

*Leviticus*  
*Leader Guide*  
(NASB and ESV)

A HOLY GOD—  
A HOLY PEOPLE

*Leviticus Leader Guide (NASB and ESV)*

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## USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

### Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

### Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**  
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**  
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

### Using the Leader Guide with In & Out

#### When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

#### For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

<b>PRINTED PAGE NO.</b>	<b>L E S S O N S</b>	<b>PDF PAGE NO.</b>
1	LESSON ONE: Leviticus 1–7	5
9	LESSON TWO: Leviticus 8–10	13
17	LESSON THREE: Leviticus 11–15	21
27	LESSON FOUR: Leviticus 16–17	31
33	LESSON FIVE: Leviticus 18–22	37
41	LESSON SIX: Leviticus 23–24	45
49	LESSON SEVEN: Leviticus 25–27	53

To locate a particular lesson in the pdf, click on  in the grey bar on the left side of the window. Bookmarks will appear for each of the lessons. Select the lesson you need.

**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 1**

**Lesson emphasis:**

- Leviticus 1–7
- Offerings

**LEVITICUS 1**

To begin this discussion, you can ask your group what they learned about the time and setting for Leviticus from Exodus, Leviticus, and Numbers.

Exodus 40:17, 32-38

It was a year after Israel left Egypt, the beginning of the first month of the second year. Israel was still camped at Mt. Sinai, and they had constructed the tabernacle.

Numbers 1:1

Numbers begins a month later than Leviticus, in the second month of the second year. So the events of Leviticus cover only one month of time when Israel was in the Sinai wilderness.

Leviticus 1 opens with God speaking to Moses from the tent of meeting—the covered part of the tabernacle. He spoke about Israel bringing offerings to Him.

You can direct your group to look at their At a Glance charts as you discuss what each chapter is about. If they didn't fill them out, then they can do it during this discussion.

What is chapter 1 about?

The burnt offering

How is this chapter divided? Or what is each paragraph about?

Verses 3-9 offering from the herd

Verses 10-13 offering from the flock

Verses 14-17 offering of birds

Also as visual aids for this discussion, tell your group to look at their diagrams and/or charts of the offerings and the diagram of the tabernacle.

*NOTE: If your group thoroughly discusses the content of this chapter without your asking more questions, then that's great. But if you need more questions to lead them in discussing it, use some like the following. The same is true for discussing all the chapters.*

Verses 3-9

Ask what your group learned about the burnt offering from these verses.

An offering from the herd, a young bull, a male without defect  
Offered at the doorway / entrance of the tent of meeting

To be accepted before the Lord and for atonement  
The person bringing the offering was to lay his hand on the animal's head.

Verse 4 says he did that so the animal would be accepted for him to make atonement on his behalf. The animal was a substitution for the person.

The person bringing the offering  
killed the animal, skinned it, cut it into pieces, washed its parts

The priest  
sprinkled the blood around on the altar  
put the pieces on the altar, offered the pieces up in smoke

It was a soothing / pleasing aroma to the Lord.

Verses 10-13

What was this burnt offering and how was it offered?

An offering from the flock, either sheep or goat, a male without defect / blemish  
Slain in a different place, killed on north side of the altar

Although there's no mention of the one who brought the offering laying his hands on the animal's head or of the person being accepted or atonement made, it's assumed that these were part of the offering from the flock also.

Again, it was a soothing / pleasing aroma to the Lord.

Verses 14-17

What are the details about this burnt offering?

An offering of birds—turtledoves or young pigeons

The priest  
wrung the bird's head off at the altar, offered it up in smoke on the altar  
drained its blood on the side of the altar  
took away crop with feathers and cast it beside altar  
tore the offering

*NOTE: Some think that the one making the offering, instead of the priest, feathered and tore the birds.*

## LEVITICUS 2

What is this chapter about?

The grain offering

### Verses 1-3

What instructions do these verses give about grain offerings?

An offering of fine flour  
The one making the offering poured oil on it and put frankincense on it.  
He took it to the priest.  
The priest took a handful of it and offered it up in smoke.  
That was the memorial portion.

The rest of the offering belonged to Aaron and his sons. It was holy to the Lord.

### Verses 4-10

What are these verses about?

A grain offering baked in an oven  
Unleavened cakes of fine flour mixed with oil  
Or  
Unleavened wafers spread / smeared with oil

Grain offering made on the griddle, fine unleavened flour mixed with oil  
Break it into bits / pieces and pour oil on it

Made in a pan, fine flour with oil

Present any of the above to the priest, and he brings it to the altar.  
He takes the memorial portion and offers it by fire.

Verse 10 repeats verse 3 that the remainder of this offering belonged to the priest.

### Verses 11-13

What instructions do these verses add?

No leaven or honey offered by fire to the Lord

At this point, you might ask what 1 Corinthians 5:7-8 says about leaven.

The context of these verses shows that leaven can represent sin.

What is Leviticus 2:13 about?

Every offering was to be seasoned with salt. It's referred to as the salt of the covenant.

Since Leviticus is part of the Law of Moses, this is probably a reference to the Old Covenant of the Law.

*NOTE: Since this lesson covers so many chapters and the main points are the offerings, then there will not be time to discuss every detail and what it might mean, so watch your time.*

#### Verses 14-16

What else was offered?

If early ripened things / firstfruits roasted in the fire were brought as an offering, then the priest offered up in smoke the memorial portion like the rest of the grain offerings.

### **LEVITICUS 3**

What is this chapter about?

Peace offering

#### Verses 1-11

What do these verses tell about the peace offerings?

An animal from the herd or flock, male or female, without defect

One bringing offering lay hands on its head at doorway / entrance of tent of meeting

He was to slay it at the doorway / entrance

Priest sprinkled blood around on altar

Priest offered it on altar on a burnt offering

The fat is all offered to the Lord.

#### Verses 12-17

What are these verses about?

If the peace offering is a goat, it's offered like the offering from the herd.

Verse 16 says it's offered as food.

Then this chapter ends with a perpetual statute for Israel—don't eat any fat or blood.

### **LEVITICUS 4**

What is this chapter about?

The sin offering

For one who sinned “unintentionally”

The purpose was atonement, to be forgiven.

*NOTE: This chapter begins with, “Then / And the Lord spoke to Moses, saying.” This statement is repeated in Leviticus 5:14; 6:1, 8, 19, 24; 7:22 and 28. These seem to be different times when the Lord spoke to Moses. Someone in your group might bring this up in your discussion.*

How is this chapter divided?

The anointed priest, verses 3-12

He offered a bull without defect. He brought it to the doorway / entrance, laid his hand on its head, and killed it. He was then to take some of the blood and dip his finger into it and sprinkle it seven times before the Lord in front of the veil of the sanctuary. He also put some of the blood on the horns of the altar of incense. All of the blood was poured out at the base of the altar of burnt offering.

The priest cut up the animal and offered the fat and other named portions on the altar. The rest of it he took to a clean place outside the camp where the burnt offering ashes were taken, and there burned it.

The whole congregation, verses 13-21

The assembly offered a bull, and the elders laid their hands on its head. Its blood was also sprinkled seven times before the Lord in front of the veil and put on the horns of the altar of incense. The rest of the sacrifice was the same as for the priest.

A leader, verses 22-26

He brought a male goat without defect. He laid his hand on its head, killed it, and the priest took some of the blood and put it on the horns of the altar of burnt offering and poured out the rest at its base.

Since this blood was not taken into the holy place and sprinkled before the veil or on the altar of incense, then part of this sacrifice went to the priest who offered it, and he could eat it in the court.

The common people, verses 27-35

The offering was to be a female goat or lamb without defect.  
The same process was followed as with a leader.

Give time for your group to discuss any relevant application.

## **LEVITICUS 5**

What is this chapter about?

The guilt offering

The purpose was atonement, to be forgiven when one became guilty of an offense.

Not giving a testimony when a witness

Unintentionally becoming unclean by touching something/someone unclean

Swearing thoughtlessly—making a vow / oath or promise without good reasoning

According to verse 5, confession of sin was required first.

A sin offering was part of the guilt offering.

What were the offerings that could be brought?

A female from the flock, lamb or goat, to make atonement

If he couldn't afford a lamb, then 2 turtledoves or 2 young pigeons  
1 for a sin offering and 1 for a burnt offering

If he couldn't afford birds, then a tenth of an ephah of fine flour; no oil or incense as a sin offering.

Forgiveness is connected with atonement.

#### Verses 14-16

What's the sin in these verses?

One's guilt of "unintentional" sin against the Lord's holy things

This is when restitution is introduced.

He would offer a ram without defect / blemish. The value or worth of the ram was to be determined by Moses' or the priest's valuation in silver shekels. One fifth was added to this offering and given to the priest.

#### Verses 17-19

What are these verses about?

If one sinned, unaware, by doing something God commanded not to do, then he was to offer a ram. Even though he was unaware, he was still guilty.

Give time for your group to discuss any application the Lord has brought to their minds.

### **LEVITICUS 6**

What is this chapter about?

The law of the burnt, grain, and sin offerings

How is it divided?

Restoration / restitution, verses 1-7

The law for the burnt offering, verses 8-13

The law of the grain offering, verses 14-18

Priests' offering when anointed, verses 19-23

The law of the sin offering, verses 24-30

Ask what your group learned about restitution from Leviticus 5:14–6:7 and cross-references.

Restitution was to be made for unintentional sin against the holy things or harm to another's property. Restitution plus one-fifth was given to the priest.

If deception, robbery, or extortion was involved, then restitution plus one-fifth was given to the one from whom something was stolen.

Numbers 5:7-8, evidently the restitution went to a relative if the person was no longer alive. If there was no relative, the restitution went to the priest.

Sometimes double payment was commanded by God for robbery.

Give time to discuss relevant application.

Now ask what your group learned from verses 8-30.

Law of burnt offering

Remain on the fire all night

The priest changed garments before taking the ashes outside the camp.

The fire on the altar is to burn all the time.

Law of grain offering

The priests' portion of the grain offering was to be eaten in a holy place in the court.

Every male among Aaron's sons could eat it.

The offering for Aaron's anointing

Half the grain offering in the morning and half in the evening

Prepared on the griddle

All of it offered, none eaten

Law of sin offering

Priest who offers it, could eat it in holy place in the court

Consecrated anyone who touched it; wash off blood splashed on a garment

Break or cleanse bowl it was boiled in

Every male of priests could eat it

If its blood was brought into the tent, then it couldn't be eaten, but all burned.

The sin offering blood was brought into the tent when it was the offering for a priest or the whole congregation, 4:5-7, 16-18.

These laws show God's provision for His priests. Leviticus 6 and 7 give more information about the priests and their part of the offerings.

## LEVITICUS 7

What is this chapter about?

The law of the guilt and peace offerings

How is it divided?

The law of the guilt offering, verses 1-10

The law of the peace offering, verses 11-34

What is consecrated to Aaron and sons, verses 35-36

The offerings God commanded, verses 37-38

The last two verses are like a summary of Leviticus 1–7.

Ask what your group learned about the guilt and peace offerings.

Law of guilt offering

Every male of the priest could eat of it in a holy place.

The priest who made the offering could have it.

He could have the skin of the burnt offering.

Law of the peace offering

Verses 12-14, a peace offering of thanksgiving

Verse 15 says the person bringing the offering was to eat its flesh on the day it was offered.

Verses 16-17 are about a peace offering that's a votive (has to do with a vow) or freewill offering. No flesh of these offerings was to be eaten on the third day or later. If anyone did, it was iniquity.

Verses 19-27 have a repeated phrase, "cut off from his people." Anyone who ate of the peace offering while unclean, or ate fat or blood, was cut off.

Verses 28-34 mention a wave offering as part of the peace offering.

*NOTE: Encourage your group that some of these things will become clearer as they study more in Leviticus.*

How does this chapter end?

God's provision for His priests and the summary of the offerings He commanded

You might close with a review by asking for chapter themes.

- |             |  |
|-------------|--|
| Leviticus 1 | Burnt Offering                                 |
| 2           | Grain Offering                                 |
| 3           | Peace Offering                                 |
| 4           | Sin Offering                                   |
| 5           | Guilt Offering                                 |
| 6           | The Law of the Burnt, Grain, and Sin Offerings |
| 7           | The Law of the Guilt and Peace Offerings       |

**LEVITICUS  
LEADER GUIDE  
Lesson 2**

**Lesson emphasis:**

- Leviticus 8–10
- Aaron and sons' ordination

**REVIEW**

To begin this discussion, ask your group what they remember as the themes of Leviticus 1–7. Direct them to their At a Glance chart as a visual aid.

Leviticus 1	Burnt offering
Leviticus 2	Grain offering
Leviticus 3	Peace offering
Leviticus 4	Sin offering
Leviticus 5	Guilt offering
Leviticus 6	Law of burnt, grain, sin offerings
Leviticus 7	Law of guilt and peace offerings

What does Leviticus 7:35-36 have to do with Leviticus 8?

Aaron and his sons were to be consecrated as priests to the Lord. He was to anoint them. The next chapter tells about that anointing and consecrating as priests.

**LEVITICUS 8**

What is this chapter about?

Aaron and sons anointed, consecrated, ordained

Moses anointed them as the Lord had commanded him. He was a Levite (from the tribe of Levi), as was his brother Aaron and Aaron's sons, Numbers 26:57-61.

Direct your group to their drawings in the lesson as a visual aid for this discussion.

Verses 1-5

What happened in these verses?

The Lord told Moses to take Aaron and his sons, the garments, the anointing oil, the bull of sin offering, two rams, and the basket of unleavened bread and assemble the congregation at the doorway / entrance of the tent of meeting. Moses did as the Lord commanded.

Verses 6-9

What did Moses do in these verses?

He washed Aaron and his sons with water, evidently from the bronze laver / basin at the doorway / entrance of tent.

He clothed Aaron with the holy garments of the priest:

Tunic / coat and sash  
Robe and ephod  
Breastpiece with Urim and Thummim  
The turban

*NOTE: The repeated statement “as the Lord commanded” related all of this back to the account in Exodus. Help your group remember that Leviticus is a continued account of events from Exodus, all written by Moses.*

Verses 10-13

What are these verses about?

Moses anointed the tabernacle and all in it with the anointing oil to consecrate it.

Consecrate, *qadash* means “to be set apart”<sup>1</sup>

“to be clean, make clean . . . dedicate . . . to be pure, be holy.”<sup>2</sup>

He sprinkled some of the anointing oil on the altar of burnt offering—the bronze altar—its utensils, and the laver, or basin, and its stand to consecrate them.

He then poured some on Aaron’s head to anoint him, to consecrate him.

Next he clothed Aaron’s sons with the tunics / coats, sashes, and caps.

Moses did just as the Lord commanded him as he consecrated Aaron and his sons to be priests.

Verses 14-24

What offerings were made for this consecration?

Aaron and his sons laid their hands on the bull for the sin offering. Moses slaughtered it, purified the altar with its blood to make atonement for it. He offered it up in smoke on the altar.

There was also a ram of the burnt offering on whose head Aaron and his sons laid their hands. Moses offered it just as the Lord had commanded.

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<sup>1</sup> Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition* (Anaheim: Foundation Publications, Inc., 1998, 1981). H6942.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), H6942.

There was a second ram, the ram of ordination.

After Aaron and his sons laid their hands on the ram's head and Moses killed it, he put some of its blood on their earlobes, right thumbs, and right big toes.

Ear—what they heard, God's Word is to be priority.

Hands—what they did

Feet—where they went, walk with the Lord.

#### Verses 24-29

What happened next in the sequence of events?

Moses sprinkled some of the blood around the altar.

He then took the fat from the ram of ordination (“ordain” is literally “fill your hands”<sup>3</sup>) and some of the bread from the basket and the right thigh of the offering, and put all of it on Aaron's and his sons' hands.

This was presented as a wave offering before the Lord. They waved it horizontally before the Lord.

Moses took the wave offering and offered it up in smoke with the burnt offering. They were an ordination offering.

The breast was also presented as a wave offering before the Lord. In this case, rather than being the portion of the priest who offered it, it was Moses' portion.

Leviticus 7:34-36 says that the breast of the wave offering and the thigh were for Aaron and his sons as their due. But since they were not yet totally consecrated as priests, the breast belonged to Moses on this day, because he was fulfilling the priest's responsibilities. This was the “ordination offering” spoken of in Leviticus 7:37.

According to verse 30, what did Moses do next?

He sprinkled some anointing oil and blood from the altar on Aaron, his garments, his sons and their garments. Thus, he consecrated them and their garments.

#### Verses 31-36

What are these verses about?

The last thing they did was boil their portion of the flesh and eat it along with the bread from the basket at the doorway of the tent of meeting. The remainder of the flesh and bread, they burned with fire.

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<sup>3</sup> *New American Standard Bible: 1995 Update* (LaHabra, CA: The Lockman Foundation, 1995). Le 8:33, marginal note.

For seven days Aaron and his sons could not leave the doorway / entrance of the tent of meeting. They couldn't go outside the court of the tabernacle.

This chapter closes with the statement that Aaron and his sons did as the Lord commanded regarding this period of time.

You might ask what the warning is in verse 35. How serious was all of this?

“That you will not die” (ESV—so that you do not die)

At this point, you might ask what your group learned from the cross-references in the lesson about New Testament believers being priests to God.

Hebrews 3:1-6

Jesus is the High Priest of our confession. He's faithful as a Son over His house, and true believers are part of His house (church).

Moses was a faithful, appointed servant of God, in all God's house (Israel) for a testimony of later things.

Revelation 1:6; 5:10; 20:6

Those who are part of the church are made priests to God.  
God will make priests from every tribe, tongue, people and nation—not just Israel.  
Those who take part in the first resurrection are priests of God and of Christ.

Romans 15:16

Paul said that he ministered as a priest in giving the gospel to the Gentiles.  
Giving the gospel is part of the modern priest's role.

Hebrews 13:10-17

Believers are to continually offer up sacrifices of praise to God, the fruit of lips—thanksgiving to Him. Doing good and sharing are also sacrifices of the New Testament believer.

Relate these sacrifices and offerings to those in Leviticus. Ask your group about any relevant application.

## LEVITICUS 9

What is this chapter about?

8<sup>th</sup> day of ordination for Aaron and his sons / God's glory appeared

This took place on the eighth day of the ordination, after Aaron and his sons had been in the court of the tabernacle for the seven days of ordination.

Verses 1-7

What are these verses about?

Moses called Aaron, his sons, and the elders and told them what to do.

Aaron and his sons were to offer a sin offering and a burnt offering.

Then they were to tell the people to make a:

sin offering  
burnt offering  
peace offering  
grain offering

The offerings were because the Lord would appear to them that day.

Aaron was to make atonement for himself and the people that day.

Verses 8-21

What happened?

Aaron made all the offerings as described in Leviticus 1–7.  
He did as the Lord commanded.

Ask your group how Aaron's sin offering for himself relates to the Exodus cross-references.

He offered a calf.

Exodus 32:1-8, 21-24 and 34:5-7

Aaron is the one who made the image of the gold calf that Israel worshiped.  
The Lord forgives iniquity.

Verses 22-24

What happened after the offerings were made?

Moses and Aaron went into the tent of meeting.

At that point, Aaron was God's anointed, ordained, and consecrated priest who could go before the Lord in the tent.

They came out and blessed the people.

The glory of the Lord appeared to all the people.

Fire came out from the presence of the Lord and consumed the burnt offering and the fat.

When the people saw it, they shouted and fell on their faces.

Give time for your group to discuss any relevant application from this chapter.

## **LEVITICUS 10**

What is this chapter about?

Aaron's sons Nadab and Abihu died before the Lord

### Verses 1-3

What happened in these verses?

Aaron's sons Nadab and Abihu were killed because they offered strange / unauthorized fire before the Lord which He had not commanded them.

Leviticus 8:4, 9, 13, 17, 21, 29, 36; 9:7, 10, and 21 repeat, "as the Lord commanded." Nadab and Abihu did that "which He had not commanded."

As a result, they died before the Lord. Relate verse 2 to the warning of Leviticus 8:35.

Fire came from the Lord and consumed them.  
Relate this statement to Leviticus 9:24.

Just as fire came out and consumed the burnt offering and portions of fat on the altar, fire from the presence of the Lord consumed Nadab and Abihu.

The offering of something other than what God commanded was not treating Him as holy (ESV—sanctified) and honoring / glorifying Him before all the people. Nadab and Abihu were anointed priests, set apart for the holy task of serving the Lord in the tabernacle. The Lord had warned them that they would die if they didn't obey His commands.

### Verses 4-7

What happened next?

Because the anointing oil was upon Aaron, Eleazar, and Ithamar, as priests, they could not show any outward signs of mourning for Nadab and Abihu.

Verses 4-5 speak of the dead bodies being carried outside the camp.

Even touching a dead body could make someone unclean before the Lord; therefore, the sons of Aaron's uncle were called to carry the bodies of Nadab and Abihu.

At this point, you might ask what your group learned from the cross-references in Numbers.

### Numbers 3:1-10

Nadab and Abihu were Aaron's oldest sons. Neither of them had children. Eleazar and Ithamar served as priests during Aaron's life. Then the Lord chose the whole tribe of Levi to serve the priests.

Numbers 26:57-61

The genealogy:

Levi—Kohath—Amram who married Jochebed (Levi’s daughter)—Aaron,  
Moses, and Miriam

Verses 8-11

Does it seem that what the Lord told Aaron relates to what happened to Nadab and Abihu?

Perhaps they were drunk when they offered the strange / unauthorized fire.

You might ask your group what the priests were to do according to verses 10-11 and how it relates.

Make a distinction between the holy and the profane, the unclean and clean.  
Teach the sons of Israel all of the Lord’s statutes spoken through Moses.

Nadab and Abihu had profaned an offering of the Lord’s.

The Lord would not allow Aaron, Eleazar, and Ithamar to become unclean before Him by touching the dead bodies. They had just been consecrated as holy to Him, and had not yet completed the service in the tabernacle of the offerings.

Verses 12-15

What did Moses tell Aaron and his sons to do?

They were to eat the leftover grain offering beside the altar. The breast of the wave offering and the thigh were to be eaten in a clean place by them and their families.

Verses 16-20

Why was Moses angry?

Aaron and his sons were to have eaten their portion of the offering in the court of the tabernacle, in a holy place.

When he looked, he discovered that it had been burned instead of eaten.

What was Aaron’s reasoning?

Because of the death that had occurred on that day, Aaron thought it best that he and his remaining sons not eat the offering, but burn it.  
That is what was to be done with the part not eaten.

Relate this to Leviticus 7:20-21. Although these verses are about an offerer eating the remainder of the peace offering, they also address anyone unclean who ate of the offered sacrifice.

If a person became unclean, he was not to eat of an offered sacrifice. Perhaps Aaron was concerned that he or his sons had unintentionally become unclean by contact with or being in the room with the dead bodies.

When Aaron stated his reasoning, it seemed good to Moses.

If time allows, ask your group how God has used these first two lessons in their lives.

What have they learned about God from Leviticus 1–10?

Encourage them to continue this study to learn more of what it means to serve our holy Lord God as priests to Him.

**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 3**

**Lesson emphasis:**

- Leviticus 11–15
- Holy and clean

**REVIEW**

To begin this discussion, you can ask your group what they remember as the main themes of Leviticus 1–10. Direct them to look at their “Leviticus at a Glance” charts as a visual aid.

Leviticus 1	Burnt offering
2	Grain offering
3	Peace offering
4	Sin offering
5	Guilt offering
6	The law of burnt, grain, and sin offerings
7	The law of guilt, ordination, and peace offerings
8	Priests’ ordination, 7 days
9	8 <sup>th</sup> day offerings and atonement
10	Nadab and Abihu / God will be treated as holy (ESV—sanctified)

You might ask your group if they observed the word “law” in Leviticus 11–15 as in chapters 6–7.

11:46	summarizing chapter 11
12:7	summarizing chapter 12
13:59	summarizing chapter 13
14:2	describing chapter 14
14:32	summarizing 14:21-31
14:54-57	summarizing chapters 13 and 14
15:32-33	summarizing chapter 15

What are the themes for Leviticus 11–15?

Leviticus 11	The law for eating—clean and unclean
12	The law for a woman who bears a child
13	The law for a mark of leprosy
14	The law for a leper’s cleansing
15	The law of discharge

Now ask if your group has identified any segment divisions in Leviticus. Help them understand the flow of thought in this book.

Chapters 1–7 are about the offerings.  
Chapters 8–10 are about the priests' ordination.  
Chapters 11–15 are about the laws for cleanness.

At this point, you might ask how Leviticus 10:3 and 11:44-45 relate to these fifteen chapters.

These chapters tell the priests and the people of Israel how to be holy and how to treat God as holy.

“Be holy, for I am holy,” is a summary statement for Leviticus.

Hebrew, *qadosh*, means “set apart”<sup>1</sup>; “sacred . . . selected, pure . . . consecrated . . . intrinsically sacred and distinct (even opposed to) what is common.”<sup>2</sup>

Greek, *hagios*, basically means the same thing as the Hebrew word.

Leviticus is a book that describes how Israel was to be holy before the Lord. It also shows the holiness of the Lord Himself.

Relate this to 1 Peter 1:14-16.

New Testament believers, the church, are to be holy as the priests of the Old Covenant were to be holy. Believers are priests to God.

There are two short lists at the end of this lesson's guide which you can use as a visual aid.

## LEVITICUS 11

How can this chapter be summarized?

Verses 46-47

The law to make a distinction between the clean and unclean, edible and inedible

Relate this statement to Leviticus 10:10.

How is chapter 11 divided?

Verses 1-8    animals  
          9-12    living creatures in the water  
          13-19    birds

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<sup>1</sup> James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996). H6918.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), H6918.

- 20-26 insects
- 27-28 walks on paws
- 29-43 swarming things

*NOTE: Watch your time as you lead your group to discuss Leviticus 11–15. You might lose discussion time here if anyone goes into too much detail. Just a few minutes on each of these chapters is all you need to discuss the main elements of these laws.*

What made each of the creature groups clean or unclean?

Animals that have split hoofs / parts the hoof and chew the cud were clean. Others were not to be eaten, nor their carcasses touched. If one of the animals that could be eaten died a natural death, then it could not be eaten and whoever touched its carcass was unclean until evening, verse 39.

Water creatures that have fins and scales were clean. Others were unclean, detestable, abhorrent, and not to be eaten nor their carcasses touched.

Certain birds were listed as being detestable, abhorrent, and not to be eaten.

Winged insects that have jointed legs above their feet could be eaten. Others were to be considered detestable.

Whatever walks on paws was unclean and not to be eaten, nor their carcasses touched.

Several swarming things were listed as being unclean, but verse 41 says that every swarming thing is detestable and not to be eaten. These are referring to rodents and reptiles rather than what one might think of as swarming things like bees or flying insects.

How do Exodus 15:26 and Deuteronomy 7:15 relate to this?

The Lord told Israel that if they would obey His commandments and statutes, then He would remove from them all sickness and not put on them any of the harmful diseases of Egypt that they had known.

One of the ways in which He would remove those diseases was through giving laws about what to eat and what not to eat. God's protection of His people is seen in what He told them about their diet.

Touching dead carcasses also causes disease. Washing, sanitizing, and isolation are important elements of stopping the spread of disease.

Give time for your group to discuss any relevant application.

## LEVITICUS 12

What is this chapter about?

Verse 7, the law for she who bears a child

This chapter describes how a woman was to be purified after the birth of a child.

It seems that the flow of blood after childbirth is what made her unclean, verse 7. To be clean again she had to wait a certain period of time and then make offerings for atonement.

The time of her purification differed according to whether she had a son or a daughter—longer for a daughter.

During this time of purification she could not enter the sanctuary, which indicates that women were allowed to go to the sanctuary, to the doorway / entrance of the tent of meeting according to verse 6.

How does Luke 2:21-24 relate to Leviticus 12?

Joseph and Mary had Jesus circumcised on the 8<sup>th</sup> day as the Law said.

They brought Him to the temple in Jerusalem to present Him to the Lord when Mary's time of purification was complete.

They could only afford the offering of the birds, not a lamb.

## LEVITICUS 13

What are Leviticus 13 and 14 about?

These two chapters give all of the detail about the laws concerning leprosy and cleansing from it.

According to Leviticus 13, for what reasons was a person examined for leprosy?

- Verses 1-8 a swelling or a scab or a bright spot, a mark on the skin
- Verses 9-17 infection of leprosy, white swelling, raw flesh in swelling, chronic leprosy
- Verses 18-23 a white swelling or a reddish-white bright spot where a boil was
- Verses 24-28 a burn that becomes a bright spot, reddish-white or white
- Verses 29-37 an infection / disease on the head or beard
- Verses 38-39 white bright spots on the skin, eczema / leukoderma
- Verses 40-44 a reddish-white infection / disease on a bald head or forehead

Discuss the process for determining if a person had leprosy.

This process is not identical for all of the above conditions, but a variation of it is common. The person was isolated for seven days and then examined by a priest a second time to be pronounced clean or unclean.

An initial examining by a priest  
7 days of isolation  
Another look by the priest  
7 more days of isolation  
Appear again before the priest  
Pronounced unclean, leprosy

Chronic leprosy caused the person to be unclean.  
If all the body was white with leprosy, then he was clean.  
Whenever raw flesh appeared, he was unclean.

#### Verses 45-46

What happened to a person if he was pronounced unclean because of leprosy?

Clothes torn, hair uncovered, mustache / upper lip covered, cry “Unclean,” live alone outside the camp

#### Verses 47-59

What happened to a garment or an article of leather / skin that had a greenish or reddish mark of leprosy on it?

Priest looked at it, quarantined it for 7 days.  
If it spread, then it was burned.  
If it had not spread, it was washed and quarantined for 7 more days.  
If unchanged, then burned.  
If faded, then the mark is torn out of the garment, and the garment washed.  
If a mark appeared again on the same garment or article, it was burned.

Verse 59 says this is the law for the mark of leprosy.

You might ask if anyone read about how Jews fared during times of epidemics?

If they kept these laws, then they were protected from the spread of disease.

### **LEVITICUS 14**

How does this chapter differ from the previous one?

The law of the leper...cleansing  
This details what happened when a leper was cleansed.

What was the procedure for cleansing a leper from verses 1-33?

Since the lepers were to live outside the camp, the priest would go out to look at the one who had been healed.

The priest would sprinkle the one who was to be cleansed seven times with blood of a sacrificed bird. The live bird was dipped into this blood, then let go. Probably the red string was used to tie together the hyssop and cedar for dipping into the blood and sprinkling. There was nothing magical about this process, but there was a sacrifice and sprinkling of blood for cleansing outside the camp.

The one to be cleansed would then wash his clothes, shave his hair, and bathe. He could then enter the camp, but had to remain outside his tent for seven more days. On the 7<sup>th</sup> day, he again shaved off all of his hair, washed his clothes, and bathed.

On the 8<sup>th</sup> day he made guilt, sin, burnt, and grain offerings (according to what he could afford), and blood was put on his right ear lobe, thumb, big toe, and oil put on those and the head of the one to be cleansed. Atonement was made for him at the doorway to the tent of meeting.

How does the incident in Numbers 12 relate to the laws in this chapter?

Numbers 12:1-15

Miriam became leprous because Aaron and she spoke against Moses. Aaron said that they'd sinned. The leprosy was a direct result of her sin.

She was shut up outside the camp for seven days.

Moses had prayed for the Lord to heal her, and He did.  
He put the leprosy on her, and He took it away.

*NOTE: Aaron was the anointed priest who was set apart as holy. That might be why the Lord didn't put leprosy on him also.*

Lead your discussion back to Leviticus 14. Who are verses 20-33 about?

The poor, the law for him whose means are limited for his cleansing

Verses 34-53

What are these verses about?

These verses give the law about a mark on a house in the land of Canaan. God was leading Israel to the promised land, Canaan. When they were given the laws in Leviticus, they were still living in tents in the Sinai wilderness. The Lord told them what to do in advance about a mark / disease of leprosy on one of their houses.

The house was to be emptied, then a priest would go in to inspect it. If needed, it would be quarantined for seven days, then inspected again. No one was to enter the house during those seven days. If the mark had spread, then the stones having the mark were torn out and thrown outside the city. The plaster was then scraped from the walls and replastered. If the mark returned, then the house was torn down.

If the house was pronounced clean by the priest, then the same procedure was followed with the birds, hyssop, cedar, and scarlet string. Atonement was made for the house.

Ask your group what they learned from the other cross-references about leprosy.

2 Chronicles 26:14-21

This is the account of King Uzziah's leprosy. He acted corruptly and entered the temple of the Lord to burn incense, the task of a consecrated priest.

Because of his sin, the Lord smote him with leprosy on his forehead. The king was a leper to the day of his death, living in a separate house and cut off from the house of the Lord. Relate this to the laws in Leviticus 1–14.

Luke 5:12-14

Jesus cleansed a leper, then told him to show himself to the priest and make an offering for his cleansing, just as Moses commanded.

Luke 17:11-19

Jesus healed ten lepers as they were following His direction to go and show themselves to the priests.

You might discuss for a short time how these laws of quarantine, cleansing, washing, examination, etc. still help to stop the spread of diseases today.

## **LEVITICUS 15**

How is this chapter divided?

Verses 1-15

A man who had a discharge from his body (literally, flesh), even spit  
7 days for cleansing after the discharge stopped  
8<sup>th</sup> day, a sin and a burnt offering of birds for atonement

Verses 16-18

A man when he had a seminal emission  
No offering was needed for this, only bathe

Verses 19-24

A woman who had her menstrual discharge  
This is a normal function of a woman's body and needed no offering for cleansing.  
She was unclean for seven days.

Verses 25-30

A woman with a discharge of blood, but not at her menstrual period  
After the cleansing, a sin and a burnt offering of birds for atonement

Who and what was affected by any of these discharges?

Whoever touched the person was then unclean, and whatever the one with the discharge sat or laid on was unclean.

Why did God give this law for one with a discharge, verse 31?

This was to keep the sons of Israel separated from their uncleanness, lest they die in their uncleanness by their defiling the Lord's tabernacle that was among them.

At this point in your discussion, you can ask what your group learned from the New Testament passages.

2 Corinthians 6:14–7:1

Believers are the temple of the living God. This passage is about keeping it pure, undefiled and holy.

A believer is not to be bound together with unbelievers.  
Come out from among them and be separate.

This does not mean that we are to live in Christian communes isolated from the rest of the world. Jesus has sent us into the world with the gospel.

Believers are not to participate in what is unclean.

Christians are to cleanse themselves from all defilement. No longer is there a need for a priest to make atonement for defilement. Believers are priests unto God.

1 Peter 1

God chose Aaron and his sons to be priests. 1 Peter 1:1 says believers are chosen.

The command for us to be holy is explained in this chapter.

Positionally believers are holy because they have been sanctified by the Spirit and sprinkled with Christ's blood because of obedience of faith for salvation.

Verse 14 describes believers as obedient children. Obedience is being holy. Doing what the Word of God says makes believers different, distinct, from the world.

Don't be conformed to former lusts—don't live like we did before being saved.

We are to conduct ourselves in fear, treat God as holy, honor (sanctify and glorify) Him before people.

The sacrifice of an unblemished and spotless Lamb redeemed us; the blood of Christ bought our holiness. Therefore, by believing the truth about Him we have purified our souls. We are pure and holy from the inside out, not just on the outside only.

To end your discussion, give time for your group to discuss application about how they can live clean and holy lives before the Lord.

**Holy**

God

Believers

**Clean**

Make distinction between  
clean and unclean

No diseases

Separate

Don't defile tabernacle

**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 4**

**Lesson emphasis:**

- Leviticus 16–17
- The Day of Atonement

**REVIEW**

You might begin this discussion by asking your group what they remember as the main segments and themes of Leviticus 1–15. Use the At a Glance chart as a visual aid.

Leviticus 1–7	the offerings
Leviticus 8–10	the priests' ordination / Nadab and Abihu
Leviticus 11–15	the laws for...cleanness
11	edible and inedible things
12	a woman who bears a child
13	leprosy
14	a leper's cleansing
15	discharge

What is the theme or summary statement for Leviticus?

Be holy, for I am holy

**LEVITICUS 16**

What is this chapter about?

The Day of Atonement

How does the theme or summary statement of Leviticus relate to the Day of Atonement?

The Day of Atonement was a day of offerings to cleanse the nation of Israel from their sins, to make them holy before the Lord as He dwelt among them in the tabernacle.

Direct your group to the drawings for the Day of Atonement as visual aids for this discussion.

What was the timing of the Day of Atonement?

Verse 1 indicates that this took place shortly after the events of Leviticus 10—the deaths of Nadab and Abihu.

### Verses 1-10

What are these verses about?

The Lord said that Aaron could not go inside the Holy of Holies (ESV—Holy Place), inside the veil, at any time. If he did, it meant death.

Then He said how Aaron, the priest, was to enter the holy place (Holy of Holies).

Bull for sin offering  
Ram for burnt offering  
Bathe and put on holy garments  
Take offerings for congregation  
    2 goats for sin offering  
    Ram for burnt offering  
Take goats to tent of meeting  
Cast lots—one for the Lord and one for the scapegoat / Azazel  
Make sin offering of goat for the Lord  
Present scapegoat / Azazel alive before the Lord

### Verses 11-19

What else was Aaron to do as he entered the holy place?

Make the sin offering for himself  
Take a firepan / censer full of coals from the altar and sweet incense inside the veil  
Put incense on fire so cloud covered the mercy seat on ark  
Sprinkle blood of bull on mercy seat on east and in front seven times

Slaughter the people's sin offering  
Bring its blood inside and sprinkle on mercy seat like before

By doing this he made atonement for himself, his household, and all Israel.

Then he put some of the blood on the altar to make atonement for it, cleanse it, consecrate it.

At this point, you might ask what your group learned from the definition of atonement.

*Kaphar* means to pacify, make propitiation, purge, cover. It can mean to “cover with pitch.”<sup>1</sup> Zodhiates' *The Complete Word Study Old Testament* says that “The verb probably is derived from the noun *kippurim*.”<sup>2</sup> Notice the similarity to *yom*, which means

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<sup>1</sup> James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996). H3722.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), H3722.

day, *kippur*. Dr. Zodhiates also says, “Most of the time the verb is used with reference to ‘covering’ (hiding) sin with the blood of a sacrifice.”<sup>3</sup>

What did the priest make atonement for?

For the holy place, the tent of meeting, because of the impurities, transgressions, and sins of Israel

For the altar before the Lord to cleanse it from the impurities of Israel

#### Verses 20-22

What happened next?

After he made atonement for the holy place, the tent of meeting, and the altar, then he was to offer the live goat, the scapegoat / Azazel.

Ask what your group learned about the definition for “scapegoat / Azazel.”

*Azazel* might mean “removal” or “to go away.” Some scholars say that the original meaning is not known.

You could ask how people use the word today.

The “scapegoat” is one on whom someone places the blame for something.

What was next in the sequence of what Aaron or his successive high priests had to do?

He laid both of his hands on the head of the live goat and confessed over it all the iniquities, transgressions, sins of Israel. Thus he laid them on the head of the goat.

The goat was sent away into the wilderness by a man who stood ready to lead it out and release it to a solitary land.

#### Verses 23-28

What do these verses say?

Aaron was then to come into the tent of meeting and take off his linen garments and leave them there. He then bathed in water and put on his clothes.

Next he offered his burnt offering and the burnt offering for the congregation.

The man who led the goat into the wilderness had to bathe and wash his clothes before he could reenter the camp. The man who took the hides of the sin offerings outside the camp to burn them also had to wash his clothes and bathe before he could reenter the camp.

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<sup>3</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), H3722.

Verses 29-34

What are these verses about?

This is a permanent statute for Israel.

On the 10<sup>th</sup> day of the 7<sup>th</sup> month is the day of atonement, once every year.

They are to humble their souls (ESV—afflict yourselves) and not do any work.

It's a day of cleansing.

At this point, you can ask your group what they learned from Hebrews 8–10 that relates to the Day of Atonement. Give time for them to discuss application.

Hebrews 8

It begins with Jesus is our High Priest Who has taken His seat at the right hand of God's throne in heaven. He's a minister in the true tabernacle / tent which the Lord pitched. He entered heaven itself, to the presence of God.

Then this chapter compares the earthly tabernacle as a copy and shadow of the heavenly. Another comparison is the Old Covenant with the New Covenant.

Hebrews 9

It describes the tabernacle and where the priests did their daily service.

Verse 7 begins the contrast with Christ's ministry as high priest.

He entered the holy place once for all, having obtained eternal redemption, not just the cleansing of the flesh but the conscience. He offered Himself, the body prepared for Him, through the eternal Spirit, and entered with His own blood once for all.

Hebrews 10

The Law (Leviticus is the 3<sup>rd</sup> book of the Law) cannot make perfect those who draw near. Instead of cleansing from sin, the yearly sacrifices on the Day of Atonement reminded of sin. Blood of bulls and goats cannot take away sins.

Only Christ's offering sanctifies. He offered one sacrifice for sins for all time and sat down at God's right hand.

Therefore, we (New Testament believers) can enter the holy place—God's presence. Our hearts are sprinkled clean and we have full assurance of faith.

Those who reject this grace will be punished, judged by God Himself. They are those of destruction, the lost.

## **LEVITICUS 17**

What is this chapter about? How does it relate to chapter 16?

Bring offerings to the tent of meeting / life is in the blood

### Verses 1-9

What are these verses about?

The people of Israel were not to make offerings at any place except the tent of meeting. They were only to sacrifice at the tabernacle. If they sacrificed an animal anywhere else, they were cut off from their people.

Verse 7 says that they'd sacrificed to a goat demon. Maybe that was a leftover from Egypt.

### Verses 10-16

What are these verses about?

Again the Lord told the people not to eat blood. But here He said why. The life of the flesh is in the blood. It was given to make atonement.

To end this discussion, you might ask your group how these chapters in Leviticus speak to the sacrifice that Jesus made for us. How does His sacrifice make us holy?



**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 5**

**Lesson emphasis:**

- Leviticus 18–22

**REVIEW**

You might begin this discussion by asking your group what they remember as the main segments and themes of Leviticus 1–17. Use the At a Glance chart as a visual aid.

Leviticus 1–7	the offerings
Leviticus 8–10	the priests' ordination / Nadab and Abihu
Leviticus 11–15	the laws for...cleanness
11	edible and inedible things
12	a woman who bears a child
13	a mark of leprosy
14	a leper's cleansing
15	discharge
Leviticus 16	the Day of Atonement
Leviticus 17	life in the blood, given for atonement

What is the theme or summary statement for Leviticus?

Be holy, for I am holy

You can also ask what they remember about the setting of Leviticus.

Leviticus continues from the events of Exodus. This was only a little over a year after the nation of Israel had been delivered from Egypt. They still remembered the things of Egypt and how the Lord had brought them out of bondage.

God spoke the Ten Commandments to them at Mt. Sinai.

The whole Book of Leviticus covers only one month in time, and the whole time was spent camped in the wilderness at Mt. Sinai.

The Lord was in the process of telling Israel how to be distinct from the other nations through the priesthood and offerings to Him. Their everyday lives would be totally affected by the ordinances / rules and commands from Him.

You might ask your group how these things relate to New Testament believers, the church of the living God.

Believers are called priests to God, a holy nation.

Christ Himself was our offering for atonement. His blood cleansed us from an evil conscience. He entered into the heavenly tabernacle so that we have our access to the presence of the Father by the Spirit who permanently indwells us.

We are to constantly offer our lives to Him as sacrifices to bring honor and glory to Him by the way we live each day. We are to live holy lives that make a distinction between the profane and the holy.

Leviticus is such a practical book for us. It contains a foundation for God calling us to live honoring Him.

Still using the At a Glance chart as a visual aid, ask your group what Leviticus 18–22 are about.

Leviticus 18 Don't uncover nakedness of blood relatives  
Leviticus 19 Be holy, I am the Lord your God / revere, love  
Leviticus 20 Molech, harlotry, mediums, spiritists=cut off from people, death  
Leviticus 21 Priests, don't defile selves  
Leviticus 22 Priests, be careful with holy things / all people—offerings

What is repeated throughout these chapters?

Don't profane God's holy name.

## LEVITICUS 18

Have your students use the chart in the lesson as a visual aid for discussing this chapter.

What was Israel told to do and not do, and why?

### Verses 1-5

Israel was to keep God's judgments / rules and statutes, living according to them.

They were not to live as the Egyptians lived.

After God brought them into the land of promise, they were not to live as the inhabitants of Canaan did.

### Verses 6-18

The Lord told them not to uncover the nakedness of any blood / close relative. He said that it was lewdness / depravity in verse 17.

### Verses 19-23

They were forbidden to approach a menstrual woman to uncover her nakedness.

Adultery, homosexuality, and bestiality were also forbidden.

Sacrificing children to Molech (god of fire) profaned God's name.

### Verses 24-30

The things forbidden in this chapter are things that defile (ESV—make unclean) people.

They also defile the land. The land of Canaan was spewing out its inhabitants who practiced these things.

Israel wasn't to do the same when they entered the land.

God's warning to Israel was that they would suffer the same judgment if they practiced the same things. Those who did any of these abominations would be cut off from among their people. Instead they were to keep His charge so as not to defile themselves.

Give time for your group to discuss any application from this chapter.

## LEVITICUS 19

What is this chapter about?

“I am the Lord” is repeated 15 times.

The words “holy,” “revere,” and “love” are also repeated in this chapter.

It begins with the repeated command in Leviticus to be holy, for the LORD your God is holy. Then it tells how in some very specific ways.

Some are review of things the Lord already said. A few are new instructions.

Verses 3-4, some of the Ten Commandments  
Reverence parents  
Keep Sabbaths  
Don't turn to idols or make images

Verses 5-8, offering and eating a peace offering  
Verses 9-10, what to leave for the needy / poor when reaping a harvest in the land  
Verses 11-12, don't steal or lie—also part of Ten Commandments  
Verses 13-14, oppressing and cursing others  
Verses 15-16, justice / partiality and slander  
Verses 17-18, hate, vengeance and grudges  
Verse 19, mixing cattle, seed, or materials  
Verses 20-22, sin and guilt offerings for man who lies with another's slave  
Verses 23-25, not eating fruit of new land until the fifth year  
Verses 26-28, eating blood, soothsaying / fortune-telling, rounding beards, body cuts or tattoos  
Verses 29-30, harlotry, Sabbaths, revering God's sanctuary  
Verse 31, mediums and spiritists / necromancers  
Verse 32, honor the aged  
Verses 33-34, love strangers and aliens among you  
Verses 35-37, just weights and balances

Give time for your group to discuss how any of these things still show us how to revere / fear God and be holy.

## LEVITICUS 20

What is this chapter about? What is the punishment?

Verses 1-5	child sacrifice to Molech	stoned to death, God against him
Verses 6-8, 27	consulting mediums and spiritists/ necromancers	cut off from people
Verse 9	cursing parents	put to death
Verses 10-21	sexual sins	death, cut off from people, or childless

This chapter is very similar to Leviticus 18. Compare with the chart in the lesson.

How do the cross-references on Day Four relate to Leviticus 18 and 20?

### Genesis, Exodus, Deuteronomy

God is very clear about sexual sins in the Law. He repeated His commands and the punishment for disobedience of them.

### Romans 1; 1 Corinthians 5 and 6; Revelation 21

People suppress God's truth, professing themselves to be wise. They become fools in the process and will be condemned, denied eternal life, unless they repent and are washed and sanctified.

As Israel was to cleanse itself of these defiling sins, so the church is to remove such from its midst.

Immoral people, sorcerers, murderers and idolaters will end up in the lake of fire.

Lead your discussion back to Leviticus 20:22-26.

How do these verses summarize chapters 18–20?

Israel was to keep God's statutes and ordinances / rules and not follow the customs of the land of Canaan.

He was giving the land to Israel who was to be a holy nation. He had set them apart from the peoples to be His own possession. They were not to defile themselves with any uncleanness or profane thing.

They were to make a distinction in the way they lived. They were to be holy.

Relate this to believers.

Believers are to be holy, set apart, as God's own possession. Their lives should look different from the lives of unbelievers.

## **LEVITICUS 21**

Who were chapters 21 and 22 directed to?

The priests of Israel primarily

As a visual aid for these chapters, you might make a short and simple list of the main points. See the last page of this lesson's guide for an example.

### Verses 1-9

What are these verses about?

Things that defile priests and profane God's name or His sanctuary.

Priests are to be holy, undefiled by dead bodies.

### Verses 10-15

Who is this about?

The high priest, the one on whom was the anointing oil.

This gives an explanation for why Aaron was not to uncover his head, tear his clothes or go out of the tabernacle when Nadab and Abihu were killed. He had on the holy turban and the holy garments of the high priest.

The high priest had to marry a virgin of his own people. This kept his offspring from being profaned.

### Verses 16-24

Who are these verses about? What are the instructions?

Aaron and his offspring—the priests

Those of Aaron's descendants with defects / blemishes could not enter in to the veil or come near to the altar to offer any of the offerings by fire. He could eat from the offerings but could not offer any.

The Lord repeats that He is the one who sanctifies. They were to be sanctified, set apart, holy, consecrated—not touched by the profane or unclean.

## LEVITICUS 22

How does this chapter continue from chapter 21?

It's still the Lord's words to or about the priests.

### Verses 1-16

What are these verses about?

The priests were to be careful with / abstain from the holy gifts / things the people dedicated to the Lord. They were to offer and eat them only in the prescribed way.

How does the cross-reference from Malachi relate to this?

### Malachi 1:6-14

This is about the priests of Israel after many years of living in the promised land.

They had despised the Lord's name by presenting defiled food on His altar. They were offering to Him the blind, lame, and sick animals. They were profaning His name by bringing what had been stolen for sacrifices.

He says to them that His name will be great among the nations, He is a great King and His name is feared among the nations. But the priests of His own people were despising it.

### Verses 17-33

What are the Lord's words to the priests in these verses?

They were not to bring defective animals to offer to the Lord.

He told them again that they were to keep His commandments and not profane His holy name. The Lord said that He would be sanctified among them.

Give time for your group to discuss application from these chapters in Leviticus.

Israel was not to do what was done in Egypt or Canaan.

What might be Egypt or Canaan for us? The world.

Is there anything in your life that looks like the world instead of holiness, set apart from the world?

slander  
try to take vengeance  
hold a grudge rather than forgiving  
consult horoscopes

Are you keeping God's statutes, walking in obedience to Him like the priests were to do?

**Priests**

Don't be defiled by dead person  
No cuts  
Holy wife  
No physical defects in sanctuary  
Be careful with holy gifts  
Keep God's commands  
He sanctifies

**High priest**

Consecration of anointing oil on him  
Not uncover head, tear clothes, approach dead  
Not go out of sanctuary  
Virgin wife so offspring not profaned



**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 6**

**Lesson emphasis:**

- Leviticus 23–24
- Feasts of Israel

**REVIEW**

You might begin this discussion by asking your group what they remember as the main segments and themes of Leviticus 1–22. Use the At a Glance chart as a visual aid.

Leviticus 1–7	the offerings
Leviticus 8–10	the priests' ordination; Nadab and Abihu
Leviticus 11–15	the laws for...cleanness
Leviticus 16–17	the Day of Atonement, blood for atonement
Leviticus 18	Don't uncover nakedness of blood relatives
Leviticus 19	Be holy, I am the Lord your God / revere, love
Leviticus 20	Molech, harlotry, mediums, spiritists=cut off from people, death
Leviticus 21–22	Priests, don't defile selves, be careful with holy things / offerings

What is the theme or summary statement for Leviticus?

Be holy, for I am holy

You can also ask what they remember about the setting of Leviticus.

The whole Book of Leviticus covers only one month in time, and the whole time was spent camped in the wilderness at Mt. Sinai.

The Lord was in the process of telling Israel how to be distinct from the other nations through the priesthood and offerings to Him.

Their everyday lives were totally affected by the ordinances / rules, statutes, and commands from Him.

**LEVITICUS 23**

What is this chapter about?

God's appointed times / feasts for Israel

Verses 1-3

What do these verses say about the appointed times / feasts?

They were holy convocations for Israel.  
The first one is the Sabbath—a weekly appointed time.

7<sup>th</sup> day of each week  
Complete rest  
No work

Have your students use the charts in the lesson as visual aids for this discussion.

Ask your group what else they learned about the Sabbath from their study. Give time for discussion of Scripture references they looked up. Also, ask if there is any application to discuss.

Genesis 2:2-3

Although the English word “sabbath” is not in the text, this is the first place that the Hebrew word *shavath* or *shabath* (verb form of the noun *shabbath*) is used when God “rested” on the seventh day from His work of creation six days prior. He ceased from His work because it was complete.

The seventh day of the week is Saturday, not Sunday. On the very first seventh day, God sanctified (ESV—made holy) and blessed it.

Exodus 20:8-11

The fourth commandment God gave was to keep the sabbath holy. Israel was not to do any work on this seventh day. They were to rest.

Exodus 31:12-17

Punishment for breaking the Sabbath was death.

God makes clear that the sabbath is a sign between Himself and the nation of Israel—the sign of the Old Covenant—that they might know He is the Lord Who sanctifies them. It was to be kept throughout their generations as a perpetual covenant.

Deuteronomy 5:12-15

Here the Lord called Israel to remember that they were slaves in Egypt and He brought them out by an outstretched arm, a mighty hand; therefore, they were to keep the sabbath.

Mark 2:23-28 and John 5:1-17

Jesus commented on the sabbath. He said that the sabbath was made for man, not man for the sabbath. He healed people on the sabbath and allowed His disciples to pick grain on it. He said that He is Lord of the sabbath. The Father is working until now and He, the Son, is working. The Jews persecuted Him because they perceived this as breaking the sabbath.

Romans 14:1-6

This is to the church regarding keeping one day above another. Weak brothers and sisters are the ones who tend toward this. Each believer is to be convinced in his own mind, and we are not to judge one another in regard to holding one day above the others.

Acts 15

When the elders of the church were asked to give some guidelines to the Gentile churches, they did not put upon them keeping the sabbath.

Hebrews 3 and 4

This is about Israel, as a whole, not entering the Lord's rest because of unbelief, disobedience. They heard God's Word, but it didn't benefit them because it wasn't united by faith in them. There is still a promise of entering His rest by belief. There still remains a sabbath rest for the people of God. Those who enter by belief have ceased from their own works.

In this text, the sabbath rest refers to salvation and also to a future fulfillment which many think is the millennial reign of Christ. Believers have ceased from their own works, and it is Christ Who works in and through them.

Lead your discussion back to Leviticus 23.

Verses 4-8

What are these appointed times? Discuss cross-references and application at appropriate places.

**Passover**

1<sup>st</sup> month, 14<sup>th</sup> day at twilight  
Blood of lamb put over the door, death passed over

Christ, our Passover has been sacrificed, 1 Corinthians 5:7  
Jesus was crucified at Passover.

**Feast of Unleavened Bread**

15<sup>th</sup> day of the 1<sup>st</sup> month, the day after Passover  
7 days, eat unleavened bread and make offerings  
1<sup>st</sup> and 7<sup>th</sup> days are holy convocations, no work

*NOTE: Sometimes this week is referred to as the Passover week, and sometimes in Scripture the whole week, including Passover, is called the Feast of Unleavened Bread.*

1 Corinthians 5:7-8

Paul wrote to the church that Christ our Passover has been sacrificed, so we are to clean out the leaven. Since a New Testament writer ascribed a meaning for this, we can understand that leaven associated with the Feast of Unleavened Bread is symbolic of sin.

We celebrate the feast by doing away with sin in our lives and putting it out of the church.

Verses 9-14

What is this appointed time, and when did it begin? Discuss cross-references and any application.

**First Fruits**

After Israel entered their land and reaped their harvest there.

Bring a sheaf of first fruits to the priest.

On the day after the Sabbath, the priest waved it before the Lord.

Offer a burnt offering and a grain offering.

Until making the offerings on this day of first fruits, Israel wasn't to eat bread, grain, or new growth.

This was also in the first month of the year, Abib, during the week of Unleavened Bread.

*NOTE: Although the text of Leviticus 23 did not say that this was a holy convocation, it was a part of the 7 days of the Feast of Unleavened Bread and occurred on the day after the sabbath of that week. Therefore, it was on the first day of the week.*

1 Corinthians 15:20-23

Christ's resurrection was the first fruits.

His resurrection was on the first day of the week

There will also be a resurrection of those who believe in the Lord Jesus Christ as their Savior. This resurrection is assured because He has already risen from the dead.

How many times a year were the men of Israel to come before the Lord to celebrate a feast?

Exodus 23:14-17; 34:18-23; and Deuteronomy 16:16

Three times a year all the males of Israel were to gather before the Lord.

The first time was in the first month to celebrate the Feast of Unleavened Bread.

This time included Passover and First Fruits.

The second time was the Feast of the Harvest or the Feast of Weeks.

This is called Pentecost in the New Testament.

The last was at the end or turn of the year, the Feast of the Ingathering or Booths.

Lead your discussion back to Leviticus 23.

Verses 15-21

What was the next appointed time?

**Feast of Weeks or Harvest, Pentecost**

50 days after first fruits (day after the Sabbath)

7 complete Sabbaths later, the day after the 7<sup>th</sup> Sabbath

A new grain offering

2 loaves of bread baked with leaven

7 lambs, a bull and two rams as burnt offering with grain and drink offerings

A sin offering and peace offering

Priest wave loaves, etc. before the Lord

The day is a holy convocation, no work.

You might ask your group when this appointed time began. In the wilderness or after Israel entered their land?

It seems that it began when Israel entered their land. Both verses 10 and 22 are about harvest in the land.

Exodus 34:22

It was the first fruits of the wheat harvest.

How do the cross-references relate to this?

Acts 2

This was the initial coming of the Holy Spirit to permanently indwell believers. Peter preached the gospel and 3,000 Jews were saved on that day.

The Old Testament feast day pointed forward to the harvest of the redeemed in Christ. This was the beginning of the church.

1 Corinthians 12:13 and Ephesians 2:11-22

The church is made up of both Jews and Gentiles in one body. The dividing wall of the law was broken down in Christ's death and the coming of the Spirit.

At this point, you can ask your group how these appointed times have been fulfilled.

Jesus died on Passover. The sinless Lamb of God took away the sins of the world. The church is to celebrate Unleavened Bread by cleaning out sin.

Jesus rose on First Fruits, signifying the future resurrection of those who die in Him

Fifty days later, on the day of Pentecost, the Spirit came to indwell all believers.

What is the church's relationship to these appointed times?

The feasts were, and still are, for the nation of Israel. They point to the Messiah and His work in bringing salvation to all, to the Jews first and also to the Gentiles.

It's awesome to study the feasts and learn how God laid out His plan to the very days on which certain events took place. But the church is not instructed to keep these appointed times like Israel was.

### Verses 23-25

What is the next appointed time in Leviticus 23?

#### **Trumpets**

- 1<sup>st</sup> day of the 7<sup>th</sup> month
- a rest, a reminder by blowing of trumpets
- a holy convocation, no work
- present an offering by fire (ESV—food offering) to the Lord

This is in the fall of the year, in the month of Tishri (September – October).

#### Jeremiah 32:37-41 and Ezekiel 36:24

In the future the Lord will bring back to the land of Israel the people whom He scattered in His judgment. This process will be completed when Christ returns to earth.

*NOTE: This day has become the beginning of the new year for the Hebrew civil year.*

### Verses 26-32

What appointed time is in these verses? Ask your group what they remember from studying Leviticus 16.

#### **Day of Atonement**

- 9<sup>th</sup> day at evening until the 10<sup>th</sup> day at evening of the 7<sup>th</sup> month
- a holy convocation, no work, a sabbath, humble / afflict souls, offering
- whoever will not humble / afflict himself will be cut off from his people
- whoever works the Lord will destroy

The purpose was for the priest to make atonement for the nation of Israel. This was the only day of the year that the priest was to go into the Holy of Holies to sprinkle blood on the mercy seat.

#### Hebrews 9–10

Christ's sacrifice was once for all, to sanctify believers.  
Our sins have been paid for, and we are forgiven.

#### Zechariah 3:9-10; 12:10; 13:1; 14:9

In one day the Lord will remove the iniquity of the land of Israel.

They will weep bitterly over their sin of not recognizing the Son of God when He came the first time—the One Whom they pierced.

Ezekiel 36:25-27

At that time of removing iniquity, the Lord will cleanse them, give them a new heart, and put His Spirit within them to cause them to obey Him.

This is the same promise for the New Covenant which the church has already received from the day of Pentecost in Acts 2. Israel will again be His people, and He their God.

Romans 11:25-29

Currently there is a partial hardening of Israel.  
Some have repented and believed in their Messiah, but the majority have not.

When the fullness of the Gentiles has come in, then the day of which God spoke in Zechariah and Ezekiel will happen. When the Lord Jesus Christ, the Deliverer, comes the second time, He will take away their sins.

Verses 33-44

What is the last appointed time in this chapter?

**Feast of Booths, Tabernacles, Ingathering**

15<sup>th</sup> day of the 7<sup>th</sup> month

When Israel had gathered in the crops of their land

Offerings by fire

1<sup>st</sup> and 8<sup>th</sup> days were to be holy convocations, no work

On the 1<sup>st</sup> day the people were to make booths of foliage

Live in them for 7 days

Rejoice before the Lord for the 7 days

This was to remember the time in the wilderness after the Lord brought Israel out of Egypt. They lived in booths or tents, not houses, and the Lord tabernacled among them.

Zechariah 14:16-19 and Ezekiel 36:28

Zechariah and Ezekiel speak of the earthly 1,000-year reign of Christ.

Revelation 20 also gives detail about this time.

The Feast of Booths will be celebrated in Jerusalem, this time by all the nations.

Revelation 21:1-3 tells of the new heaven and new earth in which will be a new Jerusalem where God Himself will tabernacle among men forever.

Give time for your group to discuss any application relating to these appointed times.

## LEVITICUS 24

What is this chapter about?

The oil and lampstand, the bread on the table / blaspheme The Name

### Verses 1-4

What are these verses about?

The people of Israel were to bring clear / pure olive oil so the priests could keep the lamps on the lampstand burning continually / regularly in the tent of meeting.

### Verses 5-9

What else was to be kept in the tent of meeting?

Twelve cakes baked with fine flour were to be placed on the Table in the holy place. They were to be arranged in two rows / piles, six cakes to a row / pile. Frankincense was to be put around on each row / pile. This is an everlasting covenant for Israel.

### Verses 10-23

What happened?

A man was stoned for blaspheming the Name and cursing.

### Exodus 20:7 and Deuteronomy 28:58-59

God will not leave unpunished anyone who does not treat His name as holy. To profane His Name is a serious offense.

Ask your group what they learned from Leviticus 24:17-22.

There was one standard / rule for Israel and the strangers among them.  
If one took the life of a person, he was put to death.  
If one took the life of an animal, he made it good to its owner.  
If one injured another person, the same injury was done to him.

You might ask what these kinds of laws would do to the crime rate today.

To end, ask what this lesson has taught them about . . .

God  
His Word, promises  
His holiness  
His justice  
the future with Him

**LEVITICUS**  
**LEADER GUIDE**  
**Lesson 7**

**Lesson emphasis:**

- Leviticus 25–27

**REVIEW**

You might begin this discussion by asking your group what they remember as the main segments and themes of Leviticus 1–22. Use the At a Glance chart as a visual aid.

Leviticus 1–7	The offerings
Leviticus 8–10	The priests' ordination; Nadab and Abihu
Leviticus 11–15	The laws for...cleanness
Leviticus 16–17	The Day of Atonement, blood for atonement
Leviticus 18	Don't uncover nakedness of blood relatives
Leviticus 19	Be holy, I am the Lord your God / revere, love
Leviticus 20	Molech, harlotry, mediums, spiritists=cut off from people, death
Leviticus 21–22	Priests, don't defile selves, be careful with holy things / offerings
Leviticus 23–24	The appointed times, holiness of The Name

An emphasis in chapters 18–24 is God's holiness and the severe punishment Israel received when they didn't do what He said was holy.

What is the theme or summary statement for Leviticus?

Be holy, for I am holy

You can also ask what they remember about the setting of Leviticus.

Leviticus covers only one month in time when Israel was camped in the Sinai wilderness.

**LEVITICUS 25**

What is this chapter about?

Israel's land and the year of jubilee, redemption

Verses 1-7

What are these about?

When the people of Israel entered their land, it was to have a Sabbath to the Lord.

When they entered the land, which God was going to give them, they were to sow, prune and gather for six years only. In the seventh year the land was to have a sabbath rest.

God said that even though Israel was not to sow produce in that year, there would still be enough from the previous year's crops for food.

Verses 8-12

What are these verses about?

The people were to count off seven Sabbaths of years or forty-nine years.

Israel was to consecrate the fiftieth year as a year of jubilee.

Blowing a ram's horn on the Day of Atonement was to begin the year of jubilee.

What was to happen at the year of jubilee?

Proclaim a release through the land to all its inhabitants.

Whoever had sold his land would return to his own property.

Whoever had sold himself could return to his own family.

This was to keep the land permanently in the family to which the Lord had given it. It would also release anyone who had become so poor as to sell himself as a slave to another.

Give time for your group to discuss application at relevant points.

Verses 13-22

How do these verses relate to verse 10?

There is very clear direction that at the jubilee property reverted to its original owner, or to his family.

Verses 14-17 provide for the buyer of the land during the 49 years between jubilees.

They were not to wrong one another in the selling and buying.

Adjustments were made according to how close the sale was to a jubilee year.

Verse 18 is the first time the Lord said that they might live securely on the land.

The conditions were to fear God, observe His statutes, and keep His judgments.

Specifically, He had just told them they were to wrong no one in the buying and selling of the land.

God Himself would cause the land to produce. He would even provide enough in the sixth year for three years. Since the seventh year was a sabbath year, then they would have food in that year. And even when a jubilee year followed, there would be enough for the eighth year. Then in the ninth year they could sow and reap again.

There is a simple visual aid about Israel living securely in their land at the end of this guide.

Verses 23-34

What are these verses about?

The land of Canaan belongs to the Lord, and He gave it to the sons of Israel; therefore, they were not to sell it permanently.

Verses 24-34 are about the redemption of a person's land. Since the land belongs to the Lord, there was redemption for any that was sold.

If a man became poor and had to sell his property, then his nearest relative was to buy it back. The seller could buy it back if he regained enough means.

But if the land was not redeemed, it would still revert to the original owner in the year of jubilee.

Verses 29-33 deal with the sale of houses.

A house in a walled city would not revert in the jubilee if it had not been redeemed within the space of a full year from its sale.

But a house of a village would revert at the jubilee, probably because of land connected with it.

The exception was for houses sold that originally belonged to a Levite. The Levites were not allowed to sell their pasture fields.

Verses 35-38

What are these verses about?

If a countryman / brother, a man of Israel, became so poor that he could not pay his debts to a fellow man of Israel, then the one owed was not to take interest from the debtor. He was instead to sustain him so that he could still live among his people.

God reminds them that He is the Lord who brought them out of Egypt to give them land in Canaan. He is the one who owns the land and the one who will give it to each one.

Verses 39-55

What are the main points?

If a man of Israel became so poor that he sold himself to a countryman / brother, then the owner was not to treat him as a slave. Nor could he sell him to another as a slave. Slaves were only from the pagan nations around Israel and the children born to the aliens among them.

If a man of Israel sold himself to a sojourner among Israel (one who was not of the nation of Israel, but living among them), then there was a redemption right that provided for one of his blood relatives to buy him back.

But even if he were not redeemed, then he would be released in the year of jubilee.

During the time of his servitude, his owner was not to rule over him with severity.

The people of Israel are the Lord's servants and not to be slaves of man any longer.  
The Lord had brought them out of slavery in Egypt.

The land is the Lord's, and Israel His servants.

You might ask your group who gave us what we have and to whom it ultimately belongs.

All that we have comes from God. As believers, everything we have belongs to Him. If our brother is in need, we are to sustain him.

## **LEVITICUS 26**

You might ask your group how they summarized this chapter on their At a Glance chart.

If keep commandments and if not; if confess

Even though this is a long chapter, you can discuss it quickly by focusing on the main points only.

### Verses 1-13

What are the Lord's promises and conditions to Israel regarding the land?

If Israel would obey what the Lord told them to do, then He would give rain on the land so it would yield. There would be peace, no fear, and no wild beasts.

They would live securely in the land and multiply—God fulfilling His covenant.

He would not reject them, but live and walk among them and be their God.

### Verses 14-39

What is the contrast with verses 2-23?

The Lord told Israel what would happen if they did not listen and obey Him.  
He would punish them 7 times (ESV—sevenfold) for their sins.

What are some of the ways in which they would be punished?

Sudden terror, consumption and fever, enemies, fear  
Sky like iron and earth like bronze, land not produce  
Plague and wild beasts

Sword and pestilence, no food  
Land desolate and people scattered among the nations

According to verse 23, God wanted His punishment to turn them to Him.

How do the cross-references and Leviticus 25 relate to verses 34-39?

Jeremiah 25:1-14

Israel disobeyed the Lord, and He brought the Babylonians against them.  
Israel would stay in Babylon for seventy years while their land was desolate.

Jeremiah 29:10-14

After the seventy years, the Lord would bring them back to their land.  
They were to seek Him with their whole heart.

2 Chronicles 36:11-21

This passage says that they were in Babylon until the land had enjoyed its sabbaths, until seventy years were completed.

Jeremiah 34

They were not giving freedom to their Hebrew brothers (those who had sold themselves to another) in the seventh year.

Verses 40-45

What is the next “if?”

If Israel confessed their iniquity and humbled their hearts, making amends for their iniquity, then the Lord would remember His covenant and the land.

Relate this to the promise of return to the land in Jeremiah 29:10-14.

The promise of the Lord is true. He will do as He says. His punishment of the people of Israel (the nation as a whole, not individuals) is not forever.

Discuss with your group how obedience is a matter of the heart.

Leviticus speaks of the heart, as does Jeremiah, seeking the Lord wholly. 2 Chronicles 36:11-21 describes the king of Israel as one who did evil, did not humble himself, and hardened his heart.

This might be the time for some in your group to examine their hearts to see if they are obedient and humble before the Lord or if they have become hardened.

How does this chapter end?

Verse 46 seems to bring to a conclusion the statutes, ordinances, and laws.

## LEVITICUS 27

What's this chapter about?

Valuations and redemptions

### Verses 1-13

What is the subject of these verses?

When a man made a vow that a person or an animal belonged to the Lord, then the value of the person or animal was to be made according to these guidelines.

If the person was poorer than the valuation, then the priest set the value.

If the animal was to be redeemed, then a fifth was added to the value.

### Verses 14-25

What are these verses about?

This deals with houses or property that a person might consecrated as holy to the Lord. As with the animals, these could be redeemed.

The laws for the jubilee also applied to these situations.

### Verses 26-27

What is the exception?

The firstborn already belong to the Lord so a man could not consecrate it.

Only the firstborn of the unclean animals could be redeemed.

### Verses 28-29

What are these verses about? Discuss the word study from the lesson.

Anything “set apart / devoted” to the Lord could not be sold, redeemed, ransomed.

“Set apart” or “devoted” was basically “to devote to religious uses”<sup>1</sup> or to set “something aside strictly for God’s use.”<sup>2</sup> The root of the word comes from “consecrate” which is “a setting apart of non-offensive objects from ordinary use in surrender to God.”<sup>3</sup>

It can mean something forbidden or prohibited, something declared for utter destruction.<sup>4</sup>

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<sup>1</sup> James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). H2763.

<sup>2</sup> Spiros Zodhiates, *The Complete Word Study Old Testament* (Chattanooga, TN: AMG Publishers, 1994), H2763.

<sup>3</sup> Ibid.

<sup>4</sup> R. Laird Harris, Gleason Leonard Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, electronic ed. (Chicago: Moody Press, 1999, c1980). 324.

Discuss the cross-references in Joshua and 1 Samuel.

Joshua 6:14-21

The Lord put “under the ban” (same Hebrew word as “set apart” / “devoted” in Leviticus 27:21, 28) everything in Jericho except Rahab and those in her house. (ESV—devoted to the Lord for destruction)

Joshua 7:1-15

Achan took some of the forbidden things instead of utterly destroying them or giving them to the Lord’s treasury as commanded. His punishment was to be stoned and burned with fire for breaking God’s ban.

1 Samuel 15

Saul was told by the Lord through the prophet Samuel to utterly destroy the Amalekites—to spare nothing. God had put everything under the ban, devoted it all to destruction. But Saul spared the king and the best of their spoil.

Verses 22 and 23 are powerful statements. Be sure to help your students to focus on them.

Saul was rejected as being king because he rejected the Lord’s word. Verse 33 says that Samuel hewed Agag, the Amalekite king, to pieces before the Lord. Why? Because he was devoted to destruction by the Lord.

Verses 30-33

How does Leviticus end?

The tithe, or one-tenth, of the land, its seed and fruit, is the Lord’s.  
Also the tenth of the herd or flock is holy to the Lord.

This book closes with the simple statement that these are the commandments given by the Lord to His people at Mt. Sinai.

You might end this discussion by asking your group what they learned in Leviticus that has made an impact on their lives. Give them a few minutes to share.

## **Israel living on their land**

Sabbath for the land

Land can't be sold permanently

Jubilee year and redemption

If keep God's commandments—live securely

If disobey—land not produce, scatter, land desolate to enjoy Sabbaths

Tithe of the land is the Lord's, holy