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## Sowing the Word

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"...for I the LORD, who  
sanctify you, am holy

Leviticus 21:8b

**Leviticus 21-22**  
**January 14th-20th 2010**

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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.**

ISBN 0-8407-9108-9

# Outline

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### **Other Helpful links**

The Way to Wholeness by Ray Steadman  
<http://pbc.org/dp/stedman/leviticus/index.html>

### **Online Messages and helps**

[http://preceptaustin.org/leviticus\\_commentaries.htm](http://preceptaustin.org/leviticus_commentaries.htm)















# With the Word Bible Commentary

## Leviticus 21

Privilege always brings responsibility. If the nation was to be sanctified, the spiritual leaders had to set the example. God had a word for the priests (1–9), the high priest (10–15), and those who could not be priests (16–24). Note the admonitions in this chapter.

***“Don’t defile yourself!”*** (1, 3, 4, 11). Anyone who touched a dead body was ceremonially unclean, so the priests had to be extra careful. They were expected to mourn, but not like the hopeless pagans (v. 5; see also 1 Thess. 4:13–18).

***“Don’t profane God’s name!”*** (6). If we adopt pagan practices, people think we are worshiping pagan gods, and we dishonor the name of the Lord. “Hallowed be Your name” is the first petition in the Lord’s Prayer (Matt. 6:9).

***“Don’t profane My sanctuary!”*** (12, 23). A defiled or disqualified priest would profane God’s holy sanctuary, and God would have to judge. Holy men must minister in holy courts.

***“Don’t profane your posterity!”*** (15). So special was the high priest that he could not take anyone but a virgin for a wife to assure the nation that his firstborn was truly a descendant of Aaron. Any sons born with physical defects could not serve, but they received their share of the offerings. The priest who offers a faultless sacrifice (Lev. 22:20–25) must himself be faultless. God wants servants today to be blameless (1 Tim. 3:2, 10).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 21:1). Nashville: Thomas Nelson.

# With the Word Bible Commentary

## Leviticus 22

The chapter begins and ends with the solemn admonition, “You shall not profane My holy name” (vv. 1, 32). In chapter 21, God warned the priests not to be defiled by the unclean things; now He warns them not to defile the clean things.

**Defective serving** (1–9). It was dangerous for the priests to serve God if they knew they were unclean. They were insulting God, who knows all things, and deceiving the people who depended on them to present their offerings. The prophet Isaiah advised, “Be clean, you who bear the vessels of the Lord” (Isa. 52:11).

**Defective sharing** (10–16). The priests fed their families from the sacrifices the people brought, and that holy food could not be given to outsiders, not even a house guest. It is good to be generous, but not if our generosity dishonors God’s gifts (Matt. 7:6).

**Defective sacrificing** (17–33). We must give God the best, for that is what He deserves. Since they pictured the coming Savior, the sacrifices had to be perfect. How easy it is to give to the Lord something we don’t want anymore! Ponder Malachi 1:6–8.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 22:1). Nashville: Thomas Nelson.

*"I the Lord, which Sanctify you."*

Leviticus 21:8,15,23

Written by: F B Meyer

Taken from: Our Daily Homily

This chapter is full of restrictions and cautions against anything that might defile the priests, the sons of Aaron. The holiness of God was set in a clear light by the care that there should be no ceremonial pollution or personal defect in those who ministered before his presence. What Aaron and his sons were in the ancient typical worship, that Jesus and his people are in the spiritual dispensation which has taken its place. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession."

How holy we should be "in all manner of living"! What may be innocent and natural for others would be wrong and inconsistent in us. Even the pointing of the beard after the fashion of the nations around, and for appearance' sake, was forbidden them; and contact with death in the home of domestic mourning. These, with many such like cautions, indicate that our spiritual separation for the service of God must enter into the minutest details. The clothes we wear, the books we read, the amusements we engage in, the details of the home-life — will all be affected by the thought, "I have been set apart for God; the anointing of the Spirit is on me; I am called to offer Him the bread of a holy life; I may not do as others, who have not realized the sacredness of life, as I do; and who may permit without compunction what I forego."

This is a high ideal; and it is only practicable to those who realize the thrice-made announcement of our text, that God will sanctify us: setting us apart for Himself — by the precious blood of Christ, by the anointing of the Spirit, and by the separation of our thoughts, and aims, and practices.

***“He shall not eat of the holy things till he be clean”***

Leviticus 22:4

Written by: *F B Meyer*

Taken from: *Our Daily Homily*

The holy things referred to here are the offerings made by Israel to Jehovah, a part of which was presented to God in fire, and the rest partaken of by the priests and their families. None, however, might feed on them whilst ceremonially unclean. This suggests some useful precautions for ourselves, if we would fully enjoy the privileges and blessings attending the worship of the holy God.

We must be clean before we can enjoy the private reading of the Word of God. — We would wash our hands, soiled with the dust and grime of toil, before opening an exquisitely printed copy of the Scriptures; how much more should we seek cleansing at the hands of Christ before we feed on the holy things of Scripture!

We must be clean before entering the House of God. — It is a holy habit for each intending worshipper to be quiet before leaving the house on the Lord's day; or to use carefully the moment of the bent head at the commencement of the public service, in order that the soul may be made clean from any contracted stain, and resolve henceforth to abstain from all evil.

We must be clean before partaking of the Lord's Supper. — There we feed upon the bread of God; and as we wash our hands before we sit at the table of a friend, so should our hearts be cleansed ere we partake of the emblems of the body and blood of Christ. Holiness becomes God's house. Those that ascend the hill of the Lord must have clean hands and a pure heart. The reason why religious exercises do not profit you, may lie in your failure to comply with this demand. “He shall not eat of the holy things until he be clean.”

***“But if the priest buy any soul with his money, he shall eat of it and he that is born in his house they shall eat of his meat”***

Leviticus 22:11

Written by: *C H Spurgeon*

Taken from: *Faith's Checkbook*

STRANGERS, sojourners, and servants upon hire were not to eat of holy things. It is so in spiritual matters still. But two classes were free at the sacred table, those who were bought with the priest's money, and those who were born into the priest's house. Bought and born, these were the two indisputable proofs of a right to holy things.

Bought. Our great High Priest has bought with a price all those who put their trust in Him. They are His absolute property, altogether the Lord's. Not for what they are in themselves, but for their owner's sake, they are admitted into the same privileges which He Himself enjoys, and “they shall eat of his meat.” He has meat to eat which worldlings know not of. “Because ye belong to Christ,” therefore shall ye share with your Lord.

Born. This is an equally sure way to privilege; if born in the Priest's house, we take our place with the rest of the family. Regeneration makes us fellow-heirs, and of the same body; and, therefore, the peace, the joy, the glory which the Father has given to Christ, Christ has given to us. Redemption and regeneration have given us a double claim to the divine permit of this promise.



