

Leviticus | Kyle Weir | 2025

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Leviticus Introduction | Sunday February 16, 2025

As I began to study Leviticus, I quickly realized something, I had never heard Leviticus taught in church. I had read it in my own study and heard it referenced at different times but never studied. Yet the Word is clear on the value of the whole Word of God.

2 Timothy 3:16-17 ESV

(16) **All Scripture** is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

(17) **that the man of God may be complete, equipped** for every good work.

All scripture is God's Word breathed out by Him. We need it to help us grow, and mature, so that we can be complete, **well fit, and capable. On our own we do not have what we need to walk with God and walk in what He has for us.** We need the Holy Spirit to take the Word of God and teach, correct, and guide us. He uses His Word to equip us. If we are honest there are parts of scripture where the training and equipping is easier to see. Specifically New Testament letters that are addressed to churches. The connections are more straightforward. Then there are parts of the Old Testament that are so focused on Israel and its history that the equipping we are to receive is harder to see. It is ok to admit this and yet we are going to anchor to God's promises.

Romans 15:4 ESV

(4) For **whatever was written in former days was written for our instruction**, that through endurance and through **the encouragement of the Scriptures we might have hope.**

In context Leviticus was written to instruct Israel. Yet this verse just promised that Leviticus was also written in part for our instruction that we can be encouraged and have hope. One thing that will help us see the book this way is to understand its original purpose. So that we do not get lost in the details of the law but see God's timeless heart. To see this purpose we need to understand where Leviticus fits in God's timeline of revealing Himself.

Genesis 1:26-29 ESV

(26) Then God said, "**Let us make man in Our image, after Our likeness.** And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth."

(27) So God created man in His own image, **in the image of God He created him; male and female He created them.**

(28) **And God blessed them. And God said to them,** "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

(29) **And God said,** "Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.

God took so much pleasure in creation. At each stage He showed His creativity and greatness. Galaxies were formed, landscapes with waterfalls appeared as water was separated from land, and the uniqueness of each animal is astonishing. Yet the pinnacle of it all is when God chose to make a creature in His own image. Then **to this unique creation God started to communicate and reveal Himself.** God wanted to have a fellowship and relationship with humanity that is unique to anything else He created. Here in the garden before sin, God was revealing reveal His character

and heart to humanity as He walked in a fellowship with us. Then we sinned and broke that fellowship. We had disobeyed God, God's holiness demanded that sin had to be punished. Humanity was in need of redemption. Then God did something startling.

Genesis 3:21 ESV

(21) And the LORD God made for Adam and for his wife **garments of skins** and clothed them.

This was the first animal sacrifice. Instead of Adam and Eve dying for their sin **an animal was killed in their place**. God was just beginning the process of revealing His plan. **Sin would be dealt with through a substitute**. The sacrifice of this animal did not fully deal with sin but it pointed forward to what would. So, as humanity moved out from the garden, we keep seeing animal sacrifice practiced.

Genesis 4:2-5 ESV

(2) And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground.

(3) In the course of time Cain brought to the LORD **an offering of the fruit of the ground**,

(4) and Abel also brought of **the firstborn of his flock** and of their fat portions. And **the LORD had regard for Abel and his offering**,

(5) but for Cain and his offering he had no regard. So Cain was very angry, and his face fell.

At this point in Genesis humanity was not given a freedom to eat animals yet. This would happen after the flood in Gen 9:3-4. Humanly speaking, Cain had the most important job of providing food for the family. Cain's offering would have been more costly and valuable. The younger brother Abel kept the animals, who were only used for clothing and for sacrifice. **Cain brought his best, and most valuable and yet it was not enough. God regarded Abel's offering because it was a blood sacrifice**. The details of sacrifices have not been revealed yet, but here again their importance is shown.

Genesis 8:20-21 ESV

(20) Then **Noah built an altar** to the LORD and took some of every clean animal and some of every clean bird and **offered burnt offerings on the altar**.

(21) And when **the LORD smelled the pleasing aroma**, the LORD said in His heart, "I will never again curse the ground because of man, for the intention of man's heart is evil from his youth. Neither will I ever again strike down every living creature as I have done.

As Noah and His family left the Ark He built an altar and offered sacrifices. This was a pleasing aroma to God. Yet there are so many details that are left out. What should an altar be like, how and why do you offer a sacrifice? Moving through history we see many sacrifices offered by Abram (Gen 12:8), Jacob (Gen 31:54), and even Job, who lived during this time, made sacrifices (Job 1:5). **They were regularly practiced and yet God's instructions for them have not been revealed to us yet**.

This started to change as God called His people Israel out of Egypt. Jacob who is also named Israel moved His family to Egypt, there were **75** people in total (Acts 7:14). Then when the nation left Egypt at the exodus there were **600,000** men with women and children added to that number (Exd 12:27). **A family had become a nation**. This nation needed to know how to worship their God and be in relationship with Him. As God lead Israel out of Egypt He started this process of revealing

Himself and His will.

Exodus 19:3-6; 9-12 ESV

- (3) while Moses went up to God. The LORD **called to him out of the mountain**, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel:
- (4) ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself.
- (5) Now therefore, **if you will indeed obey My voice and keep My covenant**, you shall be My treasured possession among all peoples, for all the earth is mine;
- (6) and **you shall be to Me a kingdom of priests and a holy nation.**’ These are the words that you shall speak to the people of Israel.”
- (9) And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, **that the people may hear when I speak with you, and may also believe you forever.**” When Moses told the words of the people to the LORD,
- (10) the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and **let them wash their garments**
- (11) and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people.
- (12) **And you shall set limits for the people** all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. **Whoever touches the mountain shall be put to death.**

God called out to Moses from the mountain. **Israel are His redeemed people that He has purchased out of Egypt**, now He reveals how close of a relationship He desires to have with them. He wants them to be a kingdom of priest, a holy nation, set apart from all others. He is going to give the 10 commandments directly to the people. God must instruct them how to prepare for this moment. They cannot touch the mountain or they will die. **They are God’s people but do not know how to act as His people.** They do not know how to be a nation in the presence of a holy God.

Exodus 25:8-9 ESV

- (8) And let them make Me a sanctuary, **that I may dwell in their midst.**
- (9) **Exactly as I show you concerning the pattern of the tabernacle**, and of all its furniture, so you shall make it.

God desired to dwell with them so He gave them the instructions to build the tabernacle. This would be the place where God’s presence would dwell with His people. **It had to be built to exact specifications because it mirrored a true tabernacle in heaven (Heb 8:5; 9:24).** God’s purpose for Israel did not stop once He redeemed them from Egypt. He desired to be with them and the tabernacle is how He could.

Exodus 29:43-46 ESV

- (43) **There I will meet with the people of Israel**, and it shall be sanctified by My glory.
- (44) I will consecrate **the tent of meeting and the altar**. Aaron also and his sons I will consecrate to serve Me as priests.
- (45) **I will dwell among the people of Israel and will be their God.**
- (46) And they shall know that I am the LORD their God, who brought them out of the land of Egypt **that I might dwell among them. I am the LORD their God.**

God shares His purpose; He brought them out so that He could dwell with them. **God has been seeking to restore the relationship that was lost all the way back in the garden.** It is from the tabernacle that He will be able to guide them and instruct them. The building of the tabernacle is how the book of Exodus finishes.

Exodus 40:1-2; 16-17; 34-35 ESV

- (1) The LORD spoke to Moses, saying,
- (2) “On the first day of the first month **you shall erect the tabernacle** of the tent of meeting.
- (16) This Moses did; **according to all that the LORD commanded him, so he did.**
- (17) In the first month in **the second year**, on the first day of the month, **the tabernacle was erected.**
- (34) Then the cloud covered the tent of meeting, and **the glory of the LORD filled the tabernacle.**
- (35) And Moses was not able to enter the tent of meeting because the cloud settled on it, and **the glory of the LORD filled the tabernacle.**

Moses had the tabernacle built just as God asked Him to. God’s presence then descended onto the tabernacle and His glory filled it. **Israel now had the Holy God who created the entire universe dwelling in their presence.** One year from the first Passover and their exodus out of Egypt. This is the context of the beginning of Leviticus.

Leviticus 1:1-2 ESV

- (1) The LORD called Moses **and spoke to him from the tent of meeting**, saying,
- (2) “Speak to the people of Israel and say to them, **When any one of you brings an offering** to the LORD, you shall bring your offering of livestock from the herd or from the flock.

The first word of the book serves as its title in the Hebrew Bible **“and He called.”** Our English name emphasizes the instructions given to the Levites. This was a momentous event. God had a way to dwell with man again, in a temporary tent. No longer is God calling out from the mountain to the people or Moses, but He is calling from the tabernacle. He wants to instruct them. The whole book will take place **in about a month**, before the census takes place in Numbers.

Leviticus explains how God’s people should live in His holy presence. The Word Holy is used over **90 times**, and words about cleansing are used over **70 times**. God will describe what their worship through sacrifices should look like. How they should behave as a people in the presence of God. He will explain the blessings for being in His presence and the curses for walking away from it. **This is not a book focused on how to become God’s people.** They were redeemed from Egypt through the blood of the Passover lamb.

Exodus 12:13 ESV

- (13) The blood shall be a sign for you, on the houses where you are. **And when I see the blood, I will pass over you**, and no plague will befall you to destroy you, when I strike the land of Egypt.

Isaiah 51:10 ESV

- (10) Was it not you who dried up the sea, the waters of the great deep, who made the depths of the sea **a way for the redeemed to pass over?**

God did not kill the firstborn child when He saw the blood of the Passover lamb. God once again provided a sacrifice to protect His people. Notice what Isaiah calls Isreal as they left Egypt and crossed the Red Sea, the redeemed. Isreal is God's people, and He is dwelling with them. Now they need to know how to live. **Leviticus is a book that is focused on sanctification.** How to live in the presence of a holy God. It is a book of how to respond in worship to what God had done for them. The gospel of John focused on presenting Jesus so that we could believe in Him and receive eternal life. **Leviticus will focus on how God's people should reflect Him and then what to do when we do not.**

Leviticus will go into detail of how sacrifices should be performed, something that had not been revealed yet. As we understand these sacrifices, we will see clearly how Jesus is the perfect sacrifice. As Leviticus describes the Priest and their role we will see the requirements on Jesus as the perfect High priest.

Even the various rules and regulations have application for us. **God was revealing to His people how they should approach Him.** What practical holiness looked like even in the mundane things of life. My hope is that we would not get lost in the cultural application, but see God's timeless holiness showing through. This Holy God that is calling out to Moses is the same Holy God you and I worship today.

Malachi 3:6 ESV

(6) **"For I the LORD do not change;** therefore you, O children of Jacob, are not consumed.

I am so thankful for this truth! God does not change; His character is the same throughout generations. When He makes a promise, He will not change His mind somewhere down the line. God has interacted with humanity in real time. His fellowship and relationship with Adam were different than they were with Moses. To Adam God called out in the garden. To Moses God called out of a burning bush, then a mountain and know at the start of Leviticus from the Tabernacle. Yet, He is the same unchanging God. How God practical interacted with humanity changed over time but He never does.

This same principal applies to the practical holiness presented in Leviticus. **God is still holy and we as His people are still called to reflect that Holiness,** just like Isreal was called to.

1 Peter 1:14-19 ESV

(14) As obedient children, do not be conformed to the passions of your former ignorance,
(15) **but as He who called you is holy, you also be holy in all your conduct,**
(16) since it is written, **"You shall be holy, for I am holy."**
(17) And if you call on Him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile,
(18) knowing that **you were ransomed** from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,
(19) **but with the precious blood of Christ,** like that of a lamb without blemish or spot.

This call to holiness is not about how to be saved or earn our own righteousness. **We are called to let the character of God who saved us reflect in us.** We have been ransomed, by the precious blood of Jesus. He is the perfect sacrifice and what secured our salvation. This quote Peter uses **"You shall be holy, for I am holy."** Is found at least **5 times throughout Leviticus.** We have been called to let God's character show in us as His people. My prayer is that through studying

Leviticus we will have a better understanding of the Holy God who saved us and we will let His Holiness show in our lives.

Leviticus 1:1-17 | Sunday February 23, 2025

As God calls out to Moses from the tabernacle, He starts by instructing Moses on the 3 most common types of offerings, **the whole burnt offering** (Ch. 1), **the grain offering** (Ch.2), and **the peace offering** (Ch. 3). These three are linked because they have a pleasing aroma to God. The whole burnt offering is the oldest offering, it is even given by Noah (Gen 8:20).

Leviticus 1:1-17 ESV

(1) The LORD called Moses and spoke to him from the tent of meeting, saying, (2) “Speak to the people of Israel and say to them, When any one of you brings an offering to the LORD, you shall bring your offering of livestock from the herd or from the flock. (3) “If his offering is **a burnt offering from the herd**, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. (4) He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. (5) Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. (6) Then he shall flay the burnt offering and cut it into pieces, (7) and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. (8) And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; (9) but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the LORD. (10) “If his gift for a burnt offering is from the flock, from the sheep or goats, he shall bring a male without blemish, (11) and he shall kill it on the north side of the altar before the LORD, and Aaron's sons the priests shall throw its blood against the sides of the altar. (12) And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, (13) but the entrails and the legs he shall wash with water. And the priest shall offer all of it and burn it on the altar; it is a burnt offering, a food offering with a pleasing aroma to the LORD. (14) “If his offering to the LORD is a burnt offering of birds, then he shall bring his offering of turtledoves or pigeons. (15) And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its blood shall be drained out on the side of the altar. (16) He shall remove its crop with its contents and cast it beside the altar on the east side, in the place for ashes. (17) He shall tear it open by its wings, but shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, a food offering with a pleasing aroma to the LORD.

The book of Leviticus is not presented how we would do it using a western worldview. There is a lot of repetition, and things will seem out of order to us. A Jewish mindset processed information differently than we do. It would make sense to us to start describing the offerings **in chronological order**, meaning the order they should be given. Instead, they are presented **in order of frequency and grouped by similarities**. This first offering is the whole burnt offering, and literally means “that which ascends.” For other offerings the priest will be allowed to eat some of the animal and at times even the person giving the offering partakes in the meal. What makes the whole burnt offering so unique is that the entire animal is burnt on the altar and all ascends into smoke.

Leviticus 1:2-3 ESV

- (2) “Speak to the people of Israel and say to them, When any one of you brings an offering to the LORD, you shall bring your offering **of livestock from the herd or from the flock.**
- (3) “If his offering is **a burnt offering from the herd**, he shall offer **a male without blemish.** He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD.

These instructions are coming from God and are going to systematically point to the one true sacrifice, Jesus. In each of these offerings there will be similarities, from presenting the offering and laying hands to the killing of the animal. Then there will be differences to what happens with the meat, and what is done with the blood. **Each of these details is intentional and will reveal to us Jesus.** The offering had to be without blemish, and so did Jesus. The animal was a herbivore. **Carnivores were not offered because something that takes life could not be a picture of the life giving Jesus.** It had to come from the herd, meaning it could not be a wild animal. This added to the cost of the offering.

2 Samuel 24:24 ESV

- (24) But the king said to Araunah, “No, but I will buy it from you for a price. **I will not offer burnt offerings to the LORD my God that cost me nothing.**” So David bought the threshing floor and the oxen for fifty shekels of silver.

The offering could not be free it had to have a cost associated with it. This may seem odd to us when salvation is freely given to us. What we can forget is the **cost Jesus had to pay** in order to make salvation free.

Romans 6:23 ESV

- (23) **For the wages of sin is death**, but the free gift of God is eternal life in Christ Jesus our Lord.

Sin was not forgotten or ignored, its punishment was fully taken by Jesus. This is the only way humanity could be accepted in front of God. The cost of sin will be a theme that we will not be able to get away from through the entire book of Leviticus. From the financial cost of the offering to the death of the animal, **each offering was costly.**

Leviticus 1:3-4 ESV

- (3) “If his offering is a burnt offering from the herd, he shall offer a male without blemish. **He shall bring it to the entrance of the tent of meeting**, that he may be accepted before the LORD.
- (4) **He shall lay his hand on the head** of the burnt offering, and it shall be accepted for him **to make atonement for him.**

When you wanted to worship God with a whole burnt offering, you had to take the animal to the entrance of the tent of meeting. Then you laid your hand onto the head of the animal. The word for lay is more intense and can **mean to lean heavy upon, press unto.** As you gave this sacrifice you leaned on the animal to show an ownership and also to recognize it as a substitute. The owner leaned on the animal in recognition that they were the one who deserved to die and be burned on the altar. The person offering the sacrifice was recognizing what lied heavy on them as a sinner.

Psalms 88:7 ESV

- (7) **Your wrath lies heavy upon me**, and you overwhelm me with all your waves. Selah

This is the same word, they were symbolically laying God's wrath that stood against them onto the animal. This was to make atonement for them. This word **atonement** has a few different emphasis that we will see throughout Leviticus but in its simplest form it means to cover.

Genesis 6:14 ESV

(14) Make yourself an ark of gopher wood. Make rooms in the ark, and **cover it** inside and out with pitch.

The wood of the ark needed to be covered, or atoned. The wood could not be exposed to the water but needed something to protect it by covering it up. The animal was burnt up instead of the person. **In effect the person was covered by the animal's death.** The various offerings will shed more light on this concept of atonement. The whole burnt offering was not done yet, the person offering it and the priest still had a lot to do.

Leviticus 1:5-9 ESV

(5) Then **he shall kill the bull** before the LORD, and **Aaron's sons the priests shall bring the blood** and throw the blood **against the sides of the altar** that is at the entrance of the tent of meeting.

(6) Then **he shall flay the burnt offering and cut it into pieces,**

(7) and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire.

(8) And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar;

(9) but its entrails and its legs he shall wash with water. And the priest **shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the LORD.**

Notice how specific the instructions are on who does what. Aaron's sons the priests were responsible to throw the blood on the sides of the altar, arrange the fire and arrange the pieces of the offering. The person giving the offering is responsible to kill the animal, skin it, cut it up and clean out the entrails. The person giving the offering was directly involved in the death and processing of the offering. **Death could not be minimized or ignored as you worshiped God with a burnt offering.**

Notice that the blood is not emphasized, in other offerings it will be. In the sin offering, and during the day of atonement a lot more will happen with the blood of the animal. In Leviticus 16, on the day of atonement the sin offering for the priest and then for the people are given first. **Then after the sin offering comes the burnt offering.** Other offerings will point to Jesus' blood payment on the cross or the peace that it secured. The burnt offering's significance comes in the full offering of the animal. As the instructions are repeated for a sheep/ goat and a bird the emphasis can be seen.

Leviticus 1:13; 17 ESV

(13) but the entrails and the legs he shall wash with water. And the priest **shall offer all of it** and burn it on the altar; it is a burnt offering, **a food offering with a pleasing aroma to the LORD.**

(17) He shall tear it open by its wings, but shall not sever it completely. And the priest **shall burn it** on the altar, on the wood that is on the fire. **It is a burnt offering, a food offering with a pleasing aroma to the LORD.**

The entire animal was to be burnt up, all of it was to be offered and was a pleasing aroma to God. It points to the perfect and complete obedience and surrendering Jesus to God the Father. He fully gave of Himself to the Father. His life was the pleasing aroma to God.

Hebrews 10:5-14 ESV

(5) Consequently, when Christ came into the world, He said, “Sacrifices and offerings you have not desired, **but a body have You prepared for Me;**

(6) **in burnt offerings and sin offerings You have taken no pleasure.**

(7) Then I said, ‘**Behold, I have come to do Your will, O God,** as it is written of Me in the scroll of the book.’”

(8) When He said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law),

(9) then He added, “Behold, I have come to do Your will.” He does away with the first in order to establish the second.

(10) And by that will we have been sanctified **through the offering of the body of Jesus Christ once for all.**

Jesus fully gave of Himself; He gave all His body. He walked in a perfect sinless obedience to God the Father. Nothing was held back in the whole burnt offering and Jesus held nothing back. He gave all in a holy obedience. **His heart was obedient to the Father and He made the offering out of that heart.** This is what the Israelites failed to see in practicing the whole burnt offering.

Jeremiah 14:10-12 ESV

(10) Thus says the LORD concerning this people: “**They have loved to wander** thus; they have not restrained their feet; **therefore the LORD does not accept them;** now He will remember their iniquity and punish their sins.”

(11) The LORD said to me: “Do not pray for the welfare of this people.

(12) Though they fast, I will not hear their cry, and **though they offer burnt offering and grain offering, I will not accept them.** But I will consume them by the sword, by famine, and by pestilence.”

Israel thought they could make a ritual out of these sacrifices. That God was providing a list to follow and He would be pleased as long as the rituals were done correctly. They were wandering and walking away from God. **They were trying to keep the religious actions without the heart.** God would not accept this. David understood the hearts role.

Psalms 51:16-19 ESV

(16) For You will not delight in sacrifice, or I would give it; **You will not be pleased with a burnt offering.**

(17) The sacrifices of God **are a broken spirit; a broken and contrite heart,** O God, You will not despise.

(18) Do good to Zion in Your good pleasure; build up the walls of Jerusalem;

(19) **then will You delight in right sacrifices,** in burnt offerings and **whole burnt offerings;** then bulls will be offered on your altar.

God delights in the burnt offering once the heart is broken and worshipping Him. The whole burnt offering speaks of a heart responding to God out of worship and offering all to Him. **Worship cannot be divorced from the heart.** Jesus was accepted as the whole burnt offering because He walked in perfect heartfelt obedience. David understood the heart attitude God desired, then the

burnt offering could be given. A broken heart lays heavy on the animal and sees it should be them dying. **We are called to worship God in response and give our life, that we don't deserve, to Him.**

Hebrews 13:15-16 NAS95

(15) **Through Him** then, let us continually offer **up a sacrifice of praise to God**, that is, **the fruit of lips that give thanks to His name.**

(16) And do not neglect doing good and sharing, **for with such sacrifices God is pleased.**

We are called as believers to praise God and give Him thanks. **Our life is to given in worship to God in response to what Jesus has done.** This is possible through Him. Our worship and thanksgiving is a fruit. It should come from a heart that is amazed at Jesus. Too many people try to focus on the actions and leave the heart out. **When we leave the heart out the whole burnt offering is turned into emphasizing all that you need to do for God and all you need to give Him.** Instead of a life of worship in response to God. Psalm 50 summarizes this difference. It is written by Asaph who was a leader in worship at the tabernacle and eventually temple. He watched many offering be given and God gave Him tremendous insight as to what was truly important.

Psalm 50:7-8; 10; 12-17;23 ESV

(7) "Hear, O My people, and I will speak; O Israel, I will testify against you. I am God, your God.

(8) **Not for your sacrifices do I rebuke you; your burnt offerings are continually before Me.**

(10) **For every beast of the forest is mine, the cattle on a thousand hills.**

(12) **"If I were hungry, I would not tell you,** for the world and its fullness are Mine.

(13) Do I eat the flesh of bulls or drink the blood of goats?

(14) **Offer to God a sacrifice of thanksgiving,** and perform your vows to the Most High,

(15) and **call upon Me in the day of trouble; I will deliver you,** and you shall glorify Me."

(16) But **to the wicked** God says: **"What right have you to recite My statutes or take My covenant on your lips?**

(17) **For you hate discipline, and you cast My words behind you.**

(23) **The one who offers thanksgiving as his sacrifice glorifies Me;** to one who orders his way rightly I will show the salvation of God!"

God does not need us. He did not need the burnt offerings of Israel. This offering was not to feed Him as some of the other religions of the day thought. God desires a heart relationship with us. He wants us to give a sacrifice of thanksgiving. For us to be in love with Him and to call on Him in our needs. He wants to walk with us. **As believers we have been given the opportunity to give ourself fully to Him.** Our sin gets in the way of our fellowship with Him. Our selfishness, and lust pulls us away from the closeness He desires. We end up despising His discipline and we ignore the Word. The great news is that Jesus is the perfect sacrifice. We can continually walk fresh with God and keep offering up thanksgiving for all He has done for us.

1 John 1:6 & 9 ESV

(6) If we say we have **fellowship with Him while we walk in darkness, we lie** and do not practice the truth.

(9) **If we confess our sins,** He is faithful and just to forgive us our sins **and to cleanse us from all unrighteousness.**

Leviticus 2-3 | Sunday March 2, 2025

Last week we studied the whole burnt offering. It was the most common offering and the first of three offerings that are a pleasing aroma to God. I will remind you the offerings are presented and grouped by themes, not in order of how they were given. The whole burnt offering was a worshipful response to God. It pointed to Jesus who gave all of Himself in full surrender to God. The whole burnt offering made atonement, or covered the sinner. This week we will look at the grain offering and the peace offering. Both are pleasing aromas to God but neither make atonement.

Leviticus 2:1-16 ESV

(1) “When anyone brings a **grain offering** as an offering to the LORD, his offering shall be of **fine flour**. He shall pour oil on it and put frankincense on it (2) and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering **with a pleasing aroma to the LORD**. (3) But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings. (4) “When you bring a grain offering **baked in the oven** as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. (5) And if your offering is a grain offering **baked on a griddle**, it shall be of fine flour unleavened, mixed with oil. (6) You shall break it in pieces and pour oil on it; it is a grain offering. (7) And if your offering is a grain offering **cooked in a pan**, it shall be made of fine flour with oil. (8) And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. (9) And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the LORD. (10) But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings. (11) “No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the LORD. (12) As an offering of firstfruits you may bring them to the LORD, but they shall not be offered on the altar for a pleasing aroma. (13) You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt. (14) “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain. (15) And you shall put oil on it and lay frankincense on it; it is a grain offering. (16) And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

Leviticus 3:1-17 ESV

(1) “If his offering is a sacrifice of **peace offering**, if he offers an animal **from the herd, male or female**, he shall offer it without blemish before the LORD. (2) And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron's sons the priests shall throw the blood against the sides of the altar. (3) And from the sacrifice of the peace offering, as a food offering to the LORD, **he shall offer the fat covering the entrails and all the fat that is on the entrails**, (4) and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. (5) Then Aaron's sons shall burn it on the altar **on top of the burnt offering**, which is on the wood on the fire; **it is a food offering with a pleasing aroma**

to the LORD. (6) “If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it without blemish. (7) **If he offers a lamb** for his offering, then he shall offer it before the LORD, (8) lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron's sons shall throw its blood against the sides of the altar. (9) Then from the sacrifice of the peace offering he shall offer **as a food offering to the LORD its fat;** he shall remove the whole fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails (10) and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. (11) And the priest shall burn it on the altar as a food offering to the LORD. (12) “**If his offering is a goat,** then he shall offer it before the LORD (13) and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar. (14) Then he shall offer from it, as his offering for a food offering to the LORD, the fat covering the entrails and all the fat that is on the entrails (15) and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. (16) And the priest shall burn them on the altar as a food offering with a pleasing aroma. **All fat is the LORD's.** (17) It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood.”

For the grain offering fine flour was to be offered with oil and could be prepared in a variety of ways. This offering is also called a cereal and meal offering. The King James translated the idea of meal as meat, even though no meat is present in this offering. Unlike the whole burnt offering some of the offering would be given to the priest who were allowed to eat it. The flour could be presented in a variety of ways. It could be raw and mixed with oil, baked in an oven or on a griddle, lastly even cooked in a pan (fried).

The grain offering is unique in that it does not involve blood. It is an offering of the fruit of the ground. The grain that is offered is the result of humanity's labor and work. This idea is emphasized in the extra work of milling, and preparing the offering. This does not violate Cain's offering not being accepted because notice **no atonement is made. This offering is without blood and the sinner is not atoned by it. There is no laying of hands on the offering either.** The grain offering was a worshipping and glorifying God through humanity's labor.

1 Corinthians 10:31 ESV

(31) So, whether you eat or drink, or whatever you do, **do all to the glory of God.**

We are called to give glory to God in whatever we do. Whether eating or drinking, even at work. The whole burnt offering was a worship to give all of ourselves in response to God. **The grain offering is then worshiping Him with what He produced through us.** It was the product of the ground the grain that was offered and even this was only possible through God's grace. Notice what had to be mixed with the offering.

Leviticus 2:1-2 ESV

(1) “When anyone brings **a grain offering as an offering to the LORD,** his offering shall be of fine flour. He shall **pour oil** on it and put **frankincense on it**

(2) and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and **oil,** with all of its **frankincense,** and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD.

Frankincense and oil was added to the grain offering. Frankincense was used as a perfume to add to the smell of the offering. The New Testament points out what frankincense represents.

Revelation 5:8 ESV

(8) And when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and **golden bowls full of incense, which are the prayers of the saints.**

The frankincense went up in smoke and represented the prayers going up to God. This is why in God's throne room we see bowls of incense, which are our prayers.

We will never be able to glorify God through our work if we are not lifting it up to Him in prayer.

Through prayer God helps direct our path and prayer helps keep our heart focused on God. Prayer helps remind us of the other element mixed in with the grain offering, oil. Oil is throughout the grain offering and is mentioned in verses 1,2,4,5,6,7,15, and 16.

Leviticus 2:4 ESV

(4) "When you bring a **grain offering** baked in the oven as an offering, it shall be unleavened loaves of fine flour **mixed with oil** or unleavened wafers **smeared with oil.**

Oil has to be mixed into the fruit of man's work. Oil was used for anointing and setting something apart for use by God. Often oil is tied to the Holy Spirit. We can see both as David is anointed as the next King.

1 Samuel 16:12-13 ESV

(12) And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, **anoint him**, for this is he."

(13) Then Samuel took the horn **of oil and anointed him** in the midst of his brothers. **And the Spirit of the LORD rushed upon David** from that day forward. And Samuel rose up and went to Ramah.

David had been set apart, anointed to God and the Holy Spirit came upon Him. To honor God with our labor they need to be set apart and empowered by the Holy Spirit. After this moment David was still the same ruddy young man, but His purpose and what empowered Him had changed. Most of our labors will probably look the same, but they need to be through the power of the Spirit and set apart to God.

Colossians 1:28-29 ESV

(28) Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.

(29) For this I toil, **struggling with all His energy that He powerfully works within Me.**

Paul understood that each aspect of His life was set apart for God. He also realized that for anything eternal to happen in his life it had to come through the power of Jesus working in Him, through the Holy Spirit. For the grain to be accepted certain things had to be left out as well.

Leviticus 2:11-12 ESV

(11) "No grain offering that you bring to the LORD **shall be made with leaven, for you shall burn no leaven nor any honey** as a food offering to the LORD.

(12) As an offering of firstfruits **you may bring them to the LORD**, but they shall **not be**

offered on the altar for a pleasing aroma.

For the grain offering both leaven and honey were forbidden. Verse 12 gives the clarification that for the first fruit offering they could be included. Notice that **the first fruit offering mentioned is not burnt on the altar**. We will look at this offering later in the book at the feast of First fruits. Leaven caused fermentation and this is why honey is included because it ferments as well. Leaven in particular is used in scripture to describe the souring and spreading effect of sin.

Psalm 73:21-22 ESV

- (21) When my soul was **embittered**, when I was pricked in heart,
(22) I was brutish and ignorant; I was like a beast toward you.

As Asaph describes a moment when He began to question God He literally says His soul was **leavened**, soured. Sin continues to grow and sour us against God.

1 Corinthians 5:4-8 ESV

- (4) When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus,
(5) you are to deliver this man to Satan for the destruction of the flesh, **so that his spirit may be saved in the day of the Lord**.
(6) Your boasting is not good. Do you not know that **a little leaven leavens the whole lump?**
(7) Cleanse out the old leaven that you may be a new lump, **as you really are unleavened. For Christ, our Passover lamb, has been sacrificed**.
(8) Let us therefore celebrate the festival, not with **the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth**.

The Corinthian church was to deal with **sin in a believers life very seriously**. When sin is ignored or not disciplined the leaven continues to spread. So many misunderstand grace and choose not to deal with sin. When we do this, the leaven begins to spread. **We are unleavened in Jesus**. We get to worship Him in a sincerity and truth through His purification in our life. While leaven and honey were excluded because of the fermentation notice what needed to be included in the offering.

Leviticus 2:13 ESV

- (13) You shall season all your grain offerings with salt. **You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings** you shall offer salt.

Salt is viewed as the opposite of the fermenting leaven and honey. Salt preserves while leaven corrupts. **The salt spoke of God's faithfulness in preserving His covenant promises to Israel**. Salt is not even destroyed by fire. God had made a covenant of Salt with Israel. Salt was to be present in all the offerings as a constant reminder of God's covenantal faithfulness. He was the one who was true to His promises.

2 Chronicles 13:5 ESV

- (5) Ought you not to know that the LORD God of Israel **gave the kingship over Israel forever to David and his sons by a covenant of salt?**

God's promises is forever and will not perish just as salt. God will give a king over Israel through David, and we know that is Jesus. **God wanted Israel to be reminded of His faithfulness in each offering.** He is the great covenant keeper who is worthy of all worship and praise! **We come to worship a God who gave us a covenant of salt.** This worship continues in the peace offering.

Leviticus 3:1 ESV

(1) **"If his offering is a sacrifice of peace offering,** if he offers an animal from the herd, **male or female,** he shall offer it without blemish before the LORD.

The peace offering is also called the fellowship offering. In chapter 7 we will be given more specific instructions on the three types of the peace offering. This offering is unique in that a **male or female animal can be brought.** The peace offering is pointing to the peace and unity that Jesus secured through His death.

Galatians 3:27-28 ESV

(27) For as many of you as were baptized into Christ have put on Christ.

(28) There is neither **Jew nor Greek,** there is neither slave nor free, **there is no male and female, for you are all one in Christ Jesus.**

There is a tremendous unity and equal footing in Jesus. Through His perfect sacrifice the Jew and Gentile can be unified, even the male and female. **No one group, gender, race, or social status is accepted by their own merit outside of Jesus.** We all need Him and He secured this peace. Both male and female animals being offered point to this peace.

The peace offering is also very unique in the fellowship meal that went with the offering. Most of the animal was given back to the worshiper to enjoy as a feast. We will spend time in chapter 7 looking at **this meal God has invited us into.** Today let's focus on what part was offered up to God on the Altar.

Leviticus 3:3-5 ESV

(3) And from the sacrifice of the peace offering, as a food offering to the LORD, **he shall offer the fat covering the entrails and all the fat that is on the entrails,**

(4) and **the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys.**

(5) Then Aaron's sons shall burn it on the altar **on top of the burnt offering,** which is on the wood on the fire; **it is a food offering with a pleasing aroma to the LORD.**

God wanted the fat. The specific parts of the animal that are listed focus on the richest and fattiest parts of the animal. The kidneys are also mentioned in that they were viewed as the seat of emotion to the Hebrews. We talk about our heart, being where our emotions reside. For the Jews it was in the reins. **The pieces offered point to a worshipful emotional giving of the best to God.** Fat being valued is hard to understand in our culture.

Psalms 81:16 YLT

(16) He causeth him to eat of **the fat of wheat,** And *with* honey from a rock I satisfy thee!

The fat was the best. So even in wheat, fat is used to describe the best choicest part. This is really emphasized when we understand the specific part of the lamb God asked to be offered.

Leviticus 3:9 ESV

(9) Then from the sacrifice of the peace offering he shall offer as a food offering to the LORD its fat; **he shall remove the whole fat tail**, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails

The entire fat tail of the lamb was to be offered to God. This doesn't make much sense to us until we see a picture of a the type of sheep from that region of the world. Sheep were intentional bred to enhance the tail. It was the best, fattiest part.

Leviticus 3:16 ESV

(16) And the priest shall burn them on the altar as a food offering with a pleasing aroma.

All fat is the LORD's.

All fat is God's. God's desire for the fat is wholly different from the worlds understanding of religion. **The world wants to be accepted by God through giving their own works and labor, and offering God their best.** The grain offering and the peace offering do not bring atonement! **We are not accepted by God based on our works on our best.** After we accept Jesus, after we are covered by His blood, then we joyfully worship Him with our works and our best. As a response in worship to our amazing God.

Psalms 36:7-9 KJV

(7) How excellent is Thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of Thy wings.

(8) **They shall be abundantly satisfied with the fatness of Thy house;** and thou shalt make them drink of the river of thy pleasures.

(9) **For with Thee is the fountain of life: in Thy light shall we see light.**

Leviticus 4:1-5:13 | Sunday March 9, 2025

Leviticus started by describing the offerings that were a pleasing aroma to God, the whole burnt offering, the grain offering, and the peace offering. Each of these offerings were an act of worship and setting something apart as holy to God. From offering the whole life, the fruit of our labor, and giving God the best, God was honored through them all. Yet, you did not start worship with these three offerings. The sin offering that is described in Chapter 4 and 5 was the first offering given as you approached God in worship. (Lev 9:7-12)

Leviticus 4:1-5:13 ESV

(1) And the LORD spoke to Moses, saying, (2) “Speak to the people of Israel, saying, If anyone **sins unintentionally** in any of the LORD's commandments about things not to be done, and does any one of them, (3) **if it is the anointed priest who sins**, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering. (4) He shall bring the bull to the entrance of the tent of meeting before the LORD and lay his hand on the head of the bull and kill the bull before the LORD. (5) And the anointed priest shall take some of the blood of the bull and **bring it into the tent of meeting**, (6) and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary. (7) And the priest shall put some of the blood **on the horns of the altar of fragrant incense** before the LORD that is **in the tent of meeting**, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. (8) And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails (9) and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys (10) (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. (11) But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung—(12) all the rest of the bull—**he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood**. On the ash heap it shall be burned up. (13) **“If the whole congregation of Israel sins unintentionally** and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they realize their guilt, (14) when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. (15) And the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. (16) Then the anointed priest shall bring some of the blood of the bull **into the tent of meeting**, (17) and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. (18) And he shall put **some of the blood on the horns of the altar that is in the tent of meeting** before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. (19) And all its fat he shall take from it and burn on the altar. (20) Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. **And the priest shall make atonement for them, and they shall be forgiven**. (21) And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly. (22) **“When a leader**

sins, doing **unintentionally** any one of all the things that by the commandments of the LORD his God ought not to be done, and realizes his guilt, (23) or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, (24) and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the LORD; it is a sin offering. (25) Then the priest shall take some of the blood of the sin offering with his finger and **put it on the horns of the altar of burnt offering** and pour out the rest of its blood at the base of the altar of burnt offering. (26) And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make atonement for him for his sin, and he shall be forgiven. (27) **“If anyone of the common people sins unintentionally** in doing any one of the things that by the LORD's commandments ought not to be done, and realizes his guilt, (28) or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. (29) And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. (30) And the priest shall take some of its blood with his finger and **put it on the horns of the altar of burnt offering** and pour out all the rest of its blood at the base of the altar. (31) And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the LORD. And the priest shall make atonement for him, and he shall be forgiven. (32) “If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish (33) and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering. (34) Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. (35) And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the LORD's food offerings. **And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.**

Leviticus 5 ESV

(1) **“If anyone sins in that** he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, **he shall bear his iniquity;** (2) or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; (3) or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; (4) or **if anyone utters with his lips a rash oath** to do evil or to do good, any sort of rash oath that people swear, **and it is hidden from him**, when he comes to know it, and he realizes his guilt in any of these; (5) when he realizes his guilt in any of these and confesses the sin he has committed, (6) he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin. (7) **“But if he cannot afford a lamb**, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. (8) He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, (9) and he

shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. (10) Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven. (11) **“But if he cannot afford two turtledoves or two pigeons,** then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. (12) And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering. (13) Thus the priest shall make atonement for him **for the sin which he has committed in any one of these things, and he shall be forgiven.** And the remainder shall be for the priest, as in the grain offering.”

The Sin offering was unknown and God is introducing it. The other offerings could be practiced just with an altar, and elements from those offering are found throughout the cultures of the time. The sin offering was not revealed until the tabernacle was available.

To give the sin offering elements of the tent of meeting will be used. The offerings name is straightforward, **this offering deals with sin, and how to get rid of it, or how to de-sin.**

Leviticus 4:1-2 ESV

- (1) And the LORD spoke to Moses, saying,
- (2) “Speak to the people of Israel, saying, If anyone sins **unintentionally** in any of the LORD's commandments about things not to be done, and does any one of them,

The sin offering deals specifically with unintentional sins. These are in contrast to high handed sins that are done in willful rebellion to God. Practically it is the difference between manslaughter and premeditated murder. These are sins that are not defiant and not from a heart that is actively trying to rebel against God. The fact that we sin unintentionally points out a very important fact of our nature as humans.

Romans 3:9-12 ESV

- (9) What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, **are under sin,**
- (10) as it is written: **“None is righteous, no, not one;**
- (11) no one understands; no one seeks for God.
- (12) All have turned aside; together **they have become worthless; no one does good, not even one.”**

We are sinners by nature. There are so many absolute statements in this passage we get very uncomfortable. We would like it to say some are righteous, or most are worthless. Yet this is not the truth in the Word. Humanity is full of sinfulness and we are not righteous, but worthless sinners who do no good. Sin has spread to all.

Romans 5:12 ESV

- (12) Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men **because all sinned—**

Sin came into the world through Adam and it spread to all. We all sin. Even when we don't know, or are not trying to. By our very nature we sin unintentionally. Leave us alone for too long and out

comes sin. Even when we are unaware of it. The fact that the sin offering is given for unintentional sins shows that **ignorance is not an excuse for sin**. When we sin and are unaware, that sin is still deserving of punishment. We underestimate the depths of our sin and the heights of God's holiness. Our sin is so engrained into us that often we cannot even see them.

Psalm 19:12 ESV

(12) **Who can discern his errors?** Declare me innocent **from hidden faults**.

Psalm 139:23-24 ESV

(23) **Search me**, O God, and know my heart! Try me and know my thoughts!

(24) And **see if there be any grievous way in me**, and lead me in the way everlasting!

In both Psalms David prays for God to reveal his own heart to himself. **Meaning the hidden faults David is praying about are hidden from David**. He needs God who knows the heart to reveal them. We are so sinful that we do not even know our own sin. Our sin demands a payment, a sin offering. **No amount of change or repentance will undue our sinfulness**. When the Holy God is revealed and coming to dwell with man we are exposed as such great sinners that even our unintentional sins need a blood payment.

Leviticus 4:3; 13-14 ESV

(3) **if it is the anointed priest who sins, thus bringing guilt on the people**, then he shall offer for the sin that he has committed **a bull** from the herd without blemish to the LORD for a sin offering.

(13) **"If the whole congregation of Israel sins unintentionally** and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they realize their guilt,

(14) when the sin which they have committed becomes known, the assembly shall offer **a bull** from the herd for a sin offering and bring it in front of the tent of meeting.

The instructions for the sin offering change based on who sinned. The first two groups mentioned are if the priest sins, and if the whole congregation of Israel sins. Both of these involve the whole nation. **The priest was to represent the people to God so if he sinned he brought guilt on everyone**. For both of these groups God requires the most costly of all sacrifices a bull. The specifics of the offering are the same for both.

Leviticus 4:15-20 ESV

(15) And **the elders of the congregation shall lay their hands on the head** of the bull before the LORD, and the bull shall be killed before the LORD.

(16) Then the anointed priest shall bring some of the blood of the bull **into the tent of meeting**,

(17) and the priest shall **dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil**.

(18) And he shall put **some of the blood on the horns of the altar that is in the tent of meeting before the LORD**, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting.

(19) And all its fat he shall take from it and burn on the altar.

(20) Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. **And the priest shall make atonement for them, and they shall be forgiven**.

The elders of the nation laid their hand on the bull and as it was killed the blood would be collected. The priest would then carry that blood into the tent of meeting. **This is the first offering that brought us into the tent.** The first room of the tent of meeting was also called the Holy Place. It was about **15 feet by 30 feet**. In this room was **the Golden Lampstand, the Table of Showbread, and the Altar of Incense**. There was a large veil separating the inner chamber, which was known as the Holy of Holies or Most Holy Place. The priest only enters into the Holy of Holies once a year, at the Day of Atonement, which was for a special sin offering. (Leviticus 16). For a sin offering for the priest or the whole congregation the blood would be sprinkled “**seven times before the LORD in front of the veil.**” Then the priest would put some blood onto the **horns of the altar of incense**. The blood had to be presented to God and it was the blood that cleansed sin.

Hebrews 9:6-10 ESV

- (6) These preparations having thus been made, **the priests go regularly into the first section, performing their ritual duties,**
- (7) but into the second only the high priest goes, and he but once a year, and **not without taking blood**, which he offers for himself and for the unintentional sins of the people.
- (8) By this the Holy Spirit indicates that the way into the holy places is not yet opened **as long as the first section is still standing**
- (9) (which is symbolic for the present age). **According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,**
- (10) but deal only with food and drink and various washings, regulations for the body imposed **until the time of reformation.**

The priests would go regularly into the Holy Place. The veil stopping them from going any farther. These offerings could not perfect the worshiper. They looked forward until the time of reformation. This first section kept reminding them of the separation sin caused and the need for redemption. There are two huge principals here.

Hebrews 9:22 ESV

- (22) Indeed, under the law almost everything is purified with blood, and **without the shedding of blood there is no forgiveness of sins.**

Hebrews 10:1-4 ESV

- (1) For since the law has but a shadow of the good things to come instead of the true form of these realities, **it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.**
- (2) Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?
- (3) But in these sacrifices **there is a reminder of sins every year.**
- (4) **For it is impossible for the blood of bulls and goats to take away sins.**

Sins cannot be forgiven without the shedding of blood and it is impossible for the blood of bulls and goats to take away sin. Every time a sin offering was given it was to remind the people of their sin problem. **The blood of these animals could not take away sin.** The priest would sprinkle it in front of the veil seven times a completed action and yet they would be back doing the same thing over and over again. The sprinkling of this blood pointed to the true sacrifice of Jesus. We are washed clean because we are sprinkled in His blood.

Hebrews 12:24 NLT

(24) You have come to Jesus, the one who mediates **the new covenant between God and people, and to the sprinkled blood**, which speaks of forgiveness instead of crying out for vengeance like the blood of Abel.

We are not accepted by God because of something we can do, change or become. We approach God based on the blood. Abel's blood cried out to God for vengeance for a payment to be made against Cain's sin. Jesus Christ's blood speaks of our forgiveness. The sin offering shows the blood that our sin demands and also shows that Jesus's blood is the only that would satisfy the payment. He was willing to pay the price.

The changes in procedure and animals for the different groups is important. When a leader or common person sinned the blood was put on the horns of **the altar of burnt offering (4:25,30)**. This sin still needed to be atoned with blood but did not affect the entire nation so it was not brought into the tent of meeting. God also put in provisions for poverty and if you could not afford a female goat (4:28) you could bring a lamb (4:32), **"But if he cannot afford a lamb"** 2 birds (5:7), **"But if he cannot afford two turtledoves or two pigeons"** you could even bring flour (5:11). **God wanted the sin offering to be available to all.** We all sin and we all need access the sin offering.

1 John 2:2 ESV

(2) He is the propitiation for our sins, and not for ours only but also **for the sins of the whole world.**

Revelation 7:9-10 ESV

(9) After this I looked, and behold, a great multitude that no one could number, **from every nation, from all tribes and peoples and languages**, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, (10) and crying out with a loud voice, **"Salvation belongs to our God who sits on the throne, and to the Lamb!"**

Jesus is the sin payment for the entire world. Everyone has access to what He did. In heaven we will see people from every nation, all tribes. All have access and can afford His sin offering. We need to be careful not to raise the price.

When the priest sinned or the whole congregation the body of the animal could not be eaten by those serving in the tabernacle because its blood had been offered in the tent of meeting Lev 6:30. Instead the body had to be disposed of in a unique way.

Leviticus 4:11-12 ESV

(11) But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung—

(12) all the rest of the bull—he shall carry **outside the camp** to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

The fat of the offering would be burnt on the Altar of burnt offerings. The rest of the animal though had to be taken outside of the camp and burnt there. It was not allowed to be burnt on the Altar. In some sense the animal was viewed as becoming the sin, and was unclean. This again points to what Jesus accomplished on the cross.

1 Peter 2:24 ESV

(24) **He himself bore our sins in His body on the tree**, that we might die to sin and live to righteousness. By His wounds you have been healed.

This is not symbolic. Jesus took our sins, 2 Corinthians 5:21 even says He became sin on the cross. He became the sin offering and His body had to be burnt outside of the city.

Hebrews 13:10-16 ESV

(10) We have an altar from which those who serve the tent have no right to eat.

(11) For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin **are burned outside the camp.**

(12) **So Jesus also suffered outside the gate in order to sanctify the people through His own blood.**

(13) **Therefore let us go to Him** outside the camp and bear the reproach He endured.

(14) **For here we have no lasting city, but we seek the city that is to come.**

(15) **Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name.**

(16) Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Jesus left Jerusalem, rejected by His people, left the temple, and went outside of the city to the place of the cross. He is the Sin offering. **We are called as believers to go to Him outside of the camp.** To face that same rejection, because as a believers this is not our home. **This is not our lasting city** but we look forward to being with Him in the New Jerusalem. It is through Him, that we then can worship and live in response to all He has done. Our worship should be the fruit of our lives. When we see what His blood has done for us, we should be in awe-inspired worship of the perfect sin offering.

Leviticus 5:14-6:7 | Sunday March 16

Each offering has similarities and differences. Each one has pointed to Jesus' perfect fulfillment in some way and each one has had application for us. Last week we saw the sin offering and it focused on the presentation of the blood. Our sin is deeper than we want to admit and can only be dealt with through the shedding of blood (Heb 9:22). Yet Hebrews made it clear the blood of animals could not forgive sins (Heb 10:4). Jesus had to offer the perfect sin offering of His blood. Today we are going to see the fifth offering mentioned in Leviticus, the guilt offering. This offering is focused on a unique consequence of our trespasses.

Leviticus 5:14-19 ESV

(14) The LORD spoke to Moses, saying, (15) "If anyone commits a breach of faith and sins unintentionally in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. (16) He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven. (17) "If anyone sins, doing any of the things that by the LORD's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. (18) He shall bring to the priest a ram without blemish out of the flock, or its equivalent, **for a guilt offering**, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. (19) **It is a guilt offering**; he has indeed incurred guilt before the LORD."

Leviticus 6 ESV

(1) The LORD spoke to Moses, saying, (2) "If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor (3) or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— (4) if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found (5) or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. (6) And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering. (7) And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and thereby become guilty."

The specific instructions of how to give the guilt offering are found in 7:1-7. The fat was offered on the altar of burnt offering, and the blood was poured out on the sides of the altar. The uniqueness of the guilt offering is found in the type of sin, **a trespass**, that required it and **the restitution** that needed to be included.

Leviticus 5:15 NKJV

(15) "If a person **commits a trespass**, and sins unintentionally **in regard to the holy things of the LORD**, then he shall bring to the LORD **as his trespass offering** a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, **as a trespass offering**.

The guilt offering is also called the **trespass, reparation, or compensation offering**. In this offering there is a paying back for the offense. This offering is specifically for trespass sins. Trespassing is going somewhere that we are not allowed to be. Likewise, a trespass sin is violating or going over the rights of someone else. So in the case of trespassing against the holy things of the Lord **you have violated God's rights in some way**. This could have been eating part of the offering that was not allowed or not bringing the right offering, or touching something that was not allowed. Achan's sin after the fall of Jericho provides a great example of a trespass. God gave Israel very specific instructions of what they should do with the plunder that was found in Jericho.

Joshua 6:19 ESV

(19) But **all silver and gold**, and every vessel of bronze and iron, are holy to the LORD; they shall go **into the treasury of the LORD.**"

Jericho was to be destroyed and the silver and gold was to be brought into the treasury of the Lord. Yet Achan struggled with this. He ended up taking 200 shekels of silver and a gold bar that weighed 50 shekels (Josh 7:21). Today this was worth around \$50,000.

Joshua 7:1 NKJV

(1) But the children of Israel **committed a trespass regarding the accursed things**, for **Achan** the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, **took of the accursed things**; so the anger of the LORD burned against the children of Israel.

Achan trespassed against God when He took something that belonged to God. He violated God's right and did what He wanted. **Someone is violated and their rights ignored when a trespass is committed**. This can be seen in the sins listed in chapter 6.

Leviticus 6:2-3 NKJV

(2) "If a person sins and **commits a trespass** against the LORD **by lying to his neighbor** about what was delivered to him for safekeeping, or **about a pledge, or about a robbery**, or if he has **extorted** from his neighbor, (3) or if he has **found what was lost and lies** concerning it, and swears falsely—in any one of these things that a man may do in which he sins:

Notice the common thread, in these trespasses a person violates their neighbor through deception, lying, and extortion. Each time the neighbor loses something that was theirs.

God had a unique solution for a trespass sin and it involved restitution.

Leviticus 5:15-16 NKJV

(15) "If a person commits a trespass, and sins unintentionally in regard to the holy things of the LORD, then he shall bring to the LORD as his trespass offering **a ram** without blemish from the flocks, **with your valuation in shekels of silver** according to the shekel of the sanctuary, as a trespass offering.

(16) And he **shall make restitution for the harm** that he has done in regard to the holy thing, and **shall add one-fifth to it** and give it to the priest. So the priest shall make atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Leviticus 6:5-6 NKJV

(5) or all that about which he has sworn falsely. **He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs**, on the day of his trespass

offering.

(6) And he shall bring **his trespass offering to the LORD, a ram without blemish from the flock**, with your valuation, as a trespass offering, to the priest.

In both cases whether it was God who was wronged or someone else, the full price of the wrong needs to be paid back with one fifth, or 20% added to it. Then on top of this payment a ram needed to be offered. **Notice how important both parts of the offering are.** In a trespass sin someone has been wronged and they need to be paid back in full. The double tithe or 20% is added to account for the time they were without whatever was taken. **This payment was a setting the wrong right.** It also was a steep enough penalty that people would not be tempted to cheat the system.

Psalms 37:21 ESV

(21) **The wicked borrows but does not pay back**, but the righteous is generous and gives;

Proverbs 14:8-9 ESV

(8) The wisdom of the prudent is to discern his way, but the folly of fools is deceiving.

(9) **Fools mock at the guilt offering, but the upright enjoy acceptance.**

Our society runs on debt and yet we do not like to pay them back. **It is in God's will for debts and wrongs to be paid back.** Fools mock the guilt offering, they do not want to be held accountable for the consequences of their actions. The upright walk in acceptance. They seek reconciliation and are willing to own their actions with the heart to set things right when possible. This concept is counter to our society. The world tells us if it is possible to lie, cheat or steal for our own gain we are encouraged to do it.

Romans 13:6-8 ESV

(6) For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. (7) **Pay to all what is owed to them:** taxes to whom taxes are owed, revenue to whom revenue is owed, **respect to whom respect is owed**, honor to whom honor is owed.

(8) **Owe no one anything**, except to love each other, for the one who loves another has fulfilled the law.

Nothing is more practical than to talk about taxes during March. **As a believer we have been called to walk in an integrity in every aspect of our life.** We are to value the rights of others and not defraud people. We are to honor the government and pay our taxes in full. God is the one who gave us rights and He values them and we have been called to value them as well.

The guilt offering does not stop when the restitution payment was given. Then a ram needed to be given, because a sin was committed and needs to be dealt with. A ram was fitting because for the Hebrews, Arabs, and even the Romans rams would often be used as a payment for debt. **There is not sliding scale of animals to offer**, with the guilt/ trespass offering. Whether you were rich or poor, the trespass needed to be atoned for. We can understand how this offering worked when a neighbor was robbed. It is harder for us to see how God is trespassed against in our sin.

Malachi 3:8-10; 14 ESV

(8) Will man rob God? **Yet you are robbing Me.** But you say, '**How have we robbed You?**' **In your tithes and contributions.**

(9) You are cursed with a curse, for you are robbing Me, the whole nation of you.

(10) **Bring the full tithe into the storehouse,** that there may be food in My house. And thereby put Me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need.

(14) You have said, '**It is vain to serve God. What is the profit of our keeping His charge or of walking as in mourning before the LORD of hosts?**

The Israelites had reached a point that they were asking what was in it for them to serve God? God is clear that they are violating His rights, they are robbing from Him. Each time an animal was offered to an idol it robbed God of that worship. We are woefully unaware that our life belongs to God.

1 Corinthians 6:19-20 ESV

(19) Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? **You are not your own,**

(20) **for you were bought with a price. So glorify God in your body.**

We are not our own. We are so selfish and prideful that we want to know what is in it for us. Jesus bought us on the cross. He is the creator and redeemed us. **When we walk in our own path and in sin, we are robbing God of the worship and glory He deserves.** Not only does humanity have rights but God (who gave us our rights) has rights. He deserves our honor and glory. The guilt offering emphasizes the sins that violate the rights of God. This is a side of sin we often do not realize.

Ephesians 2:1-2 ESV

(1) And you were dead **in the trespasses and sins**

(2) in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—

We are dead in our trespasses and sins. I had never stopped to process the emphasis of trespasses. The word for **sins means to miss the mark** of God's holy standard. Trespasses is the idea **to fall beside a person or thing, to deviate from the right path.** It carries with it the idea of failing in our purpose (deviating from the path) and violating God as we do. **Just as with the guilt offering trespasses emphasizes the debt/ consequence that our action caused** that needs to be fully paid for. If we are honest with ourselves, **the amount of debt that our trespasses have accumulated is a terrifying thought.** The incredible news is that Jesus paid this debt in full. Restitution was made through Him.

Isaiah 53:10-12 NAS95

(10) **But the LORD was pleased To crush Him,** putting Him to grief; **If He would render Himself as a guilt offering,** He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand.

(11) As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, **As He will bear their iniquities.**

(12) Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; **Because He poured out Himself to death, And was numbered with the transgressors;** Yet He Himself bore the sin of many, And interceded for the transgressors.

Jesus is the perfect guilt offering. All of the debt that our trespasses warranted was paid in full. **We have not be asked to pay back for our debt to God.** It would have been impossible for us to do so. Other religions demand a penance. Meaning you as a sinner are asked to make reparation, or payment for what your sin has cost. Often we think this way. **When we sin, we often feel like we need to pay God back in some way to make it right.** In reality we need to trust in the perfect guilt payment.

Ephesians 1:7-8 ESV

(7) In Him we have redemption through **His blood, the forgiveness of our trespasses, according to the riches of His grace,**

(8) which **He lavished upon us**, in all wisdom and insight

His blood is given as the perfect payment for all our trespass debt. We are forgiven according to the riches of His grace. **He did not leave any of the debt for you and I to take care of.** We hear this but often we do not fully let ourselves accept this truth. This grace has been lavished on us. If you do not feel worthy of this the good news is none of us are, that is why it is grace.

Romans 4:22-25 ESV

(22) That is why his faith was “**counted** to him as righteousness.”

(23) But the words “it was counted to him” were not written for his sake alone,

(24) **but for ours also. It will be counted to us who believe in Him** who raised from the dead Jesus our Lord,

(25) **who was delivered up for our trespasses** and raised for our justification.

Paul is describing how Abraham was counted a righteous. Abraham had faith in God. This is the same way you and are counted, as righteous it is by believing in Him. He was not delivered up as a mere example of self-sacrifice or humility. He was delivered up to pay for all our trespasses. Our astronomical debt was fully paid for.

Romans 5:15-16 ESV

(15) **But the free gift is not like the trespass.** For if many died through one man's trespass, much more have the grace of God and **the free gift by the grace of that one man Jesus Christ abounded for many.**

(16) And the **free gift** is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, **but the free gift following many trespasses brought justification.**

I love that the free gift is repeated 4 different times in comparison to the debt and consequences of Adam's trespass. **This truth confronts humanities effort to contribute and add something to the payment.** We feel like it should cost us then it will mean more. God's Word presents the opposite. **The guilt offering showed the high cost that our trespasses demanded and our inability to fully pay for them.** Even when the twenty percent extra was paid, the blood of the ram still needed to be given. We could never repay enough. What Jesus has done for us is an incredible life-giving message.

2 Corinthians 5:18-19 ESV

(18) All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation;

(19) that is, in Christ God was reconciling the world to Himself, **not counting their**

| trespasses against them, and entrusting to us the message of reconciliation.

Through Jesus Christ we can be reconciled. Through Him our sin debt, is not held against us. He gave us this message of reconciliation. It is not a message of how we need to do more. It is not a message of what we need to pay. It is a message of what Jesus Christ the perfect sin and guilt offering has accomplished. This is a message the dying world desperately needs to hear.

Leviticus 6:8-7:38 | Sunday March 30, 2025

Through the first 5 chapters of Leviticus God has revealed the 5 major offerings, **the whole burnt offering, the grain offering, the peace offering, the sin offering, and the guilt (trespass) offering**. These offerings have revealed the consequence of sin is death and have showed the pollution that sin brings. Each animal death and presentation of blood was a reminder of sin. Yet our gracious God set up this inadequate system **to reveal** how sin could be fully dealt with, to reveal Jesus and all He would accomplish. These chapters have been addressed to the people of Israel, God has been instructing the nation how to worship Him with these offerings. Then starting in Chapter 6 verse 8 God repeats the 5 offerings again but **this time He is instructing the priest** on certain specifics of each offering. God also mentions the ordination offering which is only for priests and we will look at in chapters 8 and 9 when the priests are anointed.

Leviticus 6:8-7:38 ESV

(8) The LORD spoke to Moses, saying, (9) **“Command Aaron and his sons, saying, This is the law of the burnt offering.** The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. (10) And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and put them beside the altar. (11) Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. (12) The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. (13) Fire shall be kept burning on the altar continually; it shall not go out. (14) **“And this is the law of the grain offering.** The sons of Aaron shall offer it before the LORD in front of the altar. (15) And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD. (16) And **the rest of it Aaron and his sons shall eat.** It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it. (17) It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering. (18) **Every male among the children of Aaron may eat of it,** as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.” (19) The LORD spoke to Moses, saying, (20) “This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. (21) It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD. (22) The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. (23) Every grain offering of a priest shall be wholly burned. It shall not be eaten.” (24) The LORD spoke to Moses, saying, (25) “Speak to Aaron and his sons, saying, **This is the law of the sin offering.** In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. (26) **The priest who offers it for sin shall eat it.** In a holy place it shall be eaten, in the court of the tent of meeting. (27) Whatever touches its flesh shall be holy, and when any of its blood is splashed on a garment, you shall wash that on which it was splashed in a holy place. (28) And the earthenware vessel in which it is boiled shall be broken. But if it is

boiled in a bronze vessel, that shall be scoured and rinsed in water. (29) Every male among the priests may eat of it; it is most holy. (30) **But no sin offering shall be eaten from which any blood is brought into the tent of meeting** to make atonement in the Holy Place; it shall be burned up with fire.

Leviticus 7 ESV

(1) **“This is the law of the guilt offering.** It is most holy. (2) In the place where they kill the burnt offering they shall kill the guilt offering, and its blood shall be thrown against the sides of the altar. (3) And all its fat shall be offered, the fat tail, the fat that covers the entrails, (4) the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. (5) The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. (6) **Every male among the priests may eat of it.** It shall be eaten in a holy place. It is most holy. (7) **The guilt offering is just like the sin offering; there is one law for them. The priest who makes atonement with it shall have it.** (8) And the priest who offers any man's burnt offering **shall have for himself the skin of the burnt offering that he has offered.** (9) And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. (10) And every grain offering, mixed with oil or dry, shall be shared equally among all the sons of Aaron. (11) **“And this is the law of the sacrifice of peace offerings** that one may offer to the LORD. (12) If he offers it **for a thanksgiving,** then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil. (13) With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. (14) And from it he shall **offer one loaf from each offering,** as a gift to the LORD. **It shall belong to the priest who throws the blood of the peace offerings.** (15) And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering. He shall not leave any of it until the morning. (16) But if the sacrifice of his offering **is a vow offering or a freewill offering,** it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. (17) But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. (18) If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall bear his iniquity. (19) **“Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh,** (20) but the person who eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that person shall be cut off from his people. (21) And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people.” (22) The LORD spoke to Moses, saying, (23) **“Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat.** (24) The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. (25) For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. (26) Moreover, you shall eat no blood whatever, whether of fowl or of animal, in any of your dwelling places. (27) Whoever eats any blood, that person shall be cut off from his people.” (28) The LORD spoke to Moses, saying, (29) **“Speak to the people of Israel,** saying, Whoever offers the sacrifice of his peace offerings to the

LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. (30) His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast **may be waved as a wave offering before the LORD.** (31) The priest shall burn the fat on the altar, but **the breast shall be for Aaron and his sons.** (32) And **the right thigh you shall give to the priest as a contribution from the sacrifice of your peace offerings.** (33) Whoever among the sons of Aaron offers the blood of the peace offerings and the fat shall have the right thigh for a portion. (34) For the breast that is waved and the thigh that is contributed **I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual due from the people of Israel.** (35) This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. (36) The LORD commanded this to be given them by the people of Israel, from the day that he anointed them. It is a perpetual due throughout their generations." (37) **This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering,** (38) which the LORD commanded Moses on Mount Sinai, on the day that He commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

For each offering God is careful to specify what part the priest is allowed to eat or keep as payment. For the whole burnt offering, the priest kept the skins, which echoes back to God's first sacrifice for Adam and Eve. The priest was allowed to eat part of the grain offering and the meat of a sin or guilt offering as long as the blood was not presented into the tent of meeting. The peace offering was unique and only a part of the animal was given to the priest due to the fellowship meal that this offering involved. The priests did not have an inheritance in the promised land (Josh 13:14; 33). God was their inheritance and He provided for them by sharing in the food from these offerings. This principal has application for the church today.

1 Corinthians 9:13-14 ESV

(13) Do you not know **that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?**

(14) In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

The priests physical needs were provided by serving at the temple/ tabernacle. The priests did not have their own land and were not raising crops or animals, so God put in this provision to care for them. Paul uses this principal to show that the church body should provide for their pastors and staff in the same way. Their living should come through their service to the church. As the passage continues Paul is clear He gave up this right in Corinth, but he used it in other cities. Everyone in the body is called to serve God. Some are to be supported monetarily so that they can have more time to do that. The priests were called to have a vigilance and daily maintenance in there service.

Leviticus 6:9; 12-13 ESV

(9) "Command Aaron and his sons, saying, **This is the law of the burnt offering.** The burnt offering shall be on the hearth on the altar **all night until the morning, and the fire of the altar shall be kept burning on it.**

(12) **The fire on the altar shall be kept burning on it; it shall not go out.** The priest

shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings.

(13) **Fire shall be kept burning on the altar continually; it shall not go out.**

The priests were to be diligent to never let the fire on the Altar go out. It was their responsibility to tend to the ashes and arrange the wood. Every night they were called to offer a whole burnt offering to keep the fire going throughout the night, and then another whole burnt offering each morning to stoke the fire.

Exodus 29:38-39 ESV

(38) "Now this is what you shall offer on the altar: two lambs a year old **day by day regularly.**

(39) One lamb you shall offer **in the morning**, and the other lamb you shall **offer at twilight.**

The Bronze Altar was to always have a whole burnt offering smoldering on it. **The whole burnt offering represented a heart fully surrendered to God walking in an obedience to Him.** The daily repetition and encouragement to keep the fire continually going shows us the need for a constant refreshing in our walk with Jesus.

Philippians 3:12-16 ESV

(12) Not that I have already obtained this or am already perfect, but **I press on** to make it my own, **because Christ Jesus has made me His own.**

(13) Brothers, I do not consider that I have made it my own. **But one thing I do: forgetting what lies behind and straining forward to what lies ahead,**

(14) **I press on** toward the goal for the prize of the upward call of God in Christ Jesus.

(15) Let those of us who are mature think this way, and if in anything you think otherwise, God will reveal that also to you.

(16) Only let us hold true to what we have attained.

Paul was careful to press on in His walk with Jesus. He was not satisfied to walk with Jesus yesterday, and take today off. **He actively forgot what lies behind, this involves both successes and failures.** He understood that He had today to walk with Jesus. He knew what Jesus had done for Him and He did not want to take that for granted. He wanted to press on, every night and every morning refreshing His heart, just like the daily burnt offering. This fresh walk is a mark of maturity. Jesus wants a close daily relationship with us.

It is very important to see that it is a fresh burnt offering each night and morning and **not a continual sin offering.** The sin offering was given repeatedly, but God did not ask for it daily because it pointed to Jesus' perfect sacrifice.

Hebrews 9:25-26 ESV

(25) **Nor was it to offer Himself repeatedly,** as the high priest enters the holy places every year with blood not his own,

(26) for then He would have had to suffer repeatedly since the foundation of the world. But as it is, **He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself.**

Jesus gave the perfect sin offering, once for all time. Jesus is not continually suffering for sin. Sin has been fully dealt with through His blood. We do not need another sacrifice for sin. Now as believers we have the opportunity daily to walk in a fresh relationship with Him. **At times in our**

walk, we all leave the whole burnt offering unattended for too many days. We just start living and neglect a daily walk with Him. We need to confess this and walk anew with Him. It is a truly amazing thought that the God of the entire universe wants this close and intimate of a relationship with us. The daily maintenance of the priests also points out what **will never help us have this kind of walk.**

Leviticus 6:10-11 NAS95

(10) 'The priest is to put on **his linen robe, and he shall put on undergarments next to his flesh;** and he shall take up the ashes to which the fire reduces the burnt offering on the altar and place them beside the altar.

(11) 'Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place.

The ashes would build up on the Altar and need to be cleaned out. When the priest was interacting with the Altar, He was to wear special clothing. Then after he collected the ashes, he needed to change into normal cloths and take the ashes outside the camp. This garment change was to remind him of the holiness of the altar and of the work he was doing. What is unique is that God specifically wanted the priest to wear linen underwear.

Exodus 20:26 ESV

(26) And you shall not go up by steps to my altar, **that your nakedness be not exposed on it.'**

Exodus 28:42-43 ESV

(42) You shall make for them **linen undergarments to cover their naked flesh.** They shall reach from the hips to the thighs;

(43) and they shall be on Aaron and on his sons **when they go into the tent of meeting or when they come near the altar to minister in the Holy Place,** lest they bear guilt and die. This shall be a statute forever for him and for his offspring after him.

God demanding the flesh be covered was in contrast to the other cultures of the day. Priests of other religions would work in various stages of undress and even naked. God was teaching His people what would never help them have a daily walk with Him.

John 6:63 ESV

(63) **It is the Spirit who gives life; the flesh is no help at all.** The words that I have spoken to you are spirit and life. **God has systematically shown throughout His Word that the flesh, human effort, and power, are no help at all in living for Him.**

To show this God would choose the youngest child instead of oldest to bless. He would choose the weak, and powerless. He even asked the priest to keep their flesh covered when interacting with holy things. This is emphasized so much because we struggle with this idea.

Galatians 5:16-17; 24-25 ESV

(16) But I say, **walk by the Spirit, and you will not gratify the desires of the flesh.**

(17) For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, **for these are opposed to each other,** to keep you from doing the things you want to do.

(24) And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

| (25) If we live by the Spirit, **let us also keep in step with the Spirit.**

The flesh is opposed to the Spirit. Their desires are opposite of each other. As believers our flesh has been crucified through Jesus. We now can live in the Spirit; we are called to keep in step with Him. God desires a closeness with us. The peace offering emphasizes this.

Leviticus 7:11; 15-16 ESV

(11) “And this is the law of the sacrifice of **peace offerings** that one may offer to the LORD.

(15) And the flesh of the sacrifice of his peace offerings **for thanksgiving shall be eaten on the day of his offering.** He shall not leave any of it until the morning.

(16) But if the sacrifice of his offering **is a vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice,** and on the next day what remains of it shall be eaten.

There were three types of peace offerings: **thanksgiving** (thanking God), **vow** (praising God for His faithfulness tied to a vow), and **freewill** (spontaneous worship of God). The theme of all three is a thankful praise and worship to God. The fat was burnt on the alter to God and the priest received a few cuts of meat and some of the bread but most of the animal and bread was to be eaten by the worshipper and His entourage. It was to be a time of rejoicing.

Deuteronomy 12:12; 17-18 ESV

(12) **And you shall rejoice before the LORD your God,** you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you.

(17) You may not eat within your towns the tithe of your grain or of your wine or of your oil, or the firstborn of your herd or of your flock, **or any of your vow offerings that you vow, or your freewill offerings or the contribution that you present,**

(18) **but you shall eat them before the LORD your God** in the place that the LORD your God will choose, you and your son and your daughter, your male servant and your female servant, and the Levite who is within your towns. **And you shall rejoice before the LORD your God in all that you undertake.**

The peace offering was to be a joyful feast attended by many. It was to be eaten before the Lord and enjoying Him. What is crucial to see is that it is **God inviting us to His feast, not us inviting God to our feast.** The animal was wholly given over to God. Partaking in this meal meant God was sharing and offering fellowship to us. Every other religion gets this backwards. They emphasize man inviting God to feast. The Assyrians talked about inviting the gods into their palace and feasting them. With this thinking it is about what humanity can offer and do for God. The truth is God wants us to rejoice and enjoy the fellowship of what He has done and accomplished. **It is His feast and we are invited!**

Isaiah 25:6-9 ESV

(6) On this mountain **the LORD of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined.**

(7) And **He will** swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations.

(8) **He will swallow up death forever;** and **the Lord GOD will wipe** away tears from all faces, and the reproach of His people **He will take away** from all the earth, for the LORD

has spoken.

(9) It will be said on that day, “Behold, this is our God; we have waited for Him, that He might save us. This is the LORD; we have waited for Him; **let us be glad and rejoice in His salvation.**”

We are not the ones who are throwing the feast, it is not about what we can do. Through the death and resurrection of Jesus He will now accomplish all that is promised. **He will prepare an amazing feast for us to enjoy.** He will swallow death. He will take away our tears. Our part is to be glad and rejoice for all He has done. **To keep a fresh walk with Jesus is not about working harder and doing more. It is all about living in the Spirit and walking in a joyful thanksgiving for all He has done.** God has so much grace for us and knows we will not do this perfectly. Look at what is to be brought for a peace offering that can seem out of place.

Leviticus 7:13 ESV

(13) With the sacrifice of his peace offerings for thanksgiving he shall bring his offering **with loaves of leavened bread.**

This leavened loaf was meant to be eaten in the feast and was never presented on the altar. We saw earlier in Leviticus that Leaven represents how sin spreads and multiples. This is what makes it being included so gracious of God. To invite us to this feast and fellowship **God knows that we will bring our leaven, or sin with us.** Our sin is never accepted on the altar, but **because of the perfect sacrifice of Jesus we are still invited to the feast. He wants a fellowship with us and knows what that means!**

Psalms 103:14 ESV

(14) For He knows our frame; **He remembers that we are dust.**

So often we try to forget who we are. We are shocked by our sin, and our failure to walk in a close relationship with God and are ashamed to go back to Him. I want to encourage you to confess and walk fresh. Rejoice in His goodness and all He has accomplished!

Psalms 23:5-6 ESV

(5) **You prepare a table before me** in the presence of my enemies; You anoint my head with oil; my cup overflows.

(6) Surely **goodness and mercy shall follow me** all the days of my life, and **I shall dwell in the house of the LORD forever.**

Leviticus 8-9 | Sunday April 6, 2025

In chapter 8 and 9 it is finally time for the tabernacle to be used, the priest will be consecrated, and worship will begin. **It is important to understand the anticipation and preparation** that has gone before the ceremony we are going to study. God started instructing Israel **how to build** the tabernacle all the way back in **Exodus 25-30**. The **contribution** to collect the materials happened in **Ex 35**. Bezalel and Oholiab and the other craftsman started **making all the elements** of the tabernacle and the furniture in **Ex 35-38**. The **high priests' clothing** was woven in **Ex 39**, then the Tabernacle was **constructed** in **Ex 40**. Then at the start of Leviticus God called out from the newly made tabernacle. He gave **5 chapters of instructions to the people** about the various offerings; when they were to bring them and how. Then God **gave 2 more chapters instructing the priests** in how to administer these offerings. God has spent **19 chapters** to instruct and prepare His people in how to worship Him through the tabernacle. After all this preparation, it is finally time for the tabernacle to be used. God's presence will be with His people and they know how to worship Him.

Leviticus 8:1-9:24 ESV

(1) **The LORD spoke to Moses**, saying, (2) "Take Aaron and his sons with him, and the garments and the anointing oil and the bull of the sin offering and the two rams and the basket of unleavened bread. (3) And assemble all the congregation at the entrance of the tent of meeting." (4) And Moses did **as the LORD commanded him**, and the congregation was assembled at the entrance of the tent of meeting. (5) And Moses said to the congregation, "This is the thing **that the LORD has commanded** to be done." (6) And Moses brought Aaron and his sons and washed them with water. (7) And he put the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band. (8) And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. (9) And he set the turban on his head, and on the turban, in front, he set the golden plate, the holy crown, **as the LORD commanded Moses**. (10) Then Moses took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. (11) And he sprinkled some of it on the altar seven times, and anointed the altar and all its utensils and the basin and its stand, to consecrate them. (12) And he poured some of the anointing oil on Aaron's head and anointed him to consecrate him. (13) And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, **as the LORD commanded Moses**. (14) Then he brought the **bull of the sin offering**, and Aaron and his sons laid their hands on the head of the bull of the sin offering. (15) And he killed it, and Moses took the blood, and with his finger put it on the horns of the altar around it and purified the altar and poured out the blood at the base of the altar and consecrated it to make atonement for it. (16) And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. (17) But the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses. (18) Then he presented **the ram of the burnt offering**, and Aaron and his sons laid their hands on the head of the ram. (19) And he killed it, and Moses threw the blood against the sides of the altar. (20) He cut the ram into pieces, and Moses burned the head and the pieces and the fat. (21) He washed the entrails and the legs with water, and Moses burned the whole ram on the altar.

It was a burnt offering with a pleasing aroma, a food offering for the LORD, as the LORD commanded Moses. (22) Then he presented the other ram, **the ram of ordination**, and Aaron and his sons laid their hands on the head of the ram. (23) And he killed it, and Moses took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot. (24) Then he presented Aaron's sons, and Moses put some of the blood on the lobes of their right ears and on the thumbs of their right hands and on the big toes of their right feet. And Moses threw the blood against the sides of the altar. (25) Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh, (26) and out of the basket of unleavened bread that was before the LORD he took one unleavened loaf and one loaf of bread with oil and one wafer and placed them on the pieces of fat and on the right thigh. (27) And he put all these in the hands of Aaron and in the hands of his sons and **waved them as a wave offering before the LORD**. (28) Then Moses took them from their hands and burned them on the altar with the burnt offering. **This was an ordination offering** with a pleasing aroma, a food offering to the LORD. (29) And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, **as the LORD commanded Moses**. (30) Then Moses took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him. (31) And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons shall eat it.'" (32) And what remains of the flesh and the bread you shall burn up with fire. (33) And you shall not go outside the entrance of the tent of meeting for seven days, until the days of your ordination are completed, for it will take seven days to ordain you. (34) As has been done today, **the LORD has commanded to be done** to make atonement for you. (35) At the entrance of the tent of meeting you shall remain day and night for seven days, **performing what the LORD has charged**, so that you do not die, for so I have been commanded." (36) And Aaron and his sons did all the things **that the LORD commanded** by Moses.

Leviticus 9

(1) **On the eighth day** Moses called Aaron and his sons and the elders of Israel, (2) and he said to Aaron, "Take for yourself **a bull calf for a sin offering and a ram for a burnt offering**, both without blemish, and offer them before the LORD. (3) And say to the people of Israel, 'Take a male goat **for a sin offering**, and a calf and a lamb, both a year old without blemish, **for a burnt offering**, (4) and an ox and a ram **for peace offerings**, to sacrifice before the LORD, and **a grain offering** mixed with oil, for today the LORD will appear to you.'" (5) And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD. (6) And Moses said, "This is the thing that **the LORD commanded you to do, that the glory of the LORD may appear to you**." (7) Then Moses said to Aaron, "Draw near to the altar and offer your sin offering and your burnt offering and make atonement for yourself and for the people, and bring the offering of the people and make atonement for them, as the LORD has commanded." (8) So Aaron drew near to the altar and killed the calf of the sin offering, which was for himself. (9) And the sons of Aaron presented the blood to him, and he dipped his finger in the blood and put it on the horns of the altar and poured out the blood at the

base of the altar. (10) But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, as the LORD commanded Moses. (11) The flesh and the skin he burned up with fire outside the camp. (12) Then he killed the burnt offering, and Aaron's sons handed him the blood, and he threw it against the sides of the altar. (13) And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. (14) And he washed the entrails and the legs and burned them with the burnt offering on the altar. (15) Then he presented the people's offering **and took the goat of the sin offering that was for the people** and killed it and offered it as a sin offering, like the first one. (16) And he presented **the burnt offering** and offered it according to the rule. (17) And he presented **the grain offering**, took a handful of it, and burned it on the altar, besides the burnt offering of the morning. (18) Then he killed the ox and the ram, **the sacrifice of peace offerings for the people**. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. (19) But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver— (20) they put the fat pieces on the breasts, and he burned the fat pieces on the altar, (21) but the breasts and the right thigh Aaron waved for **a wave offering** before the LORD, as Moses commanded. (22) Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. (23) And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, **and the glory of the LORD appeared to all the people**. (24) And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

The last step needed for the tabernacle to be used was for the priest to be made ready and set apart for their ministry. **The priests were to represent humanity to God.** God gave very specific instructions of how they needed to prepare, so His presence could dwell with them. God gives them the list of all the need to gather to consecrate the priest. **This was to happen in front of the whole congregation.** This either means in front of the elders who represented all the people, or during the 7-day process all of Israel came by the tabernacle to see the priests. Either way God wanted this to be done out in the open, He wanted all to see that He chose Aaron and His sons. No one could choose to be a priest, God had to appoint them.

Hebrews 5:4-5 ESV

(4) And **no one takes this honor for himself, but only when called by God, just as Aaron was.**

(5) So also Christ did not exalt Himself to be made a high priest, **but was appointed by Him who said to Him, “You are My Son, today I have begotten You”;**

Just as Aaron was selected by God Jesus was appointed to be the perfect High Priest. **The priesthood was not man's idea.** God went to great lengths to set up this system. Nine times in chapter 8 and 9 it is emphasized that all of this was happening **“as the LORD commanded.”** He made every detail point forward to Jesus who was the perfect sacrifice and the perfect priest. He is giving us a context and a system to better understand who Jesus is and what He needed to accomplish.

Leviticus 8:6 ESV

(6) And Moses brought Aaron and his sons and **washed them with water.**

The first step was to wash or bath the priest. This points to an important part of salvation that takes place for every believer.

Titus 3:5-7 ESV

(5) He saved us, not because of works done by us in righteousness, **but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit,**
(6) whom He poured out on us richly through Jesus Christ our Savior, (7) so that being justified by His grace we might become heirs according to the hope of eternal life.

When God saves a person, He uses the Holy Spirit to wash that person clean. They are regenerated and renewed in the Holy Spirit. **This is not a self-cleansing.** Notice it is not by our own works of righteousness. This is not us cleansing ourselves or fixing ourselves so we can come to God. **He is the one who baths us.** Through Jesus we are washed clean. This is the once for all bath Jesus mentioned to Peter during the Lord's supper (John 13:10). Once we believe in Jesus the Holy Spirit washes us clean. We do not need to keep trying to take a bath again. He accomplished it, we are secure in Him. Then once the priest was bathed, they now can be clothed.

Leviticus 8:7-9 ESV

(7) And he put the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band.
(8) And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim.
(9) And he set the turban on his head, and on the turban, in front, **he set the golden plate, the holy crown,** as the LORD commanded Moses.

Every part of the clothing was intentional.

Exodus 28:36-37; 40 ESV

(36) "You shall make a plate of pure gold and engrave on it, like the engraving of a signet, **'Holy to the LORD.'**
(37) And you shall fasten it on the turban by a cord of blue. It shall be on the front of the turban.
(40) "For Aaron's sons you shall make coats and sashes and caps. **You shall make them for glory and beauty.**

This unique uniform was meant to be beautiful and glorious. Jim Henderson's Sermons on Exodus 28 and 29 do a great job explaining the symbolism behind each article of clothing. The golden inscription on the front of His turban declared **"Holy to the Lord"** this was a high and special calling. As the High priest put all this on it was a constant reminder that He was set apart, and doing something Holy. All of this was to point to Jesus the true High Priest. In **Luke 4:17-19** Jesus quotes Isaiah 61 and declares that He is the one who fulfills it.

Isaiah 61:10 ESV

(10) I will greatly rejoice in the LORD; My soul shall exult in My God, **for He has clothed Me with the garments of salvation;** He has covered Me with the robe of righteousness, as a bridegroom decks Himself **like a priest with a beautiful headdress,** and as a bride adorns herself with her jewels.

Jesus is the perfect High Priest and has been clothed in the garments of salvation. He has the beautiful headdress, He is the one who is truly Holy to the Lord.

Leviticus 8:10 ESV

(10) Then Moses took the anointing oil **and anointed the tabernacle and all that was in it, and consecrated them.**

God gave instructions for how to make the anointing oil in Exodus 30:23-25 and it showed that the tabernacle and the priest were set apart for service to God.

Psalm 133:1-2 ESV

(1) A Song of Ascents. Of David. Behold, **how good and pleasant** it is when brothers dwell in unity!

(2) It is like **the precious oil on the head**, running down on the beard, **on the beard of Aaron, running down on the collar of his robes!**

David is praising unity that brothers can have and compares it to the oil that ran down Aaron's head and beard. This was a precious holy moment. **The new beautiful garments had oil stains on them.** The priest was set apart. The process did not stop here though.

Leviticus 8:23, 30 ESV

(23) And he killed it, and Moses **took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.**

(30) Then Moses **took some of the anointing oil and of the blood that was on the altar and sprinkled it on Aaron and his garments**, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him.

Moses took the blood of the ram of ordination and **smearred some of it on the right ear, right thumb, and right big toe of Aaron and His sons.** The priest needed to have a spiritual ear to listen to the will of God, hands to do His will and feet that walked with Him. Then he also mixed the blood with the oil and sprinkled it onto their cloths. **The priest garments were now stained with blood.**

Hebrews 9:18; 21-22 ESV

(18) Therefore **not even the first covenant was inaugurated without blood.**

(21) And in the same way **he sprinkled with the blood both the tent and all the vessels used in worship.**

(22) Indeed, **under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.**

The anointing oil is so beautiful in comparison to the blood. Everything in that tabernacle, even the priest had to be sprinkled in blood. The horns on the Altar were even wiped with blood to make atonement for it (Lev 8:15). God wanted it to be very clear that the only way to approach Him, the only way to be in His presence was through blood. **Without the shedding of blood sin cannot be forgiven!** For Aaron this was just the start of the process it was going to continue for 7 days.

Leviticus 8:33-35 ESV

(33) And you shall not go outside the entrance of the tent of meeting **for seven days**, until the days of your ordination are completed, **for it will take seven days to ordain you.**

(34) As has been done today, the LORD has commanded to be done to make atonement for you. (35) At the entrance of the tent of meeting you shall remain day and night for seven days, performing what the LORD has charged, **so that you do not die**, for so I have been commanded.”

This was going to take seven days and Exodus 29:35-37 tells us **every day they needed to offer another bull as a sin offering**. I hope that the detail God required and what it took Aaron and His sons to be in God’s presence stands out. **Each detail had to be followed perfectly or Aaron and His sons would die.** We serve a holy God. Sin permeated Aaron, His sons, and us, deeper than we care to admit. Even after Seven days staying in the tabernacle with daily sacrifices notice what Aaron had to do on day 8.

Leviticus 9:1-4 ESV

- (1) **On the eighth day** Moses called Aaron and his sons and the elders of Israel,
(2) and he said to Aaron, “Take for yourself **a bull calf for a sin offering and a ram for a burnt offering, both without blemish, and offer them before the LORD.**
(3) And say to the people of Israel, ‘Take a male goat **for a sin offering, and a calf and a lamb, both a year old without blemish, for a burnt offering,**
(4) and an ox and a ram **for peace offerings**, to sacrifice before the LORD, and a grain offering mixed with oil, **for today the LORD will appear to you.’”**

Earlier in this journey the people of Israel had Aaron make them a golden calf to worship. Now God was asking for many calves to be killed and offered to Him in worship. **Man wanted to worship gold, something that was pretty, God demanded blood.** Even after all these offerings Aaron needed to bring another. The blood of animals and the priesthood that was being set apart was inadequate to deal with sin.

Hebrews 7:11-12; 18-19; 25-28 ESV

- (11) **Now if perfection had been attainable through the Levitical priesthood** (for under it the people received the law), **what further need would there have been for another priest to arise** after the order of Melchizedek, rather than one named after the order of Aaron?
(12) For when there is a change in the priesthood, there is necessarily a change in the law as well.
(18) For on the one hand, a former commandment is set aside **because of its weakness and uselessness**
(19) **(for the law made nothing perfect)**; but on the other hand, **a better hope is introduced**, through which we draw near to God.
(25) Consequently, He is able to save to the uttermost **those who draw near to God through Him**, since He always lives to make intercession for them.
(26) For it was indeed fitting **that we should have such a high priest, holy, innocent, unstained, separated from sinners**, and exalted above the heavens.
(27) He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people, **since He did this once for all when He offered up Himself.**

(28) For the law appoints **men in their weakness as high priests**, but the word of the oath, which came later than the law, **appoints a Son who has been made perfect forever.**

If Aaron and the priests that followed in his line were able to deal with sin, then there would be no need for any change. We would still bring our animals to pay for sin. The constant offerings showed the systems weaknesses. **Nothing could be made perfect under the law.** After 7 days of offerings and living in the court of the tabernacle Aaron still needed more animals to die. **A better hope was introduced through Jesus.** We can dwell in God's presence through Him. He is the perfect High priest; He gave the offering once for all time. The priesthood showed man's weakness and our need for a Son, Jesus Christ to be our perfect High Priest. It took eight days of offerings, anointing oil, blood so God could be with Israel.

Leviticus 9:6; 23-24 ESV

(6) And Moses said, "This is the thing that the LORD commanded you to do, **that the glory of the LORD may appear to you.**"

(23) And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, **and the glory of the LORD appeared to all the people.**

(24) **And fire came out from before the LORD and consumed the burnt offering** and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

Israel fulfilled each part of the law that God asked and the glory of God appeared to the people. God sent fire from out of the Holy of Holies to consume the offerings on the Altar. It was God's way of accepting their worship. God wants us to see what it takes to be in His holy presence. When we understand this, it gives us more of a love and appreciation for what Jesus has done.

Hebrews 10:19-23 ESV

(19) Therefore, brothers, **since we have confidence to enter the holy places by the blood of Jesus,**

(20) by the new and living way that he opened for us **through the curtain, that is, through His flesh,**

(21) and since **we have a great priest** over the house of God,

(22) let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

(23) **Let us hold fast the confession of our hope without wavering, for He who promised is faithful.**

Eight days of ceremony and Israel caught a glimpse of fire. Through Jesus Christ's death and His perfect offering of blood, **we have access to the holy place.** We can draw near to God. Our high priest is faithful. Our hope and confidence rests in Him and what He has done. **Our Great High priest has given us access to God and made us priests!**

Revelation 20:6 ESV

(6) Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but **they will be priests of God and of Christ, and they will reign with Him for a thousand years.**

Leviticus 10:1-3 | Sunday April 13, 2025

Last week we saw the 8-day consecration ceremony for Aaron and his sons. God had gone to great lengths to dwell with His people again. The eight-day ceremony that was filled with offerings finished with God's affirmation.

Leviticus 9:23-24 ESV

(23) And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and **the glory of the LORD appeared to all the people**. (24) And **fire came out from before the LORD** and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, **they shouted** and fell on their faces.

God sent fire to show His acceptance of all that had been done. The tabernacle was dedicated, the priests were ready and God's presence was in the holy of holies. God's people were dwelling in His presence and knew how to worship Him. As great as this moment was, it was not perfect. There were many veils between God and the people, to protect them from His holiness. Even with these protections the sinfulness of man will be put on display.

Leviticus 10:1-11 ESV

(1) Now **Nadab and Abihu, the sons of Aaron**, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which He had not commanded them. (2) And fire came out from before the LORD and consumed them, and they died before the LORD. (3) Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near Me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace.

(4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp." (5) So they came near and carried them in their coats out of the camp, as Moses had said. (6) And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. (7) And do not go outside the entrance of the tent of meeting, lest you die, **for the anointing oil of the LORD is upon you.**" And they did according to the word of Moses. (8) And the LORD spoke to Aaron, saying, (9) "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. (10) You are to distinguish between the holy and the common, and between the unclean and the clean, (11) and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses."

The story does not say for sure but the impression is that this happened on the eight day of the consecration or very shortly thereafter. **Aaron still had the anointing oil on Him.** It reveals so much about who we are as people that the tabernacle was not in Israel's presence for any length of time before someone misused it and died. A time to celebrate God's goodness had been turned to mourning. Another principal is here, **after a spiritual triumph, comes temptation.** After Elijah watched God defeat the prophets of Baal in 1 Kings 18, he was suicidal by chapter 19. Jesus left His baptism to head out to the wilderness to be tempted. Our walk with God does not pause or stop after a spiritual high, we need to keep walking with Him. Meaning Nadab and Abihu followed God's

instructions for 8 days but then let their guard down and sinned. To better understand what happened it is helpful to know who **Nadab and Abihu** are.

Exodus 6:23 ESV

(23) **Aaron** took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him **Nadab, Abihu, Eleazar, and Ithamar**.

Exodus 24:1 ESV

(1) Then He said to Moses, “**Come up to the LORD, you and Aaron, Nadab, and Abihu**, and seventy of the elders of Israel, and worship from afar.

Aaron had four sons Nadab, was the firstborn, Abihu, Eleazar, and Ithamar. These four were to be priests and God instructed for them to be included in the consecration. They wore priestly robes, had blood dipped on their right ear, thumb, and toe, and even had the anointing oil and blood sprinkled on them. God even specifically tells Moses to bring Nadab and Abihu closer up on mount Siani to worship Him as Moses went further up the mountain. **They had been near the power and holiness of God.**

Leviticus 10:1 ESV

(1) Now Nadab and Abihu, the sons of Aaron, each took **his censer** and **put fire in it and laid incense on it** and offered **unauthorized fire** before the LORD, which **He had not commanded them**.

A censer was a portable pot that the priest would put coals into and then burn incense in. Some were on long handles and others on chains. They served in a sense as a portable altar, to bring the burning incense wherever the priest went (Num 16:46). On the Day of Atonement Aaron was to fill his censer from the altar of incense before entering into the Holy of Holies. It is not the censer or even the act of burning incense that was sin for Nadab and Abihu. What went wrong for these two is that they did it in such a way that God had not commanded. The fire used was unauthorized, the word means **strange, prohibited, illegitimate**. This could mean everything from the **type** of fire used, **where** they got it, **what** they were burning on it, or even **when** they were offering it.

Without the specifics God is very clear it was not commanded.

God revealed His will through the Word and we figure out so many creative ways to violate what He wants. A great example of this is with the discovery of **Tel Arad** in the 1960's. This was a fortress that both the Canaanites and Israelites occupied and the site includes a temple. It is about **35 miles away** from Jerusalem and sits elevated. This would have been one of the **high places** that God judges Israel so much for. Archeologists have found the room that would have been used as the holy of holies. It is a perfect cube (mimicking God's instructions) at 7 feet by 7 feet. In it there are **two stones one for Yahweh and one for asherah**, and two pillars to burn incense to both deities. Through testing archeologists have found remnants of frankincense and cannabis. God was clear in what type of incense was allowed to be burned on His true altar of incense.

Exodus 30:7; 9 ESV

(7) **And Aaron shall burn fragrant incense on it.** Every morning when he dresses the lamps he shall burn it,

(9) **You shall not offer unauthorized incense on it**, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it.

Notice how humanity counterfeits God and entirely misses what God desires in the process. The altar of incense was to be wood overlaid in gold to speak of Jesus who is fully man and fully God. At Tel Arad the altar of incense was made out of stone. God specifically warns not to offer unauthorized or strange incense on it. God's Altar of incense stood before the Holy of Holies, if this line was crossed anytime other than the day of atonement the person would be killed. **These warnings were not empty.**

Exodus 28:33; 35 ESV

(33) On its hem you shall make pomegranates of blue and purple and scarlet yarns, around its hem, **with bells of gold between them,**

(35) And it shall be on Aaron when he ministers, and **its sound shall be heard when he goes into the Holy Place** before the LORD, and when he comes out, **so that he does not die.**

These bells announced Aarons presence in the Holy Place. They also served as an indicator to those on the outside **that Aaron was still alive.** These warning became very real for **Nadab and Abihu.** We have so many questions about specifically what they did wrong, and what their motivations were. Yet, God is very clear, they tried to offer something to Him that He did not command. **The fire coming from God that had verified the priest was now used to judge them** (it is the same phrase used in 9:24).

Leviticus 10:1-2 ESV

(1) Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, **which He had not commanded them.**

(2) And **fire came out from before the LORD and consumed them,** and they died before the LORD.

Being in God's presence was a very serious thing and His commandments do not bend. Nadab and Abihu's specific sin cannot be replicated, because the tabernacle is no more. The heart behind their sin though, is one that is readily practiced today. **They tried to worship based on their own will and not the revealed will of God.** They thought they knew a better way, different way, or could help God in some way. Instead of trusting in what God had instructed they wanted to add or change it. We are in danger of doing this all the time. We let our thoughts and society dictate who we want God to be and how He will act. This goes from redefining what sin is, to redefining what God values. **In the end we want to tell God what to do and how to change and not submit to who He is.** God never accepts this form of worship. It would violate His very nature.

Numbers 23:19 ESV

(19) God is not man, **that He should lie, or a son of man, that He should change His mind.** Has He said, and will He not do it? Or has He spoken, and will He not fulfill it?

Malachi 3:6 ESV

(6) **"For I the LORD do not change;** therefore you, O children of Jacob, are not consumed.

James 1:17 ESV

(17) Every good gift and every perfect gift is from above, coming down from the Father of lights, **with whom there is no variation or shadow due to change.**

Hebrews 13:8 ESV

(8) Jesus Christ **is the same** yesterday and today and forever.

God not changing is a truth found throughout the Word of God. From the Old Testament to the New Testament. **He has interacted with humanity in unique ways, at various times, but His nature and His character is the same at all times.** The God who is revealing Himself here in Leviticus is the same God who we are worshipping today. **The justice God shows by killing Nadab and Abihu is still in His character.** This may seem startling, because we are so prone to redefine God in our image. Especially today we tend to soften God's just wrath towards sin. Instead we are to look at how His word has revealed Him. A holy and just God.

Nahum 1:2-3 ESV

(2) **The LORD is a jealous and avenging God;** the LORD is avenging and wrathful; the LORD takes vengeance on His adversaries and keeps wrath for His enemies.

(3) **The LORD is slow to anger and great in power,** and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of His feet.

These truths seem to contradict each other but they are revealing the same God. He is jealous and avenging, wrathful and He is slow to anger! Our God is loving and just. He loved Nadab and Abihu and still dealt with their sin. It was so early in the use of the tabernacle true worship of God could have been corrupted if not dealt with swiftly. God still loves His church with this type of discipline.

1 Corinthians 11:20; 30-32 ESV

(20) When you come together, **it is not the Lord's supper that you eat.**

(30) That is why many of you are **weak and ill, and some have died.**

(31) But if we judged ourselves truly, we would not be judged.

(32) But when we are judged by the Lord, **we are disciplined so that we may not be condemned along with the world.**

1 Peter 4:17 ESV

(17) **For it is time for judgment to begin at the household of God;** and if it begins with us, what will be the outcome for those who do not obey the gospel of God?

The Corinthian church was corrupting the Lord's Supper in the selfish flippant manner they were taking it in. Some in the church were sick because of their sin, some seriously sick and others had died. **Not all sickness and death are tied to specific sin, this judgment is rare but it does happen.** God has not changed. He disciplines His own. This discipline starts in the household of God. Believers will not face the judgment the world deserves because Jesus took our judgment. Yet He does discipline us. Nadab and Abihu were disciplined. Even though Nadab and Abihu were priests, and from an important family. God is too holy not to discipline them.

Romans 2:11 ESV

(11) For God shows **no partiality.**

In His holiness God could not let this sin pass by. It did not matter who they were sin must be dealt with. His Holiness had to be protected.

Leviticus 10:3 ESV

(3) Then Moses said to Aaron, "This is what the LORD has said: '**Among those who are near Me I will be sanctified, and before all the people I will be glorified.**'" And Aaron held his peace.

Just hours before God sent fire and the people shouted in joy. This time He sent fire and Aaron is silent. If you are going to be near God and in His presence then He needs to be sanctified, declared holy. **When we see worshipping God as a holy thing then the discipline is understandable**. As much as Nadab and Abihu tried to worship God from their own will He reminded them that He is holy and He is the one who declares what true worship looks like. He still does.

Psalms 51:17 ESV

(17) The sacrifices of God are **a broken spirit; a broken and contrite heart**, O God, you will not despise.

We want to worship God in our pride and our self-effort. He asks for our broken and contrite heart that rest on Him and Jesus finished work.

1 Peter 1:13-19 ESV

(13) Therefore, preparing your minds for action, and being sober-minded, **set your hope fully on the grace** that will be brought to you at the revelation of Jesus Christ.

(14) As obedient children, do not be conformed to the passions of your former ignorance,

(15) **but as He who called you is holy, you also be holy in all your conduct,**

(16) since it is written, "**You shall be holy, for I am holy.**"

(17) And if you call on Him as **Father who judges impartially** according to each one's deeds, **conduct yourselves with fear throughout the time of your exile,**

(18) knowing that **you were ransomed** from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,

(19) **but with the precious blood of Christ**, like that of a lamb without blemish or spot.

We are called to set our hope fully on the grace that Jesus offers. He is the one who made a way for us to worship the Holy God. He paid for our sin. God judges impartially, it does not matter who you are. We come to Him through Jesus. Our God is holy and He has called us to worship Him in holiness. He ransomed us from our life of sin, it took the blood of Jesus to secure our salvation. We should not continue to walk in our sin. **As believers we are called to have a healthy fear of our loving and gracious God.**

Hebrews 12:28-29 ESV

(28) Therefore let us be grateful for receiving a kingdom that cannot be shaken, and **thus let us offer to God acceptable worship**, with reverence and awe,

(29) **for our God is a consuming fire.**

Leviticus 10:4-20 | Sunday April 27, 2025

Israel was to be rejoicing for the fact that God's presence was dwelling in the tabernacle and they could worship Him. Instead, they were mourning the deaths of Nadab and Abihu who tried to approach God with an offering He had not commanded. They tried to worship based on their will and not the revealed will of God. This thinking is all around us today. We try to define God based on our opinion mixed with worldly thinking. It is examples like Nadab and Abihu that remind us of God's timeless holiness.

Leviticus 10:1-20 ESV

(1) Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which He had not commanded them. (2) And fire came out from before the LORD and consumed them, and they died before the LORD. (3) Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near Me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace. (4) And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp." (5) So they came near and carried them in their coats out of the camp, as Moses had said. (6) And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. (7) And do not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the LORD is upon you." And they did according to the word of Moses. (8) And the LORD spoke to Aaron, saying, (9) "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. (10) You are to distinguish between the holy and the common, and between the unclean and the clean, (11) and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses." (12) Moses spoke to Aaron and to Eleazar and Ithamar, his surviving sons: "Take the grain offering that is left of the LORD's food offerings, and eat it unleavened beside the altar, for it is most holy. (13) You shall eat it in a holy place, because it is your due and your sons' due, from the LORD's food offerings, for so I am commanded. (14) But the breast that is waved and the thigh that is contributed you shall eat in a clean place, you and your sons and your daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. (15) The thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD, and it shall be yours and your sons' with you as a due forever, as the LORD has commanded." (16) Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, (17) "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most holy and has been given to you that you may bear the iniquity of the congregation, to make atonement for them before the LORD? (18) Behold, its blood was not brought into the inner part of the sanctuary. You certainly ought to have eaten it in the sanctuary, as I commanded." (19) And Aaron said to Moses, "Behold, today they have offered their sin offering and their burnt offering before the LORD, and yet such things as these have happened to me! If I had eaten the sin offering today, would the LORD have approved?"

(20) And when Moses heard that, he approved.

The supernatural death and immediate judgment of Nadab and Abihu does not necessitate that they were dammed to hell. We saw two weeks ago that God disciplines His own. I will remind you that during the exodus Nadab and Abihu trusted in the blood of the Passover lamb. They even drew near to God and experienced His presence.

Exodus 24:9-11 ESV

(9) Then Moses and Aaron, **Nadab, and Abihu**, and seventy of the elders of Israel went up,

(10) and **they saw the God of Israel**. There was under His feet as it were a pavement of sapphire stone, like the very heaven for clearness. (11) And He did not lay His hand on the chief men of the people of Israel; **they beheld God, and ate and drank**.

Nadab and Abihu enjoyed a meal of fellowship in the presence of God, and got to experience His glory and radiance. God let these specific leaders experience His presence with the desire that they would lead and serve with this in mind. **He wanted them to remember His glory and live considering who He is**. Unfortunately, Nadab and Abihu did not. Just like Annanias and Sapphira, who lied to the Holy Spirit and were killed at the start of the church God disciplined His own. Paul even encourages the Corinthian church to pray for this to happen.

1 Corinthians 5:4-5 ESV

(4) When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, (5) you are to deliver this man to Satan **for the destruction of the flesh, so that his spirit may be saved in the day of the Lord**.

This believer was in an unrepentant egregious sin and the church was to pray that His flesh, meaning his physical life, would end so that His spirit would be saved. **His actions were so offensive to the gospel and the Holy Spirit in him that He needed to die**. Even in this case the man's salvation is not questioned. He is saved by the blood. Even in their extreme death Nadab and Abihu's salvation is secured because of the coming Messiah. Aaron and his sons are given instructions in how to view God's just judgment.

Leviticus 10:4-7 ESV

(4) And Moses called **Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron**, and said to them, "Come near; **carry your brothers away from the front of the sanctuary** and out of the camp."

(5) So they came near and carried them **in their coats out of the camp**, as Moses had said.

(6) And Moses said to **Aaron and to Eleazar and Ithamar his sons**, "Do not let the hair of your heads hang loose, and do not tear your clothes, **lest you die**, and wrath come upon all the congregation; **but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled**.

(7) And **do not go outside the entrance of the tent of meeting, lest you die, for the anointing oil of the LORD is upon you**." And they did according to the word of Moses.

The details of how to handle the bodies of Nadab and Abihu and how to grieve for them are going to be very specific. What happened was a holy action of God and Aaron and his other sons needed to be careful not to incur God's justice on themselves. **Mishael and Elzaphan** were the **second**

cousins once removed of Nadab and Abihu. God did not use the immediate family. They were to carry the bodies that were still in the priests garments out of the camp. The rest of the nation could grieve what happened **but Aaron and His sons were forbidden to**. They still had the anointing oil on them and still were serving in the tabernacle. They were not allowed to show the outward expressions of grief in the tabernacle. **God's truth was to supersede the family relationship.**

Luke 14:25-28 ESV

- (25) Now great crowds accompanied Him, and He turned and said to them,
(26) "If anyone comes to Me **and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.**
(27) Whoever does not bear his own cross and come after Me cannot be My disciple.
(28) For which of you, desiring to build a tower, **does not first sit down and count the cost, whether he has enough to complete it?**

Jesus is teaching on the high cost of discipleship. He wants believers to count the cost. He is explaining that a growing and abiding walk with Him **is to come first even before family**, even before your own life. Many face the hard decision of what to value, the family relationship or the truth of God's word. To be a disciple we are called to honor the Word. Most of us have heard that blood is thicker than water, but as believers **we have been called to value the blood of Christ over even the blood of family.**

The family was created by God and is to be held in honor. **We are to use the truth of God's word to filter our family relationships.** When based on truth the family can flourish. When sin comes in though, it always causes hurt, and complicates relationships. How we are called to respond to a family member in sin should be based on if they are a believer or not.

1 Corinthians 5:9-13 ESV

- (9) I wrote to you in my letter **not to associate with sexually immoral people—**
(10) **not at all meaning the sexually immoral of this world**, or the greedy and swindlers, or idolaters, since then you would need to go out of the world.
(11) But now I am writing to you **not to associate with anyone who bears the name of brother** if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—**not even to eat with such a one.**
(12) For what have I to do with judging outsiders? **Is it not those inside the church whom you are to judge?** (13) God judges those outside. "Purge the evil person from among you."

In context Paul is addressing how to deal with sin within the church yet the principals here can be applied to the family. We are called to have a heart for the lost family member and understand that their life will reflect their spiritual condition. We do not accept their sin, yet we know **the biggest issue is for them to believe in Jesus**. For family members **who are believers we are called to hold to God's standard of holiness.** Depending on the relationship this may mean lovingly correcting and it always means to pray that God would help the person repent. A believer struggling with sin is very different then someone refusing to call it sin and repent. **At times ongoing, unrepentant sin will lead to a break in fellowship, even within the family.** This is painful and can seem harsh yet in the end it values the eternal for the person over the temporal. Wisdom is needed in each case in how to apply the Word. We have to define love through God's word, and hold fast to His truth as we seek to maintain fellowship if possible. Aaron had to choose

between mourning His sons and walking in truth.

Leviticus 10:8-9 ESV

(8) And the LORD **spoke to Aaron**, saying,

(9) “**Drink no wine or strong drink**, you or your sons with you, **when you go into the tent of meeting, lest you die**. It shall be a statute forever throughout your generations.

This is the only place in Leviticus that God speaks directly with Aaron. God is so gracious to meet Aaron at his point of need. **If their was ever a time he needed to hear directly from God it was right then.** God instructs how Aaron should go into the tent of meeting. The very place his sons died, Aaron will need to go back into appropriately or he would meet the same fate. God warns Aaron not to drink wine or other strong alcohol when going into the tent of meeting. This warning is very interesting. It is either tied to Nadab and Abihu’s sin, or how Aaron would be tempted to grieve. **Ethier way it is clear that drinking in the tent of meeting would not help Aaron serve God.** Notice the command is location based. This is about serving in the tabernacle. He was called to be alert and careful in worshipping God exactly as He commanded. Any drink would hurt Him in this endeavor. Drinking itself was not prohibited in the Tabernacle/ Temple as worshipers might include it in their feast with their tithe (Deut 14:22-29). Intoxication though, was sin. At various times for Israel the priesthood would fall into the trap of Alcohol.

Isaiah 28:1-2; 7-8 ESV

(1) Ah, **the proud crown of the drunkards of Ephraim**, and the fading flower of its glorious beauty, which is on the head of the rich valley **of those overcome with wine!**

(2) Behold, the Lord has one who is mighty and strong; like a storm of hail, **a destroying tempest**, like a storm of mighty, overflowing waters, he casts down to the earth with his hand.

(7) These also reel with wine and stagger with strong drink; **the priest and the prophet reel with strong drink**, they are swallowed by wine, they stagger with strong drink, **they reel in vision, they stumble in giving judgment.**

(8) For all tables **are full of filthy vomit**, with no space left.

Drunkenness is like a fading flower. It promises so many things and offers to numb and help someone forget or deal with life. In the end it leads to destruction and judgment. The drunkenness became so severe that **even the priest and prophets were drunk** as they spoke of God’s vision or gave judgments on cases. God’s judgment was on them and it lead to their destruction. Our society will be no different. As our culture continues to find new ways to become intoxicated it will lead to our downfall. Humanity keeps turning to something so destructive in a poor attempt at mimicking something only God can provide.

Ephesians 5:17-20 ESV

(17) Therefore do not be foolish, but understand what the will of the Lord is.

(18) **And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,**

(19) addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, (20) giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,

It is very important to notice the contrast between getting drunk and being filled by the Spirit. It is God’s will that we would not let alcohol/drugs influence our thinking and end up guiding us. As

believers we are called to let the Holy Spirit fill us. It is through Him where we can find true joy, contentment, and peace. **We are not to try and manufacture the work of the Holy Spirit.**

This not only applies to intoxication but also **all the man made efforts in mimicking the Holy Spirit**. There is no accident that Paul immediately addresses what our worship should look like. There are many efforts made in churches today to repeat and even schedule what only the Holy Spirit can do. We are to sing and give thanks to God the Father through Jesus. Nadab and Abihu tried to mimic or enhance the fire God provided and were judged for it. **We must worship through both Spirit and truth.** Aaron had an important role in leading and teaching the people how to worship God and he needed to be alert and not impaired as He did this.

Leviticus 10:10-11 ESV

(10) You are to distinguish between **the holy and the common**, and between **the unclean and the clean**, (11) and **you are to teach the people** of Israel all the statutes that the LORD has spoken to them by Moses.”

Aaron was to teach and lead the people. God wanted Him to instruct them in what holiness was, what it meant to be set apart. He also wanted Aaron to teach what ceremonial cleanliness and uncleanness was. Leviticus will give us very detailed instructions on these categories. Israel was God’s people and He wanted them to reflect this truth. **We are His people and we should reflect it.** No one does this perfect, our holy just God is so gracious when we seek after Him. After the death of Nadab and Abihu Moses double checked each detail to make sure things are done correctly.

Leviticus 10:16-17 ESV

(16) **Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up!** And he was angry with Eleazar and Ithamar, **the surviving sons of Aaron, saying,**

(17) **“Why have you not eaten the sin offering in the place of the sanctuary**, since **it is a thing most holy** and has been given to you that you may bear the iniquity of the congregation, **to make atonement for them before the LORD?**

Another mistake was made. The sin offering was not eaten by Aaron and his sons like it should have been. The blood did not go into the tent of meeting so the priests should have eaten it. This mistake raises the question why were they not immediately killed like Nadab and Abihu?

Leviticus 10:19-20 ESV

(19) And Aaron said to Moses, “Behold, today they have offered their sin offering and their burnt offering before the LORD, **and yet such things as these have happened to me! If I had eaten the sin offering today, would the LORD have approved?**”

(20) And when Moses heard that, **he approved.**

Aaron felt unqualified to partake of the meat of the sin offering as it is a most holy thing. This was not an oversight or a prideful attempt to worship God based on His own will. Aaron acted in humility, and desired to honor God. **He now understood more than ever the depths of his own sin** through the deaths of his sons. He made sure the offering was given correctly but felt inadequate on that day to eat of the animal as was his right. Moses hears this answer and approves.

2 Corinthians 7:10-11 ESV

(10) For **godly grief produces a repentance that leads to salvation without regret**, whereas worldly grief produces death.

(11) For see what **earnestness** this godly grief has produced in you, but also **what eagerness to clear yourselves**, what indignation, **what fear**, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter.