priests eating sacred offerings and offering unacceptable sacrifices hold them accountable not to profane God's name by misusing offerings (Lev 22).
- F. Worship commands fulfill conditions for God's presence to remain with the nation (Lev 23–24).
1. The annual feast calendar reminds Israelites to worship God as a nation and recall his mighty deeds on their behalf (Lev 23).
 2. Laws of daily oil and weekly bread for Israel's worship fulfill conditions for God's presence to remain with the nation (24:1-9).
 3. Capital punishment for blasphemers and murderers applies laws to specific situations (24:10-23).

- G. Laws of special years and exhortations to obedience after arriving in Canaan show Israel how to be blessed rather than cursed (Lev 25–26).
1. Laws of special years place all Israelites on equal social levels in food and land usage to remind them that they serve as tenants of God's land (Lev 25).
 - a) The Sabbatical Year prohibits farming every seventh year to place landowners and those owning no land on equal level by allowing all to eat any produce (25:1-7).
 - b) The Year of Jubilee allows the reacquisition of land formerly deeded away to remind Israel that the nation serves as tenants of God's land (25:8-55).
 2. Blessings for obedience and curses for disobedience encourage Israel to obey the covenant (Lev 26).
 - a) Blessings for obedience show Israel the benefits of obeying the covenant (26:1-13).
 - b) Curses for disobedience show Israel the penalties of disobeying the covenant (26:14-46).
- H. Vow laws cite articles that are allowed and prohibited to be dedicated to the LORD to prevent rash vows (Lev 27).
1. Consecrating allowable things such as persons, animals, houses, and lands must be extremely expensive to discourage rash vows (27:1-25).
 2. Prohibiting firstborn animals, devoted things, and tithes from being consecrated prevents trying to "give" God what is already his (27:26-33).

The Bible and Blood

A Quiz to Get You Thinking...

Without looking up the verses next to each of the statements below, please tick the following questions to show if you agree with the statement (A), are unsure whether you agree (U), or disagree with the statement (D).

A U D

1. Blood is primarily a symbol of life in the Bible (Gen. 9:4; Deut. 12:23; Lev. 17:11).
2. Blood is primarily a symbol of death in the Bible (Lev. 1—3; Heb. 9:7, 12).
3. There can be no forgiveness of sin apart from the shedding of blood (Heb. 9:22).
4. One must give his own blood for sin or have a substitute.
5. It is alright to drink blood today since Christians are not under the law (Gen. 9:4; Lev. 17:10-12; Acts 15:29).
6. Because blood is sacred, it should never be accepted in a transfusion.
7. Accepting Christ's blood shed for us means we will go to heaven for sure.

Old Testament Teaching

Blood is frequently used as a synonym for life itself (Gen. 4:10; 9:4; Deut. 12:23; Lev. 17:11).

However, blood also figuratively refers to murder (Hab. 2:12; cf. Matt. 27:24). In the OT the word for blood "occurs 362 times of which 203 point to death by violence and 103 to sacrificial blood" (R. K. Harrison, "Blood," in *Zondervan Pictorial Encyclopedia of the Bible*, 1:627).

So what does blood really signify—life or death? It signifies death. Even the key passage which indicates that "the life of a creature is in the blood" (Lev. 17:11) notes that this life is given up in atonement for one's life.

But why make a big deal about all this? Isn't this irrelevant theological jargon the kind of thing that should only be taught at Bible College? Not at all. And the New Testament tells us why...

New Testament Teaching

"The OT... indicates that atonement for human sin was obtained by the death of an acceptable substitute, rather than by its life, and this emphasis, which is basic to the Old Covenant, is carried over into the NT with specific reference to the work of Jesus Christ in the New Covenant" (ibid.).

The NT word for blood indicates violent death 25 times apart from the sacrifice of Christ and 12 times refers to the blood of sacrificial animals (Heb. 9:7, 12, etc.)—all refer to death rather than life (ibid.).

So how does all this relate to Christ's blood? Some today believe that "the blood of Christ" means little more than "the *life* of Christ presented." Actually, it refers to His *death* because...

1. Christ's blood provides atonement through his death as victim (Acts 20:28; Eph. 1:7)
2. Christ's blood makes us justified, or makes us righteous (Rom. 5:9).
3. Christ's blood brings peace between God and man (Col. 1:20).
4. Christ's blood cleanses our consciences so we will not continue to sin (Heb. 9:14).
5. Christ's blood gives us eternal redemption (Heb. 9:12). So praise God for your security!

Old Testament Sacrifices

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NAME	OT REFERENCES	ELEMENTS	PURPOSE
BURNT OFFERING	Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or male bird (dove or young pigeon for poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
GRAIN OFFERING	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and fellowship offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
FELLOWSHIP OFFERING	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal)
SIN OFFERING	Lev 4:1-5:13; 6:24-30; 8:14-17; 16:3-22	<ol style="list-style-type: none"> 1. Young bull: for high priest and congregation 2. Male goat: for leader 3. Female goat or lamb: for common person 4. Dove or pigeon: for the poor 5. Tenth of an ephah of fine flour: for the very poor 	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement
GUILT OFFERING	Lev 5:14-6:7; 7:1-6	Ram or lamb	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine

When more than one kind of offering was presented (as in Nu 6:16, 17), the procedure was usually as follows: (1) sin offering or guilt offering, (2) burnt offering, (3) fellowship offering and grain offering (along with a drink offering). This sequence furnishes part of the spiritual significance of the sacrificial system. First, sin had to be

dealt with (sin offering or guilt offering). Second, the worshiper committed himself completely to God (burnt offering and grain offering). Third, fellowship or communion between the Lord, the priest and the worshiper (fellowship offering) was established. To state it another way, there were sacrifices of expiation

(sin offerings and guilt offerings), consecration (burnt offerings and grain offerings) and communion (fellowship offerings—these included vow offerings, thank offerings and freewill offerings).

Rituals for Levitical Offerings

F. Duane Lindsey, "Leviticus," *The Bible Knowledge Commentary*, 1:168-69

Rituals for Levitical Offerings								
		DEDICATORY			COMMUNAL	EXPIATORY		
		BURNT	GRAIN	DRINK	FELLOWSHIP	SIN	GUILT	
REFERENCES		(Lev. 1:3-17; 6:8-13)	(Lev. 2; 6:14-23)	(Num. 15:1-10; Lev. 23)	(Lev. 3; 7:11-36)	(Lev. 4:1-5:13; 6:24-30)	(Lev. 5:14-6:7; 7:1-10)	
SACRIFICIAL RITUALS	Worshiper's Actions	PRESENTATION: Selection of Offering	Bull (1:3), male sheep (1:10), male goat (1:10), or dove or young pigeon (1:14)	Grain or barley could be prepared in one of five ways: 1. Basic flour with oil; incense mixed with the part burned on the altar 2. Oven-baked cakes/ wafers mixed or served with oil 3. Griddle-baked cakes, with oil 4. Pan-baked cakes 5. If <i>firstfruits</i> : crushed heads of new grain	With a bull— $\frac{1}{2}$ hin With a ram— $\frac{1}{2}$ hin With a lamb— $\frac{1}{4}$ hin (Note: one hin = ca. 1 quart)	Bull, lamb, or goat, male or female (3:1, 6, 12) (In the freewill offering, minor imperfections were permitted in animal, 22:23)	1. Young bull (for priest or nation) 2. Male goat (for tribal leader) 3. Female goat or lamb (for layperson) 4. Dove, young pigeon (for poor person) 5. Flour ($\frac{1}{10}$ ephah) (for very poor)	Usually a ram (a male lamb in the case of a cleansed leper or defiled Nazirite)
		LAYING ON OF HANDS	1:4 (except for bird) (see under "Sin offering")			(3:2, 8, 13—see "Burnt offering")	Sinner's identification with animal or subsequent symbolic transfer of sin and legal transfer of guilt	Confession (Num. 5:7) apparently accompanied by laying on of hands
		SLAYING OF ANIMAL	Done by worshiper except that a bird was killed by the priest (cf. 1:15)			At sanctuary entrance (see "Burnt offering")	1. At sanctuary entrance for priest/nation 2. North of altar for others (see "Burnt offering")	North of altar (Lev. 7:2)
		PREPARATION OF OFFERING	Skinning, dismembering, washing (cf. 1:6, 12, 16-17)	Worshiper normally prepared it in advance. Priest separated a memorial portion for burning on the altar				
SACRIFICIAL RITUALS	Priest's Actions	MANIPULATION OF BLOOD	1. Blood caught in a bowl and splashed against sides of the altar (1:5, 11) 2. Bird's blood drained out on side of the altar (1:15)			Blood caught in a bowl and splashed against sides of the altar (3:2, 8, 13)	Ritual varied according to the position of the worshiper (but involved "sprinkling" rather than "splashing" of blood), the occasion of sacrifice, or the type of animal (e.g., different if a bird)	Blood caught in a bowl and splashed against the sides of the altar (7:2)
		INCINERATION ON ALTAR	All the animal burned on the altar (1:8-9, 12-13, 15, 17)	Memorial portion burned on the altar by the priest (all was burnt if it was the priest's own offering)	Entire libation poured out to the Lord at the sanctuary (Num. 28:7)	Choice viscera (including "fat tail" of sheep) burned on altar	Choice viscera burned on the altar	Choice viscera burned on the altar
		DISTRIBUTION OR DISPOSAL OF CARCASS	Priest's dues	Skin (7:8)	Accompanying burnt offering: the priest ate unburned portion	Breast of animal was to be "wave offering" and eaten by priests	Priest received carcass of offering by leader or layperson	Priest received carcass
			Worshiper's portion	None	Accompanying fellowship offering: the worshiper ate unburned portion, but a small portion went to the priest	Communal meal for the worshiper's family at proper time and place		
			Remainder	Bird's crop to ashpit (1:16)		Remainder burned	Carcass burned outside the camp for priest or nation	

Special Sacrificial Rituals

F. Duane Lindsey, "Leviticus," *The Bible Knowledge Commentary*, 1:168-69

Special Sacrificial Rituals								
			DEDICATORY			COMMUNAL	EXPIATORY	
SPECIAL RITUALS	Consecration	1. Of priests (Ex. 29; Lev. 8)	BURNT	GRAIN	DRINK	FELLOWSHIP	SIN	GUILT
		2. Of temple (2 Chron. 29)	Ram			Ram for the ordination	Bull (special ritual)	
	Deconsecration	Fulfillment of Nazirite vow (Num. 6:14-17)	70 bulls, 100 rams, 200 male lambs			Numerous bulls, sheep, and goats	Seven bulls, seven rams, seven male lambs, seven male goats	
			Year-old male lamb	Regular grain offering, special bread offering		Ram	Year-old ewe lamb	
	Purification rituals	1. Broken vow (Num. 6:9-12)	Dove and young pigeon				Dove and young pigeon	Year-old male lamb
		2. Cleansing of leper (Lev. 14:12-20)	Year-old male lamb (dove or pigeon for poor)	Grain offering			Year-old ewe lamb	Year-old male lamb (plus log of oil)
		3. Man (15:14-15) or woman with hemorrhage (15:29-30)	Dove or young pigeon				Dove or young pigeon	
		4. Woman after childbirth (12:6-8)	Year-old lamb (or dove or pigeon)				Dove or young pigeon	
	Other	1. Jealousy ritual (Num. 5:15-26)		1/10 ephah barley meal, no oil or incense (Note: one ephah = 1/2 bushel, ca. 8 quarts)				
		2. Priest's daily grain offering (Lev. 6:19-23)		1/10 ephah fine flour				
		3. Sin offering of very poor (5:11-13)					1/10 ephah fine flour (no oil or incense)	
	OCCASION			Voluntary worship; certain prescribed rituals and calendrical offerings	An auxiliary offering accompanying burnt and always accompanying fellowship offerings; could be sin offering for the very poor	An auxiliary offering normally accompanying burnt or fellowship offerings, but never with sin or guilt offering alone	THANK OFFERING: for unexpected deliverance or blessing already granted VOTIVE OFFERING: for blessing or deliverance granted in answer to prayer which had accompanying vow FREEWILL OFFERING: to express thankful devotion without regard to specific blessing	Unintentional sin against divine command by an individual or the entire nation
DISTINCTIVENESS			Wholly burned on the altar (Lev. 1:9)	As a nonbloody offering, it accompanied bloody offerings	Wine was probably a deliberate substitute for blood of pagan libations	Most parts eaten before the Lord by the worshiper (and his family)	(See "Occasion" above)	Sacrifice (see "Occasion" above) was usually accompanied by compensation plus fine to wronged party
OLD TESTAMENT THEOLOGICAL SIGNIFICANCE			Signified the worshiper's act of total dedication to God	Signified dedication of everyday life to God in recognition of His covenant mercies		The worshiper recognized the meat eaten as a token of God's covenant faithfulness	Provided atonement and forgiveness for specific unintentional sins where no restitution was involved	The ram was for expiation, accompanied by payment of restitution to the wronged party
TYPOLOGY			Christ died as the Lamb of God in complete dedication to the accomplishment of God's will	Christ's perfect person is associated with His sacrificial death		Christ's death is the basis of fellowship with God and other believers	Christ died as a satisfactory substitutionary sacrifice to provide the forgiveness of sins	Christ's death atones for the damage or injury caused by sin

Why No Pork? (And Other Law Questions)

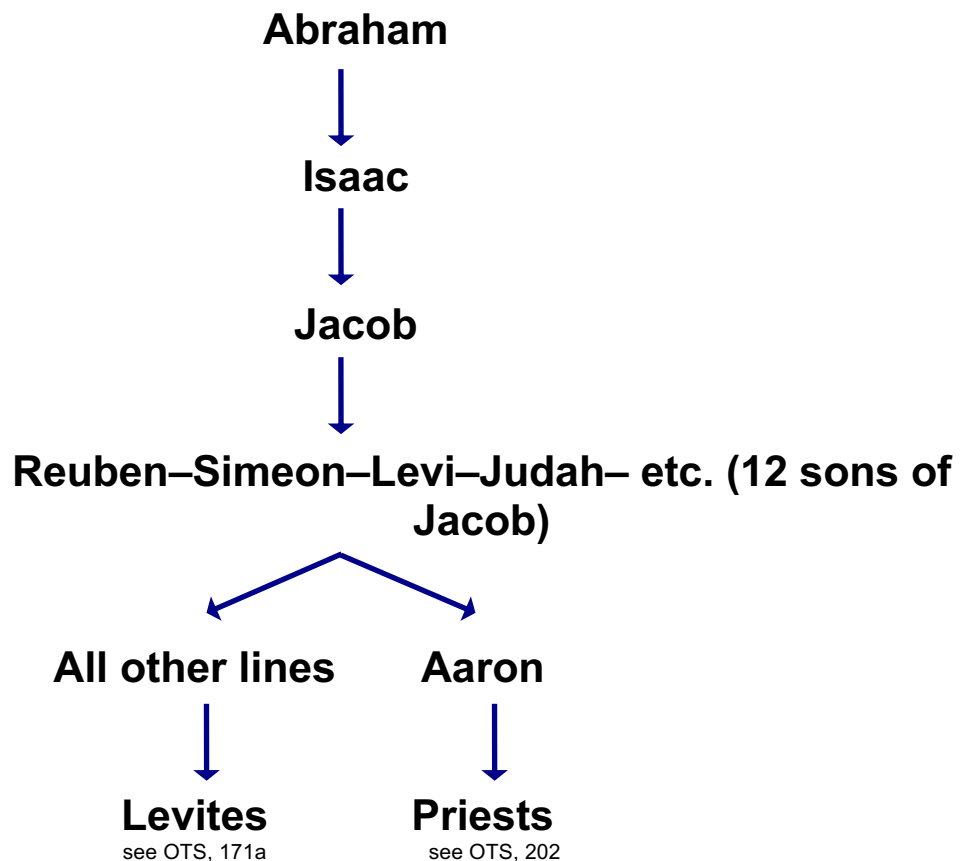
Egyptian doctors treated wood splinters in the skin with worm blood and donkey dung during the life of Moses. "Since dung is loaded with tetanus spores, it is little wonder that lockjaw took a heavy toll of splinter cases" (S. I. McMillen, *None of These Diseases* [Old Tappan, NJ: Revell, 1963], 9).

God gave many commands to Israel through Moses without explaining their reasons. Only in modern times have some of these reasons come to light. Yet he did promise Moses, "If you will listen carefully to the voice of the LORD your God and do what is right in his sight, obeying his commands and keeping all his decrees, then I will not make you suffer any of the diseases I sent on the Egyptians; for I am the LORD who heals you" (Exod. 15:26 NLT). Here are some examples:

Issue	Law Command	Reason
Why not eat pork, bacon, or ham?	"And the pig, though it has a split hoof completely divided, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses; they are unclean for you" (Lev. 11:7-8).	"The vast majority of the foods prohibited are those which (1) are more likely to carry disease in the arid climate of the Sinai desert and/or... Canaan; or (2) are... uneconomical to raise as food in the particular agrarian context...; or (3) are foods favored for religious sacrifice by groups whose practices the Israelites were not to copy... the food laws... kept Israel away from certain allergies [but] the main source of Israel's meat—lamb—is the least allergic of all major meats" (Fee & Stuart, <i>How to Read the Bible for All Its Worth</i> , 145).
Why require circumcision?	"You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring" (Gen. 17:11-12).	Modern studies show that wives with circumcised husbands have far less cervical cancer than those with uncircumcised husbands. Non-Jewesses are 8½ times more likely to have cervical cancer than Jewesses are since uncircumcised men can deposit cancer-producing <i>Smegma bacillus</i> bacteria in the uterus (McMillen, 17-19). Also, the <i>eighth</i> day of a boy's life has the highest levels of vitamin K and Prothrombin for blood clotting (ibid, 20-21)!
What's wrong with mixing meat and milk?	"Do not cook a young goat in its mother's milk" (Deut. 14:21).	God prohibited this because: (1) it would have been engaging in the fertility cult practices of Canaanites (Fee & Stuart, 146) or (2) because calcium cannot be assimilated easily on a milk and meat diet, which weakens teeth and slows the healing of broken bones (<i>US News & World Report</i> , 28 May 1984).
"Lepers feel bad enough about their disease, so why isolate them?"	"The priest is to examine the sore on his skin... If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days ... As long as he has the infection he remains unclean. He must live alone; he must live outside the camp" (Lev. 13:3-4, 46).	Between the 6th-14th centuries leprosy killed hundreds of millions of Europeans. Some said this was because of eating hot food, pepper, garlic, or the meat of diseased hogs—or even a bad conjunction of the planets! The Black Death followed, killing 60 million (¼ of Europe). After the physicians had nearly given up, the Church suggested the scriptural quarantine of lepers, which finally stopped the dreadful plague (McMillen, 11-12).

Contrasting Levites and Priests

	Levites	Priests
Descendants of...	Levi	Aaron (also a descendant of Levi)
Population	Many (the larger group)	Few (a subset of the Levites, Josh. 21:4)
Role	Assisted priests (1 Chron. 23:28) and supervised religious activities permitted outside of the sanctuary: teaching (Deut. 33:10a), singing (1 Chron. 15:16-24), leading worship (1 Chron 16:4-6; 23:5), officials, administration, judges & gatekeepers (1 Chron. 23:4-5)	Mediators between God and Israel whom David made into 24 divisions (1 Chron. 24:3-4), each which served two weeks annually so that their service would gradually move around the calendar (BKC, 1:613); taught God's Word (Mal. 2:7)
Sacrificial Role	Didn't offer sacrifices though they did offer incense (Deut. 33:10b)	Offered sacrifices (Deut. 33:10b)
Location of Homes	Extensive—in 35 cities throughout the tribes in the central, northern, and eastern parts of Israel (Josh. 21:5-8)	Limited to 13 cities in the southern territories of Judah, Simeon, and Benjamin which were near the temple (Josh. 21:4, 9-13)



Old Testament Feasts and Other Sacred Days

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Old Testament Feasts and Other Sacred Days

NAME	OT REFERENCES	MODERN EQUIVALENT	OT TIME	DESCRIPTION	PURPOSE	NT REFERENCES
Sabbath	Ex 20:8-11; 31:12-17; Lev 23:3; Dt 5:12-15	Same	7th day	Day of rest; no work	Rest for people and animals	Mt 12:1-14; 28:1; Lk 4:16; Jn 5:9; Ac 13:42; Col 2:16; Heb 4:1-11
Sabbath Year	Ex 23:10-11; Lev 25:1-7	Same	7th year	Year of rest; fallow fields	Rest for land	
Year of Jubilee	Lev 25:8-55; 27:17-24; Nu 36:4	Same	50th year	Canceled debts; liberation of slaves and indentured servants; land returned to original family owners	Help for poor; stabilize society	
Passover	Ex 12:1-14; Lev 23:5; Nu 9:1-14; 28:16; Dt 16:1-3a, 4b-7	Mar.-Apr.	1st month (Abib) 14	Slaying and eating a lamb, together with bitter herbs and bread made without yeast, in every household	Remember Israel's deliverance from Egypt	Mt 26:17; Mk 14:12-26; Jn 2:13; 11:55; 1Co 5:7; Heb 11:28
Unleavened Bread	Ex 12:15-20; 13:3-10; 23:15; 34:18; Lev 23:6-8; Nu 28:17-25; Dt 16:3b, 4a, 8	Mar.-Apr.	1st month (Abib) 15-21	Eating bread made without yeast; holding several assemblies; making designated offerings	Remember how the Lord brought the Israelites out of Egypt in haste	Mk 14:1, 12; Ac 12:3; 1Co 5:6-8
Firstfruits	Lev 23:9-14	Mar.-Apr.	1st month (Abib) 16	Presenting a sheaf of the first of the barley harvest as a wave offering; making a burnt offering and a grain offering	Recognize the Lord's bounty in the land	Ro 8:23; 1Co 15:20-23
Weeks (Pentecost) (Harvest)	Ex 23:16a; 34:22a; Lev 23:15-21; Nu 28:26-31; Dt 16:9-12	May-June	3rd month (Sivan) 6	A festival of joy; mandatory and voluntary offerings, including the firstfruits of the wheat harvest	Show joy and thankfulness for the Lord's blessing of harvest	Ac 2:1-4; 20:16; 1Co 16:8
Trumpets (Later: Rosh Hashanah—New Year's Day)	Lev 23:23-25; Nu 29:1-6	Sept.-Oct.	7th month (Tishri) 1	An assembly on a day of rest commemorated with trumpet blasts and sacrifices	Present Israel before the Lord for his favor	
Day of Atonement (Yom Kippur)	Lev 16; 23:26-32; Nu 29:7-11	Sept.-Oct.	7th month (Tishri) 10	A day of rest, fasting and sacrifices of atonement for priests and people and atonement for the tabernacle and altar	Cleanse priests and people from their sins and purify the Holy Place	Ro 3:24-26; Heb 9:7; 10:3, 19-22
Tabernacles (Booths) (Ingathering)	Ex 23:16b; 34:22b; Lev 23:33-36a, 39-43; Nu 29:12-34; Dt 16:13-15; Zac 14:16-19	Sept.-Oct.	7th month (Tishri) 15-21	A week of celebration for the harvest; living in booths and offering sacrifices	Memorialize the journey from Egypt to Canaan; give thanks for the productivity of Canaan	Jn 7:2, 37
Sacred Assembly	Lev 23:36b; Nu 29:35-38	Sept.-Oct.	7th month (Tishri) 22	A day of convocation, rest and offering sacrifices	Commemorate the closing of the cycle of feasts	
Purim	Est 9:18-32	Feb.-Mar.	12th month (Adar) 14, 15	A day of joy and feasting and giving presents	Remind the Israelites of their national deliverance in the time of Esther	

On Kislev 25 (mid-December) Hanukkah, the feast of dedication or festival of lights, commemorated the purification of the temple and altar in the Maccabean period (165/4 B.C.). This feast is mentioned in Jn 10:22.

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Eschatology of Israel's Feasts (Lev. 23)

	Date	Length	Feast	Significance (Past)	Typology (Future)
1.	Weekly	1 day	Sabbath* (Shabbat)	Reminder of: • Creation rest of God • Deliverance from Egypt Sign of Mosaic Covenant (Exod. 20, 31; Deut 5)	Millennial rest (Heb. 4:1-11)
2.	1-14 (Nisan)	1 day (Read Song of Songs)	Passover*† (Pesach)	Redemption from Egypt by blood of the sacrificial lamb (Exod. 12)	Redemption from sin by Christ's death as Lamb (1 Cor. 5:7b)
3.	1-15 to 1-21 (Nisan)	7 days	Unleavened Bread*†	Separation/break from dependence upon Egypt to dependence upon God	Separated life of the redeemed for God (1 Cor. 5:7a, 8)
4.	1-16 (Day after Harvest Sabbath)	1 day	Firstfruits (barley sheaf ceremony)	Anticipation of God's <i>future</i> material provisions -begins grain harvest	Resurrection of Christ (1 Cor. 15:20)
5.	3-6 (Sivan)	1 day (Read Ruth)	Pentecost† (Shavuoth) (Weeks) (Harvest)	Thanksgiving for God's <i>past</i> material provisions -ends grain harvest (Deut. 16:9-12)	Coming of the Holy Spirit to complete Christ's resurrection (Acts 2)
—	Spring-Summer	no feasts	—	Enjoyment of the harvest	Church Age
6.	7-1 (Tishri)	1 day	Trumpets (New Year) (Rosh Hashanah)	Preparation for national redemption and cleansing on Day of Atonement	Rapture (1 Thess. 4:13f.) Revelation (Matt. 24:31) —Kingdom preparation
7.	7-10 (Tishri)	1 day	Day of Atonement (Yom Kippur)	National repentance and cleansing from sins of the people (Lev. 16)	National repentance of Israel in the Tribulation (Rom. 11:26-27)
8.	7-15 to 7-21 (Tishri)	7 days (Read Eccles.)	Tabernacles*† (Booths/Tents) (Succoth) (the Lord) (Ingathering)	Anticipated fulfillment of the Abrahamic Covenant (Neh. 8)	Actual fulfillment of the Abrahamic Covenant —Kingdom (Matt. 17:4)
9.	7-22 (Tishri)	1 day	Shemini Atzeret (Simchat Torah)	"8th Day of Assembly" "Rejoicing in the Torah"	
The following days are not commanded in Scripture and probably have no eschatological significance:					
10.	5-9 (Ab)	1 day (Read Lam.)	9th of Ab (Tish'ah be'ab)	Destructions of Jerusalem: 586 BC & AD 70	<div style="border: 1px solid black; padding: 10px; text-align: center;"> <p><i>This Typology column shows that the order of Israel's annual feasts prophetically parallels her experience as a nation throughout history!</i></p> </div>
11.	9-25 (Kislev)	1 day + 7 more days of candle lighting	Hanukkah (Dedication) (Lights) (Illumination) (Maccabees)	Saving of the nation under Judas Maccabeus in 164 BC (cf. John 10:22)	
12.	12-14/15 (Adar)	2 days (Read Esther)	Purim (Lots)	Saving of the nation under Esther (9:21)	

* Feasts celebrated in the Millennium (Isa. 66:23; Ezek. 45:21; 46:1; Zech. 14:16-19)

† Feasts celebrated in three annual Jerusalem pilgrimages by all male Israelites (Exod. 23:14-17)

Leviticus & Numbers ContrastedHuang Sabin, *OT Made Simple*

Leviticus	Numbers
Worship	Walk
Position	Progress
Ceremonial	Historical
Priests	Levites
Access to God	Service for Men
Purity	Pilgrimage
People's Privileges	People's Responsibilities
Faithfulness to God	Fellowship with God