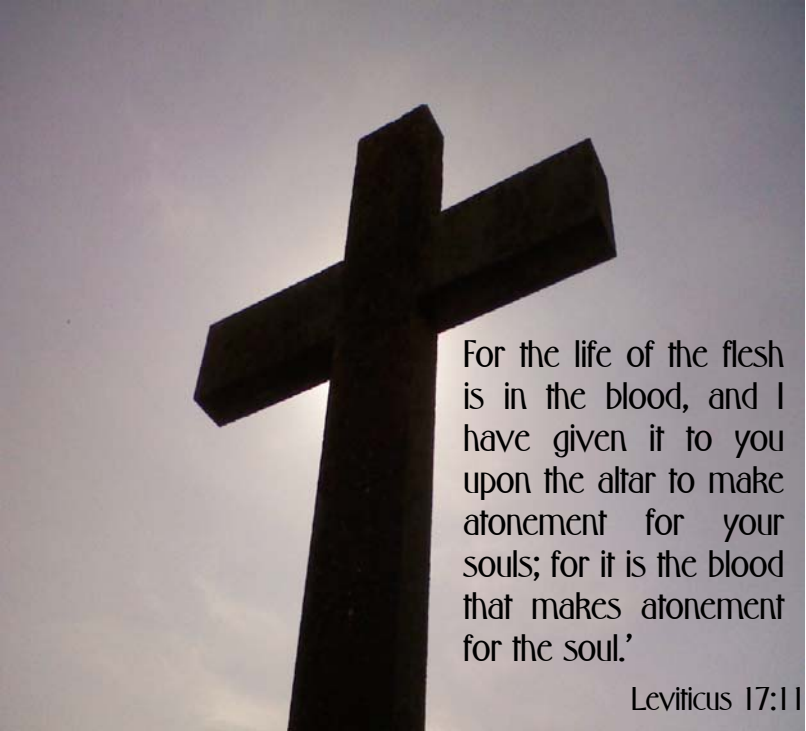




Sowing the Word



Leviticus 16-17 January 3rd-6th, 2010

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

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With the Word Bible Commentary

Leviticus 16

The most important day. The annual Day of Atonement was the most significant of Israel's special days because on it their sins were atoned for. It was the only time the high priest was allowed to enter the Holy of Holies. Nadab and Abihu tried to do it their own way and were judged (Lev. 10), so this ceremony was a matter of life and death.

The most important person. You can see the Lord Jesus illustrated in the high priest. He did the work alone. He laid aside His garments of glory (Phil. 2:5–8), and He sanctified Himself for us (John 17:19). The difference is that Jesus did not offer any sacrifices for Himself because He is sinless. He Himself is the perfect and final sacrifice for the sins of the world (Heb. 7:23–28).

The most important reason. The high priest entered the Holy of Holies three times: (1) with the incense (vv. 12–14), (2) with blood for his sins, and (3) with blood for the sins of the people. The cloud of incense speaks of the glory of God, which is the whole purpose of redemption (John 17:1; Eph. 1:6, 12, 14).

Scapegoat may come from an Aramaic word that means “to remove.” The setting free of the live goat pictured God's forgiveness of their sins (Ps. 103:10–13), but this required the death of the other goat. Salvation is free, but it is not cheap.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Le 16:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 17

One price. The only price for sin that God will accept is blood, for the blood is the life of the creature. The sacrifice of blood means one life given for another. We should respect all life and not treat the blood as something common. The Jews were not to bring sacrifices of game (v. 13), because those cost them nothing. (See 2 Sam. 24:24.) The animals shed their blood involuntarily, but Jesus gave His life willingly for the sins of the world.

One place. While in the wilderness, the Jews had to do all their slaughtering at the brazen altar and make each animal a peace offering to the Lord. (This law was modified when they entered the land [Deut. 12:20–28].) No other place was acceptable to God. The blood of Jesus Christ, shed at Calvary, is the only acceptable sacrifice for sin in God's sight. Do you look upon each meal as an offering to the Lord, and do you eat and drink to His glory (1 Cor. 10:31)?

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 17:1). Nashville: Thomas Nelson.

Yom Kippur Overview

In the Bible, Yom Kippur bears three names: the Day of Atonement, the Day of Judgment, and the Sabbath of Sabbaths. Yom Kippur occurs on the tenth day of Tishri. This is a holy day of the Lord that remains "a statute forever." Day of Atonement is the day in which the people of Israel are to be judged by God and the sins of the nation of Israel are atoned. The Day of Atonement is also referred to as "the Day of Redemption." This day pictures the transference of sin. It is a time of fasting, cleansing, and reflection which is to be observed once a year.

The Day of Atonement served as a reminder that the daily, weekly, and monthly sacrifices made at the altar of burnt offering were not sufficient to atone for sin. Even at the altar of burnt offering the worshipper stood "afar off," unable to approach the Holy Presence of God, who was manifest between the cherubim in the Holy of Holies. On this one day in the year, atoning blood was brought into the Holy of Holies, the divine throne room, by the high priest as the representative of the people (New Bible Dictionary).

It is customary to wear white on this holiday, which symbolizes purity and the promise that our sins shall be made as white as snow (Isa. 1:18). Some Jews wear a kitel, the white robe in which the dead are buried.

Weakness of the Law

The commandment itself explains the weakness of the law. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (Heb. 10:1).

The Jew knew something was missing. There is a multitude of sacrifices. The sacrifices attempt to supplement one another but there is still something missing, because Hebrews 10:4 says: For it is not possible that the blood of bulls and of goats should take away sins. Obviously, this means of taking away sin was temporary. The sacrifices, are only a forerunner, like John the Baptist, or to prepare the way for the better hope (Edersheim 1994, 241) described in Hebrews 7:19: For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Fall Holidays Overview

Most Christians don't know about the Fall Holidays of ancient Israel; Trumpets (Rosh Hashanah), Day of Atonement (Yom Kippur), and Tabernacles (Sukkoth). If the spring festivals so clearly prophesied the first coming of Messiah, it stands to reason that the fall festivals are also prophetic of His second coming. The way these holidays are celebrated reveals specific information of the way they will be prophetically fulfilled.

Preparations for the Fall Holidays begin a full month in advance. On the Jewish calendar is a forty-day season called Teshuvah (return or repentance.) It begins on Elul 1 and ends on the Day of Atonement (Tishri 10). This forty-day season is a time for one to annually examine his life and restore relationships between God and man. The first thirty days of this season are the thirty days of the month of Elul. The last ten days of this forty-day season are the Feast of Trumpets and Day of Atonement, or the ten High Holy Days (Days of Awe).

The Jews start the celebration of the Fall Holidays thirty days prior to the Feast of Trumpets, which falls on the first day of the seventh month. For thirty days the shofar is blown every morning in the Synagogue to remind the people that the holy days are approaching, and that they should prepare themselves. Their preparation consists of confessing their sins and seeking forgiveness, and going back to fix mistakes made during the year. The ten days between the Feast of Trumpets and the Day of Atonement (Yom Kippur) are called the Days of Awe. The long period between The Feast of Weeks and the Feast of Trumpets is symbolic of the long period between the formation of the church at the Feast of Weeks and the regathering of Israel to the trumpet blast calling all born again believers.

Feast of Trumpets/ RoshHashana

The Feast of Trumpets (Rosh Hashanah) is the Jewish New Year, and begins the high Holy Days in the seventh month (corresponding to September or October). It is a celebration of the spiritual birthday of the world or creation, and is celebrated with blowing of the trumpets (Lev. 23:23-25). The Feast of Trumpets is a powerful prophetic look at the final days and Messiah's return. Jewish eschatology teaches that on the Day of Atonement after six thousand years are complete, the Day of the Lord will come. On that day the shofar will sound and the righteous will be resurrected (Rev. 3:7-11).

The Day of Atonement /Yom Kipper

The holiest day in the Jewish year (a fast day not a feast day), the Day of Atonement (Yom Kippur), is spent in fasting, prayer, and confession. This was one gracious day a year given by God that each individual could receive forgiveness. The high priest enters the holy of holies to make atonement for the nation by sacrificing an animal (Lev. 23:26-32). Jesus has provided our atonement, "for all have sinned and fall short of the glory of God..." (Rom. 3:23) and are justified freely by his grace through the redemption that came by Him.

Feast of Tabernacles / Sukkoth

Feast of Tabernacles (Sukkoth or Booths) is celebrated Tishri 15 as outlined in Leviticus 23:33-43. This seven-day harvest festival, during which the Jewish people are told to live in "booths," or temporary shelters, is a reminder to future generations of how the Israelites had also lived in booths when God delivered them out of Egypt. A number of Christians believe this is the date of Christ's birth when He came to "tabernacle among us." We should look forward expectantly to the Feast of Tabernacles, just as we look forward to the coming of the Messiah to bring His government, His Kingdom, and His laws (Mic. 4:1).

“The life of the flesh is in the blood.”

—Leviticus 17:11

Written by: F B Meyer

Taken from: *Our Daily Homily*

There is probably a deeper truth in these words than man has ever fathomed. The R. V. marg. translates “life,” soul. Why that reverence for blood; that horror when it is unrighteously shed and gurgles forth; that perpetual reference of Scripture to the blood of Christ? Probably the answer to such questions would be given, if we perfectly understood the affirmation of this remarkable verse.

When Jesus gave his blood, He gave his life, the life of his holy soul. — We are accustomed often to speak about the blood of Christ, by which we mean the life of Jesus, shed forth for us substitutionally and sacrificially. The sinner takes this blood, this life, in his hands, and presents it to God as his plea. Does the broken law require satisfaction, homage, acknowledgment? Here it is in this priceless, pure, and sinless blood, never infected by pollution, never heated by passion. Let this shed life atone for thee! “God be propitious (because of the sacrifice on the altar) to me the sinner.”

Five bleeding wounds He bears, Received on Calvary; They pour effectual prayers, They strongly plead for me “Forgive him, oh, forgive,” they cry, “Nor let that ransomed sinner die.”

When we are bidden drink his blood, it is of his life that we partake. — At the table of our Lord we symbolically drink of his blood; in doing this we identify ourselves with his death, and give up our self-life to the cross. Yea, we do more; we testify our desire to receive into our natures more and more of the soul and life of our Blessed Lord, so that we may dwell in Him, and He in us.