

PITWM VERSE BY VERSE

LEVITICUS

[Leviticus 8](#)

[Leviticus 10](#)

[Leviticus 16](#)

[Leviticus 19](#)

[Leviticus 22](#)

[Leviticus 23](#)

[Leviticus 24](#)

[Leviticus 25](#)

[LEVITICUS 8:1-13](#)

[NEXT](#) [10:1-7](#)

INTRODUCTION:

The Book of Exodus ends with the construction of the Tabernacle (Exodus 35-40), and Leviticus 1-7 provides a manual for sacrifice in the tabernacle. Leviticus 8 is the beginning of a time of celebration for the nation of Israel – God’s people. Up to this point God has chosen them (Gen 12), freed them (Exo. 12), fought for them (Ex. 14), and taught them how to be His people (Ex. 25-40, Lev 1-7). Now, this 8th chapter records the installation of the priesthood. This chapter describes the rite of priestly ordination as a fulfillment of the commands given in Exodus 28-29.

"Ordination" means the action of ordaining or conferring holy orders on someone. To be ordained means that you are authorized to function in a ministerial capacity. Therefore, ordination is the open ceremony authorizing a minister to function in a ministerial capacity.

8:1 And the LORD spake unto Moses, saying,— The Lord speaks only to Moses.

8:2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;— Though all the men of the Tribe of Levi were dedicated for service to God, only Aaron’s descendants were called and chosen by God to be priests. They alone had the honor and responsibility of performing the sacrifices. **FIRST ACTION:** Moses was to take Aaron and his sons with him, the garments, the anointing oil, a bullock for the sin offering, two rams, and a basket of unleavened bread. The elements of cleansing, anointing, and sacrifice were arranged. That meant they would have to cleanse and dedicate themselves before even coming before the Lord. Like in our day, we can’t come before God any kind of way. Aaron and his sons couldn’t help the people or even show the people how to consecrate themselves before God unless they were consecrated first. So, consecration unto the Lord was a big part of their lives to get them ready for priesthood, and so it is today. The calling was on their lives for service unto God before the garments were prepared, and before the oil was poured, and the sacrifice slain. As we study this Book of Leviticus, the major focus is “**Sacrifice, Priest, and Place of Worship.**” Chapters 8-10 pertain to Priesthood, but Sacrifice is the foundation of it all. This speaks of the Cross of Christ. The sinner needs a Sacrifice, the worshipper needs a Priest. And Christ is both. All of these things mentioned point to Christ and Christ alone.

8:3 And gather thou all the congregation together unto the door of the tabernacle of the congregation. **SECOND ACTION:** Moses was commanded to gather all the congregation at the door of the tabernacle. That meant that all Israel were to be assembled to watch. This was done publicly for all to see.

8:4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

door of the tabernacle of the congregation. The absolute command of the Lord was followed by Moses. The assembly was gathered at the door of the Tabernacle of the Congregation, for Moses needed the people to see and understand what the Lord had commanded for them. This would not be what Moses designed, but what God designed. They were called by God, not by man.

8:5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Now it's time to learn.

POINT:

A High Priest was someone selected from among men (thus able to sympathize with man) who is appointed by God to represent man in matters relating to God and who serves as mediator, offering sacrifices in the Most Holy Place to atone for sins....

8:6 And Moses brought Aaron and his sons, and washed them with water. **THIRD ACTION:** Moses brings Aaron and his sons and washed them with water. This was a ceremonial washing and indicated the preliminary removal from Aaron and his sons of the taint of earthiness. ¹The symbolism in this case, therefore, points to cleansing from the defilement of sin as a fundamental condition of priesthood. Water is used for purification. They were coming into the presence of the Holy One, the One Who was not of this earth. Nothing earthy must cling to them. This gets them ready for priestly duty. Our cleansing comes from the shed blood of Jesus on the cross once and for all as we accept Him by faith.

8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. **FOURTH ACTION:** Moses clothed Aaron with the priestly garments— the coat, the girdle, the robe, and the ephod.

- **The coat** was the basic under garment covering of the priest, made of all blue, and seamless and untornd for the head opening.
- **The "Curious Girdle"** was a sash tied around the waist made from the same material as the ephod.
 - It speaks of preparation for service. It's shown when (Jesus) *"He took a towel and girded Himself"* Jn.13:4.
 - It speaks to us of maturity.
 - It represents the Feast of Tabernacles when He habitates and fills His temple.
- **The robe** was the outer garment worn over the coat.
- **The ephod** was essentially an ornate apron-like garment, made of gold, blue, purple, and scarlet thread, the same as the four colors in the Tabernacle curtains.

8:8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

- **The breastplate** was about 10 inches square, set in four rows of three stones each of gold, blue purple, scarlet (12 precious stones), upon fine linen, double opened at the top fastened with gold chains to the Ephod, each stone bearing the name of the one of the 12 tribes signifying the love of God. The purpose in wearing the breastplate, so the High Priest would bear the names of the sons of Israel . . . over his heart.
- **The Urim and the Thummim** were two small stones inside the breastplate of the High Priest which were cast as "lots" to determine guilt or innocence.

¹ <https://biblehub.com/commentaries/expositors/leviticus/8.htm>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

- The mitre or turban was a simple wound linen headpiece; and its engraving on the head more important was its gold plate with the inscription "*Holiness to the Lord*" which speaks of the renewing of the mind and the sealing of the saints.
- The golden plate, the holy crown was the headdress for ordination or denoting high position worn by the High Priest. It was a gold plate attached with blue lace. The royal crown was of gold and was often studded with gems. All was placed upon Aaron, preparing him to come before the Lord.

8:10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. Many times in scripture, anointing is a ceremonial "*setting apart*." **FIFTH ACTION:** Moses anoints the tabernacle and all that was in it. God had commanded Moses to anoint the tabernacle and its utensils with oil (Exodus 30:22-33), to set apart items for holy use. Whatever the priest touched was set aside as holy, for God's use.

8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. **SIXTH ACTION:** Moses sprinkled oil seven times anointing the altar and all its utensils, the laver, and its base to consecrate them; set them apart for use. The number seven speaks of completion.

8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. The "*oil*" is a picture of the Holy Spirit, and the word "*anoint*" means to pour and to smear into. So, anointing for ordination with oil represents the Holy Spirit being poured out and smeared onto God's vessel, dedicating, and setting them apart to a specific task. **SEVENTH ACTION:** Moses poured the anointing oil upon Aaron's head, setting him apart to be High Priest. The High Priest had special duties that no other priest had. He alone could enter the Holy of Holies in the Tabernacle on the Day of Atonement to atone the sins of the nation. Therefore, he oversaw the other priests, who also had to be cleansed and be dedicated before they could help the people do the same. There were only three groups of people who were commonly anointed in the Old Testament: **Priests, Prophets, and Kings.** Jesus filled each of these positions. And because He did, He is HaMeshiah - the "*Anointed One*." He is our High Priest forever (Hebrews 7:26-28). He was foretold by the prophets of Old Testament that Jesus "*The Anointed One*" would come. Every believer has an anointing (1 John 2:20) that they may receive and walk in by faith and is sanctified by God.

8:13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses. After Aaron's sons are ceremonially consecrated (set-apart) for the holy priesthood, **EIGHTH ACTION:** Moses now changes Aaron's sons into new clothes, each with a coat (*undertunic*), girded each with a girdle (*belt; sash*), and placed a bonnet (*a headdress; mitre; turban; headband*) upon each as the Lord commanded.

In this ceremony Moses had washed the priests, changed them into new clothes, anointed them with oil, blood sacrifices on the bronze altar – all for 7 days. On the **8th day**, you could feel the excitement, the anticipation, the expectation. If they had done everything right, the glory of the Lord would fall and consume these final sacrifices made on the 8th day on behalf of the Priests, since they too were sinners before God. Sure enough, the glory of the Lord in the form of fire fell from heaven, consumed the sacrifices made on the altar, and the people responded, shouted, and fell on their faces.

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

And as we are in Leviticus 8, the number 8 signifies "*New Beginnings*." This is new beginnings for Aaron and his sons for they were called publicly (consecrated; sanctified), prepared (cleansed and clothed), ordained (anointed with oil) (Exodus 28:41) for priestly service unto the Lord.

SUMMARY:

The Lord speaks only to Moses and tells him to take Aaron and his sons with him, and the garments, and the anointing oil, a bullock for the sin offering, and two rams, and a basket of unleavened bread. Now Moses was to gather all the congregation at the door of the tabernacle. And Moses did as the LORD commanded him **(8:1-4)**.

He lets the congregation know, that the thing he's doing is at the LORD's command. Here, God commanded Moses to ceremonially consecrate (set-apart) Aaron and his sons for the holy priesthood. And Moses brought Aaron and his sons and washed them with water. He put upon Aaron the coat, and girded him with the girdle, and clothed him with the robe, put the ephod upon him, and girded him with the curious girdle of the ephod, and bound it unto him. Then he put the breastplate upon him: and put the Urim and the Thummim inside the breastplate. Moses then put the mitre (turban) upon Aaron's head; also, upon the mitre, even upon his forefront, he put the golden plate, the holy crown, as the LORD commanded. **(8:5-9)**.

Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. He sprinkled oil seven times anointing the altar and all its utensils, the laver, and its base to consecrate them; set them apart for use. Moses poured the anointing oil upon Aaron's head setting him apart to be High Priest. After Aaron's sons are ceremonially consecrated (set-apart) for the holy priesthood, Moses now changes Aaron's sons into new clothes, each with a coat (*undertunic*), girded each with a girdle (*belt; sash*), and placed a bonnet (*a headdress; mitre; turban; headband*) upon each as the Lord commanded **(8:10-13)**.

APPLICATION:

While Aaron is a picture of our great High Priest (Jesus Christ), his sons represent every believer in Jesus Christ, assembled with Christ and serving also as priests. In other words, everyone who knows Jesus Christ as Lord and Savior represents as priest to the other members of the human family, both to the world at large and to the rest of the body of Christ.

If we would consecrate ourselves unto the Lord, we begin to set ourselves apart unto Him as we consecrate our babies in prayer when they are born. There is also a time to consecrate ourselves through prayer and fasting as to God's direction of service! Is your all laid on the altar?

Every morning we present ourselves afresh to the Lord and ask His for blessing that we may discern His Will for us; therefore, it is a constant surrender of self-will and a daily waving of our offering before the Lord. It is not to be a grievous matter with us, but rather our daily delight as we fall on our faces unto Him.

[TOP](#)

INTRODUCTION:**AARON PRONOUNCES THE BENEDICTION:**

Chapter 9:22-24 When the sacrificial ceremony was over, Aaron proceeds to pronounce the benediction. Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering, and the fellowship offering, he stepped down, and Moses and Aaron then went into the tent of meeting. When they came out, they blessed the people; and 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 portions on the altar. And when all the people saw it, they shouted for joy and fell facedown (NIV).

10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. Nadab and Abihu are the oldest sons of Aaron. A "censer" is a vessel used for carrying hot coals and for the burning of incense (Lev.16:12). Often incense was placed on top of the hot coals to burn (Num.16:46). Each took his censer and put fire in it and incense on it and offered strange fire before the LORD in which the LORD did not command them to do so.

1. Point 1: This speaks of "Strange Fire" meaning unfamiliar unauthorized; and unholy fire that did not come from the altar.
2. Point 2: The last part of this verse speaks volumes. When God did not command something then you are in disobedience by doing it. Either you are...
 - a. Presuming to do what God had not commanded.
 - b. Trying to take over the duties of the High Priest.
 - c. Vying for supremacy among themselves.

God allowed the High Priest to enter the Most Holy Place on the Day of Atonement. The incense that was in his hand was placed upon the fire of the burning coals which caused the smoke to come from the censer, and the smoke would shield and hide the mercy seat above the Ark of the Covenant (containing the stone tablets of the Ten Commandments). Aaron, the priest was protected and would not die because the smoke would shield and hide him from the mercy seat and Ark or the presence of God. Aaron would not gaze upon the mercy seat.

10:2 And there went out fire from the LORD, and devoured them, and they died before the LORD. Since God had not authorized what Nadab and Abihu had done, the fire of the Lord went out and devoured them as He would consume a sacrifice. They died before the LORD. God wanted all to know the seriousness of disobedience. If we look at Korah (a descendant of Levi) who incited rebellion against Moses, he and his whole family were swallowed up by the ground. The censers had been holy unto the Lord since they had been anointed and sanctified for use in the tabernacle.

10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. Moses conveys to Aaron of what the LORD had spoken. He's talking about Nadab and Abihu or any priests that

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

would come near Him, He, the LORD will be sanctified; holy; and be respected in them. And He will be glorified before all the people. Upon hearing this, Aaron did not say anything about his sons dying. He accepted the LORD's Words!

10:4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. Moses proceeded to call forth Mishael and Elzaphan (cousins of Aaron; sons of Aaron's uncle Uzziel) to carry Nadab and Abihu's charred bodies away, for they had to carry them from the front of the sanctuary to outside the camp (Lev.4:12). It would be ceremonially unclean for Moses or Aaron or any priest to touch a dead body. God was neither glorified nor set apart by them in their actions and they died as a result. How many of us with all our sin would still be living if it were not for the *"grace of God?"*

10:5 So they went near, and carried them in their coats out of the camp; as Moses had said. So, Mishael and Elzaphan took the charred bodies of Nadab and Abihu, as they laid there still clothed in their robes of linen. They were carried outside the camp.

10:6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. Eleazar is the third son of Aaron, and Ithamar is the youngest son of Aaron. Anyone who touched a dead body became ceremonially unclean, so Aaron and his two remaining sons were not allowed to come near the dead bodies of Nadab and Abihu. Therefore, Moses told them that they were not to let their hair hang loose, neither tear their clothes because if they did, they would also die. Why? Because they weren't to show any sign of grief, for then wrath would come upon the whole congregation. Why? Because they would be in rebellion and disobedience as the two sons that had been killed by God. They were to abstain from all traditional signs of mourning. But the relatives of Nadab and Abihu and the rest of the people of Israel could lament and mourn because of the terrible fire the LORD had sent.

10:7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses. So, Aaron and his two sons were not allowed to go near the dead bodies of Nadab and Abihu; not even outside the door of the tabernacle of the congregation, for they would die and because the anointing oil of the Lord was upon them. Even if it was a relative, it didn't matter, they were to minister unto the Lord. They did exactly as Moses had instructed them.

SUMMARY:

Nadab and Abihu are the sons of Aaron. Each took his censer and put fire in it and incense on it and offered strange fire before the LORD in which the LORD did not command them to do. Since God had not authorized what Nadab and Abihu had done, the fire of the Lord went out and devoured them as He would consume a sacrifice. They died before the LORD. Then Moses conveys to Aaron of what the LORD had spoken. He's talking about Nadab and Abihu or any priests that would come near Him. He, the LORD will be sanctified; holy; and be

PITWM VERSE BY VERSE

respected by them. And He will be glorified before all the people. Upon hearing this, Aaron did not say anything about his sons dying. He accepted the LORD's Words! **(10:1-3)**.

Moses proceeded to call forth Mishael and Elzaphan (cousins of Aaron; sons Aaron's uncle Uzziel) to carry Nadab and Abihu's charred bodies away, for they had to carry them out from the front of the sanctuary to outside of the camp (Lev.4:12). So, Mishael and Elzaphan took the charred bodies of Nadab and Abihu, as they laid there still clothed in their robes of linen. They were carried outside the camp. **(10:4-5)**.

Moses tells Aaron, Eleazar and Ithamar, his two remaining sons, that they were not to let their hair hang loose, neither tear their clothes because if they did, they would also die. Why? Because they weren't to show any sign of grief, for then wrath would come upon the whole congregation. Why? Because they would be in rebellion and disobedience as the two sons that had just been killed by God. But the relatives of Nadab and Abihu and the rest of the people of Israel could lament and mourn because of the terrible fire the LORD had sent. But, Aaron and his two sons were not allowed to come near the dead bodies; not even outside the door of the tabernacle of the congregation, for they would die, and because the anointing oil of the Lord was upon them. They did exactly as Moses had instructed them **(10:6-7)**.

TOP

INTRODUCTION:

This was going to be such a great day for Israel. This was the "**Day of Atonement.**" The Hebrew word for "*atone*" means cover. The Jews today still observe it and call it "*Yom Kippur*" and this year, September 15th-16th 2021 it is recognized. On the "**Day of Atonement**" God had instructed that this was the one time of the year the Israelites confessed their sins as a nation, sacrifices were made, and blood was shed so that the people's sins could be covered. The High Priest carried the blood into the Holy of Holies for the sins of the people, and for his own sins as well. He was to make atonement for them until Christ's sacrifice on the cross gave all people the opportunity to have sin removed from their lives forever because of Christ's once and for all sacrifice completed our salvation. The Israelites with their limited perspective of God's plan, did not understand the distinction between "**covered**" sins and sins that were cleansed and completely removed.

"Covered sins" was under the Old Covenant whereby Aaron the High Priest through the sacrifice of the blood of goats and bulls atoned for man's sins which had to be continuously every year. By the hands of man, it was a temporary outward covering.

"Completely removed sins" is under the New Covenant whereby Jesus Christ as High Priest offered Himself through His own shed blood on the cross atoned for man's sins, bearing the sins of many once for all and obtaining eternal redemption of the complete removing of sins.

16:1 And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died;— Aaron, the brother of Moses is the first High Priest. Jesus is the only High Priest forever. Two of Aaron's sons died when they took their censers, put fire in them and added incense; and offered strange fire before the LORD, which He had not commanded. In Exodus 30:9 God's command was "*Ye shall offer no strange incense thereon...*" For me "*strange*" was the key word and when *God had not commanded something*. So, when this happened, the Lord spoke to Moses.

16:2 And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. The Lord speaks only to Moses: "*Tell your brother Aaron that he must not come into the Holy Place (The Holy of Holies) whenever he chooses to come within the vail, if he does, he will die.*" The veil separated the Holy Place and the Holy of Holies. ²The word "**veil**" in Hebrew means a screen, divider or separator that hides. Essentially, it was shielding the holy God from sinful men. The "**tent**" or "**tabernacle**" or "*God's dwelling place*" was divided into the Outer Court, the Holy Place, and the Holy of Holies. "**The Holy Place**" was where the priest would tend to the showbread, golden lampstands, and altar of incense. "**The Most Holy Place or Holy of Holies**" was the inner room behind the thick curtain; the veil which the mercy seat and the ark dwelt—the presence of God prevailed. The thick veil separated the Holy Place and the Most Holy Place. The power of God's presence dwells there when He reveals Himself in the cloud over the mercy seat (atonement cover). This place is so potent, that it would cause Aaron to die if he gazed upon the Shekinah glory of God. Whoever entered into the Holy of Holies was entering into the very presence of God and

²http://the-tabernacle-place.com/articles/what_is_the_tabernacle/tabernacle_holy_of_holies
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

must come in the proper manner at the proper time as the Lord commanded, as well as being consecrated and cleansed. This is a warning to Aaron because of what had happened to his sons, Nadab and Abihu. This meant the Lord had to have a special day for the High Priest to come into the Holy Place, and not when he chooses. So, He prepared a Day of Atonement, where Aaron would come into the Holy Place once a year.

16:3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. Aaron had to spend hours preparing himself to meet God. God is explicit to Moses as He explains how Aaron is to go into the Holy Place. He must take (with him) a *"young bull"* for a *"sin offering"* and a *"ram"* for a *"burnt (whole) offering,"* for Aaron had to make an offering for himself as well as for the people. However, because of Jesus Christ, we have easy access to God anytime and we can approach God at anytime as we draw nigh with hearts honouring Him, not just on special days, and not with any of the Old Testament offerings. Jesus was made our only offering for our sins and He has opened the way to God. Jesus is our Way, Truth, and Life.

16:4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. Today our outer attire does not have to be special, just our hearts unto God. However, Aaron had to bathe himself in water before he put on his sacred clothes: his sacred *"linen coat"*, wearing knee-length trousers; his linen belt tied around him—a sash tied around the waist made from the same material as the ephod; a *"linen girdle"*, and his linen hat—*"mitre"*; headgear. It speaks of preparation for service. *"Linen"* is a material people make from the flax plant. Jesus our High Priest didn't wear any fine linen turban, but rather a painful crown of thorns, and a seamless robe that was not torn, but soldiers cast lots for His garments at the cross.

16:5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. Even the Israelite community had a responsibility of which animals to bring to the priest. The *"two goats"* are a special sin offering. The two goats represented the two ways God was dealing with the Israelites' sin:

1. He was forgiving their sin through the first goat which was sacrificed.
2. He was removing their guilt through the second goat, the scapegoat which was sent into the wilderness.

This symbolized how God carried away the sins of the people temporarily, but the same ritual had to be repeated every year. This ritual did not completely remove sins, but it covered their sins.

1. The *"ram"* was their burnt (whole) offering. The *"burnt offering"* is a freewill offering involving a male animal wholly consumed by fire.
2. In the case of the *"sin offering,"* it was given to reflect a repentant heart (whenever someone sinned).

At any time we can have our sins forgiven and guilt removed by placing our trust in Jesus Christ—our permanent scapegoat. Jesus Christ's death replaced this system once and for all (Heb.10:1-4, 9-12).

16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. These animals were necessary for Aaron's sin offering, which made atonement for himself and for his family.

16:7 And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the

PITWM VERSE BY VERSE

congregation. This is the assignment of Aaron, the High Priest. He takes the two goats and offer them to the Lord at the entrance of the tabernacle of congregation (or meeting tent). Just as two birds were required for the cleansing of the leper, so, two goats were needed to bring atonement to the nation.

16:8 And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. One goat is for the Lord. The other goat is the scapegoat. Deciding which goat, came by means of casting lots. This was not the time when Aaron use the "Urim and Thummim" for he would then have on his priestly attire. At this time he was in his holy linen coat (16:4).

³The High Priest would put both his hands into the urn and simultaneously took out the two tablets, one in each hand. Hereupon he put the tablet which he had in his right hand upon the goat that was standing on his right side, whilst the tablet in his left hand he put on the goat on his left side. If the tablet with the inscription *"For Jehovah was in his right hand the chief priest who stood at the right of the pontiff exclaimed "Hold up thy right hand on high!"* and if it happened to be in the left hand, the chief of the principal household, who stood on his left, called out to him *"Hold up thy left hand."* Hereupon the high priest laid the two lots on the two goats, the one in the right hand on the goat at his right, and the one in the left hand on the animal at his left, exclaiming at the same time, *"To the Lord a sin offering!"*

16:9 And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. The Lord's goat had to die; had to be sacrificed and offered for a sin offering for the forgiveness of sins unto the Lord.

16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. The other goat chosen by lot is the one to be the scapegoat, presented alive before the Lord, and is let go into the wilderness to take sin away out of the camp. By taking sin away, the scapegoat atones for the people's sins as it's sent into the desert.

The important thing is that people could not take their own sin away. Something or someone had to do it for them.

The two goats (16:9-10) represented and completed one's atonement for sin yearly. The goat that died typified the death of Christ, who addressed the root cause of sin.

The scapegoat represented all acts of sin covered and taken away out of the camp. When the goat was led into the wilderness, atonement was complete. All the sins of the children of Israel were placed upon the head of the scapegoat and transferred figuratively onto the goat.

The blood of the first goat (the Lord's goat) was sprinkled before the Lord, and both animals represented one *"sin offering."*

16:11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:— Again this is reiterated in verse 6. It reminds me of when Moses had to **ordain** Aaron and his sons, God told Moses to take ...a bullock for the sin offering and two rams...etc. (Leviticus 8:2). This just shows us how you began with the Lord, you are to continue if you're coming before a holy God. Aaron, the High Priest was to bring and slaughter a bull for his own *"sin offering"* to make atonement for himself and his family (his

³ <https://biblehub.com/commentaries/leviticus/16-8.htm>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

house). By making offerings for his sins first, then he can deal with other people's sins. Jesus, our High Priest, unlike other chief priests, did not need to deal with sin within Himself because He was without sin.

16:12 And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil:— Aaron, the High Priest carried live coals in a censer from the "**Golden Altar**", along with incense in his hands into the Holy of Holies. A "**censer**" was a dish or shallow bowl that hung by a chain or was carried with tongs. The "**Incense**" was a combination of sweet smelling spices.

16:13 And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:— God allowed the High Priest to enter the Most Holy Place on the Day of Atonement. The incense that was in his hand was put upon the fire of the burning coals which caused the smoke to come from the censer to rise and shield and hide the mercy seat above the Ark of the Covenant which contained the stone tablets of the Ten commandments. Aaron, the priest was protected and would not die because the smoke would shield and hide him from the mercy seat and Ark and presence of God. Aaron was not to gaze upon the mercy seat.

The "Testimony" refers to ⁴"the Ark of the Testimony" which was a wooden box, covered in gold inside and out holding the tablets engraved with the Ten Commandments. It had four exterior rings through which poles could be attached for carrying. No one but the high priest could touch the ark. The words "testimony" and "covenant" both refer to the conditional agreement made between God and the children of Israel at Mount Sinai. The lid of the ark was also made of gold and formed a seat between two cherubim, called the "Mercy Seat."

16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. The priest must take some of the blood of the bull, dip his finger in it, and sprinkle it upon the east side of the mercy seat. He must sprinkle blood seven times with his finger in front of the mercy seat. When God sees the blood, He covers Aaron and his family's sins. The sprinkled blood atoned their sins (temporarily). God has made provision for our sins through the shed blood of Jesus Christ! Thus, God does not see our sins, but He sees the One who made the complete removal of our sins.

16:15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:—The priest will slaughter a goat for the "**sin offering**" for the sins of the people, taking the blood behind the curtain and do as he did with the bull's blood: He shall sprinkle it eastward with his finger upon and in front of the mercy seat seven times.

16:16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. This now speaks of the atonement for the Holy Place because of the uncleanness and rebellious acts of the children

⁴ <https://www.gotquestions.org/ark-of-the-testimony.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

of Israel's sins, and the same is done for the tabernacle of the congregation that remained unclean.⁵ Though the people of Israel did not enter into the Holy Place, where the priests at times went, much less into the Holiest of Holies, yet their sins in some sense entered there, and came before the Lord that dwelt there. Whatever had been their sins, the priest had to do the same for the tabernacle of the congregation (meeting tent), which was outside the veil as he had made inside the veil, for there remained among them in the midst of their uncleanness.

16:17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, and having made atonement for himself, his household and the whole community of Israel. The Day of Atonement was necessary for everyone since all had sinned including the high priest.

16:18 And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. Finally, the priest will come out to the altar that's before the Lord and make atonement for it. He will take some of the blood of the bull and blood of the goat, putting it upon all the horns of the altar.

16:19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. The priest then will sprinkle the blood on horns of the altar with his finger seven times to cleanse it and consecrate it from the uncleanness of the Israelites.

SUMMARY:

Two of Aaron's sons died when they came to offer strange fire before the Lord. When this happened, the Lord spoke to Moses to speak to Aaron about the times of coming into the Holy Place. He must not come into the Holy Place inside the veil before the mercy seat, which is upon the ark when he chooses, or he would die because if he did not come consecrated and cleansed or on the Day of Atonement that God had to implement, Aaron would be as disobedient as his sons. Aaron had to enter the Holy Place in a certain way. He must take (with him) a "**young bull**" for a "**sin offering**" and a "**ram**" for a "**burnt (whole) offering**." He had to bathe himself with water and put on the sacred clothes: his sacred "**linen coat**", wearing knee-length trousers; his linen belt tied around him—a sash tied around the waist made from the same material as the ephod; a "**linen girdle**", and his linen hat—"**mitre**"; headgear. It speaks of preparation for service. He is to take from the Israelite congregation two goats for a "**sin offering**", and one ram for a "**burnt offering**." Then he will make atonement for himself and for his house by offering his bullock for his "**sin offering**." And he must take the two goats and offer them to the Lord at the entrance of the tabernacle of congregation (meeting tent). He is to cast lots upon the two goats: one lot for the

⁵ <http://biblehub.com/leviticus/16-16.htm>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

Lord, and the other lot for the scapegoat. The Lord's goat that Aaron brings up by lot must be offered for a "*sin offering*" unto the Lord to be sacrificed. However, the other goat on which Aaron brings up by lot would be the scapegoat presented alive before the Lord making atonement by sending it into the wilderness. The important thing is that people could not take their own sin away. Something or someone had to do it for them. When the scapegoat was led into the wilderness, atonement was complete. The sin was transferred figuratively onto the scapegoat. The blood of the Lord's goat was sprinkled before the Lord (on the mercy seat), and both animals represented one "*sin offering*" (**16:1-10**).

This is the only day is the Day of Atonement that Aaron is to bring a bull for his "*sin offering*" to make atonement for himself and family. He takes the censer of burning coals from off the altar and sweet incense and brings them inside the veil. Aaron was protected as the smoke from the censer filled the "*Holy of Holies*" and covered the mercy seat which sat upon the Ark of the Covenant (Testimony). This was a holy place that even Aaron was not to gaze upon. As the priest entered where the mercy seat was, he would take the blood of a bull and sprinkle it with his finger upon the mercy seat toward the east, and also seven times in front of it. The priest will slaughter a goat and take the blood behind the veil to sprinkle it in front of the mercy seat for a "*sin offering*." This will be an atonement for the Holy Place because of the uncleanness and rebellious acts of the children of Israel's sins, and the same is done for the tabernacle of the congregation that remained among them in the midst of their uncleanness. No one is to be in the tabernacle of the congregation when he goes into the Holy Place to do this, until he comes out, and having made atonement for himself, his household, and the whole community of Israel. Finally, the priest will come out to the altar and take the blood of the bull and goat and put it on the horns of the altar, and then sprinkle the blood with his finger seven times to cleanse it and make it holy from the uncleanness of the children of Israel (**16:11-19**).

[TOP](#)

SYNOPSIS:

19:1-8 The book of Leviticus is almost completely concerned with rules and regulations that the Lord handed down to Moses to give to the Israelites. It is the third Book of the Law. Revelation has a direct purpose, God ordered Moses to assemble the chosen people so He might restate to them what He hoped they would become—a holy people reflecting God's pure character.

- **Be holy** (19:1-2). God called Moses to speak to the congregation of Israel to be a holy people for He, the Lord our God is holy. "*Holy*" means separated for a specific use; set apart.
- **Honor parents** (19:3). All shall fear the parents. The word "*fear*" means to revere, reverence, and respect.
- **Honoring the Sabbath** (19:3). The Lord has placed the Sabbath for man and not man for the Sabbath. "*The Sabbath*" was a day on which labor ceased and rest prevailed. As New Testament Christians we are to rest in Christ. The Lord places this command to His people.
- **Avoiding idolatry** (19:4). Turn not your eyes to them, much less your heart to idolatry. The word "*idol*" means false gods that have no power.
- **God's instruction for worship** (19:5-8). To worship God, there was the sacrifice of a "*Peace Offering*" that would be accepted by the Lord. This would include a lamb, a goat, or a bullock. All had to be eaten within two days or it would not be accepted. No decay was to be allowed to enter into the peace offering. Whatever was left was to be burned. If any was eaten on the third day, they were guilty and that person would be cut off from the Israelites because he has desecrated what was holy.

LAW OF GLEANINGS

19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. When the land comes into harvest there were steps in harvesting the grain. "*Gleaning*" was God's plan: farmers weren't allowed to pick their fields bare during the harvest. They had to leave the corners of the property, and couldn't harvest with more than one pass through the field. This would leave enough "*leftovers*" for any poor people that needed food. Ruth and Naomi were two people who benefited from this law.

19:10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God. This shows us that they were not to be greedy, but willing to share what they had been blessed with. ⁶"*Grape*" signifies fallen fruit of any kind; and "*vineyard*" meant a fruit garden of any kind. "*The poor*" - are the poor Israelite - "*the stranger*" is probably the foreigner coming in, who could possess no land of his own in the land of Israel. God had made provisions for the poor and the stranger by leaving gleanings for them. God was their provider and authority, and He said "*thou shalt not!*" And in following God, they had to obey Him. He is Lord and there is none other!

PROHIBITIONS

⁶ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3291/eVerseID/3291/RTD/Barnes>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

19:11 **Ye shall not steal, neither deal falsely, neither lie one to another.** Dishonesty in human relationships was and is prohibited. The corner of the field was not to be deprived from the poor or the stranger. Because some landowners didn't want to follow the law, this showed that the poor and stranger were robbed; were dealt falsely with in what God's Law had provided for them.

19:12 **And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.** It is bad to tell a lie, but it is much worse to swear it. "Swear" means to vow or guarantee and give your word. "Profane" means to be disrespectful or be blasphemous. God's name is not to be lightly used in oaths when done falsely. We are to maintain a very reverent regard to the sacred name of God and not to call Him to be witness either to a lie or in brazen disrespect. To swear falsely by His name was to disregard the holiness of God's name and thus profane it. He is Lord!

OPPRESSION

19:13 **Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.** We find, here, another type of stealing. Stealing is not just against God's law, but man's law, as well. "Defraud" means to deceive, cheat, take advantage of. ⁷In those days, people were paid daily. The principle is that you keep your word and don't take advantage of your employees by holding on to their wages for your own benefit. When a person works for wages, they expect to be paid. ⁸They were also not to keep the wages of a day-labourer over night, but to pay him every day before sunset (Deuteronomy 24:14-15).

19:14 **Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.** This is the third "Thou shalt not":

- First was concerning the law of gleaning. Landowners were to leave leftovers in the field for the poor and stranger (v.10).
- Second was in respect to paying wages of the hired servant.
- This one is in respect to insulting the physically disadvantaged.

"Curse" means an invocation for harm to come upon another. The deaf and blind are the ones that cannot help themselves; they cannot vindicate themselves. The deaf and blind were not to be teased, taken advantage of, or have obstacle placed before them. The point is to not be the one to mistreat with harm or place stumbling blocks in front of those that are helpless or vulnerable but to be the one who is merciful because you fear God. God sees and hears every disadvantaged act toward the deaf and blind and will punish every act of wrong done toward them. To fear God is to honor and reverence Him. And treat others respectfully. He is Lord!

19:15 **Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.** Justice and righteousness must prevail in the Israelite legal system and even in the case of a neighbor. Judges, and all in authority, are commanded to give judgment without partiality. The poor and the great are to be treated the same in a court of law. We are told to judge righteously with our neighbor. Judgment should be made impartially by weighing out the facts. If God is no respecter of persons, then neither should we be a respecter of persons.

FALSE WITNESS

⁷ <http://www.calvaryfullerton.org/Bstudy/03%20Lev/2009/03%20Lev%2019.htm>

⁸ <http://bible.cc/leviticus/19-11.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

19:16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour; I am the LORD. "*Up and down*" means to go about. *Proverbs 18:8* "The words of a talebearer [are] as wounds, and they go down into the innermost parts of the belly." "Thou shalt not" is the command of God. In this case, they were not to go about spreading or sowing discord; spreading bad rumors among people and neither stand by while a neighbor's life is in danger because you said something falsely or was silent when false rumors were spread. Therefore, the innocent person's blood is in danger of being shed. The Lord knows what secrets lay within a person. He is Lord!

LOVE

19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Hate is the opposite of what God is, therefore, "thou shalt not" have hate for your brother in your heart. Harboring hate in your heart is a sin. Therefore sinning against your brother is sinning against God. The heart is where God is to live. This matter must be settled before moving on with God. When rebuking your neighbor, you are to reason frankly with him or it may result in bitter feelings that overflow into sinful actions. In this way you will not share in his guilt. ⁹By no means permit him to go on without counsel and advice in a way that is leading him to perdition (punishment in hell). In a multitude of cases timely reproof has been the means of saving the soul. If possible speak to him privately; if not, write to him in such a way that himself alone shall see it.

19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. God's law to His children was: "thou shalt not" get back at, retaliate nor hold ill-will against any Israelite; any of their own people. Just because something was done toward them, they were not supposed to avenge it. *Romans 12:19* "Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, "Vengeance [is] mine; I will repay, saith the Lord." They were to bless their own people as they themselves were blessed. Now love comes into play. *Romans 12:20* "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." They were to love their neighbor as they loved themselves. In turn they were following after God which meant they honored and revered Him He is Lord!

19:19-32

- ¹⁰Each species was told to reproduce "after its kind"— SEPARATION (19:19).
- Sexual morality is demanded— SEXUAL ACTIVITY (19:20-22).
- The law of the harvest in Canaan— FRUIT (19:23-25).
- The eating of blood was forbidden— PAGAN PRACTICES (19:26-29).
- Honor of the Sabbath and the Sanctuary— THE SABBATH AND THE SANCTUARY (19:30).
- Avoid "familiar spirits" and "wizards"— THE OCCULT (19:31).
- Honor the aged— HONOR (19:32)

OPPRESSION

19:33 And if a stranger sojourn with thee in your land, ye shall not vex him. If a stranger comes to live or stopover in the Israelite's land, they were to treat the stranger living among them just like they treat any other by not vexing, irritating, or mistreating them with hard and grievous words saying '*you were once an idolater and now you come to learn the law.*' They are to be welcomed that they might be brought to the knowledge and

⁹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3299/eVerseID/3299/RTD/Clarke>

¹⁰ <http://www.family-times.net/commentary/leviticus-19-1/>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

worship of the true God.

19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. The Israelites were enjoined to treat the stranger not as aliens, but as friends, as if they were born among them on the grounds that they themselves had been strangers in Egypt and knew what it was like living in a foreign land. God had favored them while living there until Joseph died. Then it was much different. Loving the stranger is what the Lord was and still is calling for. *"I am the LORD your God"* was said in the 10th verse. He is Lord and there is none other! He is the true God of the Israelites and all those who believe in His Son Jesus as the Way, Truth, and Life!

INJUSTICE

19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. They are not to use dishonest standards in decisions in four areas: judgment, meteyard, weight, or measure. *"Judgment"* means their legal rulings or verdicts. *"Meteyard"* means in their measurement. *"Weight"* means their bulk or mass of a thing. *"Measure"* means quantity or capacity. In other words, be honest when ruling on a matter; weigh and measure anything in length, weight, or volume. ¹¹God states things so simply. Manufacturers have the responsibility to produce high quality, fairly priced products, and pay a wage reasonable to the work performed regardless of race or gender. Certainly the manufacturer has a rightful claim to a profit, but he is not to increase his measure of profit at the expense of the consumer, the public at large, or nature.

19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. ¹²For many people the only way they know God is by Christians they do business with. Christians should not be like the rest of the world, cheating to get ahead. The use of scales and weights in business must be done in an honest manner. ¹³The *"ephah"* is here taken as the standard of dry measure, and the *"hin"* as the standard of liquid measure. Everything that God does is right and proper. So His people should only do things that are right and proper, too. He therefore adds, *"I am the LORD your God, which brought you out of the land of Egypt."* He does not want them to forget it.

19:37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD. ¹⁴Moses did not make up these laws. They are God's laws. They teach His people how they must behave. And they show that God's standards are perfect. They were not only to look upon them but they were also to obey them. He is Lord!

SUMMARY:

There are various situation of how to treat your neighbor in this lesson. It deals with the landowner being a provider at harvest time leaving the leftovers for others. The law of gleaning was this act used for the care for the poor and the stranger (19:9-10). As they dealt with people there was to be no dishonesty in any way. There

¹¹ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3317/eVerseID/3317>

¹² <http://www.lovetheLord.com/books/leviticus/47.html>

¹³ <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3318/eVerseID/3318/RTD/Barnes>

¹⁴ <http://www.easyenglish.info/bible-commentary/leviticus-17-22-lbw.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

was to be no stealing or false dealings, and no swearing or profaning God's name in any way (19:9-12).

19:13-18 When a person worked for wages, the owner was not to withhold or defraud the worker's pay. The hired servant was protected. The deaf and blind were not to be taken advantage of. In dealing with legal matters, there was to be no partiality; no respecter of the poor or mighty; and no oppression of the neighbor by judging him unfairly (19:13-15). Those who were talebearers, always spreading false information among their people would be known as false witnesses, which would cause great harm. Lying falsely against a fellowman could cause his death (19:16). Love is the key. Hate was not to be a factor against your brother. Always speak to your neighbor in a frank and concerned manner when you disapprove of something with them. If it can't be handled then, the Lord would avenge the matter that you need resolved (19:17-18).

19:33-37 The focus is now on the stranger coming in or living among the Jews. As they sojourned there, they are not to be vexed. The Israelites should certainly know about the favor of God when they once lived among the Egyptians until a certain point of time when oppression came (19:33-34). The opposite of how they were treated is called for now. Be aware of the injustice by doing righteously in your legal rulings, your weights, and measure of things. God left with them to do business as well as treating people right by observing and obeying all of His statutes and all of His judgments. He is the true and only God they are to follow (19:35-37).

APPLICATION:

Living life has to be God's way. How we act and perform before others is not only seen by the people we are before but also seen by God Himself. Acting with compassion will go a long way which will become a lifestyle. It has to be confirmed in the heart and not a pretense of the flesh

[TOP](#)

SYNOPSIS:

22:1-16 God spoke to Moses (22:1). And Moses was to speak and instruct his brother Aaron, the priest, and Aaron's sons to not defile God's holy name by desecrating the people's sacred gifts. The potential cause of profaning the offerings lies in uncleanness. These gifts were to be unto God; He is Jehovah! (22:2). If any of their descendants are ceremonially unclean and come near the sacred offerings that's consecrated to the Lord, that person must be cut off from God's presence (22:3). Any seed of Aaron; no priest that's a leper, or have a running sore shall not eat of the holy things until he's clean. And whoever comes in contact with the dead, or a man who has had semen emission (22:4). Whosoever touched any creeping thing, he's made unclean, or he may have touched a person who makes him unclean for some reason (22:5), they shall be unclean until evening, and shall not eat of the holy things, unless he's washed his flesh with water (22:6). When the sun goes down, he shall be clean; afterward he shall eat of the holy things; because it's his food (22:7). He shall not eat any animal that dies of itself, or is torn by wild animals, for he will defile himself (22:8). Moses was to warn them that they shall follow these ordinances carefully, lest they bear the guilt for it, and thereby die for profaning it. The Lord makes them holy (22:9). No stranger shall eat of the holy sacrifices unless he's a priest; no one visiting the priest, or no hired servant, may eat this food (22:10). But if the priest buys a slave as his property with his money, he shall eat of it, and those born in his house shall eat of the food (22:11). If the priest's daughter is married to a stranger, she may not eat of the sacred offerings (22:12). But if the priest's daughter be a widow, or divorced, and have no child to support her, and has returned to her father's house, as in her youth, she shall eat of her father's food, but no one of the priestly family shall eat this food (22:13). And if someone should eat of the holy sacrifices unknowingly, then he shall return to the priest the amount he has used, adding twenty percent, giving it to the priest with the holy sacrifices (22:14). Thus the priests shall not profane the holy things of the children of Israel, which they offered unto the Lord (22:15). Or suffer punishment when they eat their holy sacrifices that the Lord sanctified (22:16).

22:17 **And the Lord spake unto Moses, saying,**— God continues to speak to Moses.

22:18 **Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering;**— This was about their freewill offerings unto God. "*Freewill offerings*" are voluntary offerings. So, Moses was to tell his brother Aaron, the priest, Aaron's sons, and this time include the children of Israel—Whoever is of the house of Israel, or a stranger in Israel presenting his offering for his vows or any of their freewill offerings, which they will present to the Lord for a burnt offering...

22:19 **Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.** They were to offer at their own freewill; generously, a male of any cattle, sheep or goats without blemish. This meant no blind, disabled, maimed, or mutilated animals would be accepted as their freewill offering. The gift given generously was their freewill offering.

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

22:20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

So, any animal that had a blemish would not be able to be offered. Animals with defects are considered unholy and incomplete, and therefore not to be offered to the Holy One. Just as the priests had to be free from unclean defects as they went to the altar, so did the sacrifices they offered upon the altar had to be perfect, or the Lord wouldn't accept them.

22:21 And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. This pertains to the peace offering. "*Peace offerings*" are animal sacrifice to thank or express love to God (Exo.20:24). The gift given sacrificially was their peace or animal sacrifice without blemish. God had to have the best; the best was perfect without blemish. Christ was without blemish, the Perfect sacrificial offering of atonement that cost Him all. Our sacrificial gift has to cost us something.

22:22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord. This meant no blind, disabled, maimed, or mutilated animals; skin cyst or tumor; an itchy spot, or a crust over a healing wound or sore will be accepted as an offering by fire on the altar unto the Lord. None was perfect.

22:23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Now, a steer; young neutered bull or lamb that may have a longer or extra limb or even a shorter limb may be offered as a freewill offering, but it won't be accepted in fulfillment of a vow. Gentiles are symbolized by "*unclean animals*" and Israel by "*clean animals*" while the priests are symbolized by "*sacrificial animals.*" One may make the offering, but it won't be accepted by God.

22:24 Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land. The offering of the animal as a "*peace offering*" that has injured genitals that are bruised, crushed, broken, or cut (castrated) should not be offered when in their land.

22:25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you. ¹⁵Strangers were permitted to make offerings to the Lord, but they must observe the same instructions as the Israelites when they made an offering. I believe in this verse it indicates that any animal you get from foreigners are corrupt with blemishes. Therefore, they are not to be offered as food to God. One would not be familiar with the offering given. He would not possibly know whether this animal was of the quality required of God. Just because this offering was from a stranger did not eliminate the fact that, it must be the very best he had.

22:26 And the Lord spake unto Moses, saying,— The Lord spoke to Moses again.

22:27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord. A bullock is a castrated bull. So when a bull, sheep, or goat is brought forth as an offering, it shall be left seven

¹⁵ <http://www.lovetheLord.com/books/leviticus/52.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

days with its mother, then on the eighth day it will then be considered perfect for offering by fire unto the Lord.

22:28 And whether it be cow, or ewe, ye shall not kill it and her young both in one day. The cow (the adult female/cattle) or ewe (female sheep) and her young; the mother and her offspring shall not both be killed in the same day.

22:29 And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will.

22:30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord. When they brought a thanksgiving offering to the Lord, they were to offer it in an acceptably manner; at their own free will. And it is to be eaten on the same day it's slain. None is to be left for the next day. The sacrifice was done and followed properly, so it will be accepted.

22:31 Therefore shall ye keep my commandments, and do them: I am the Lord. God, who is over all, created the commandments, then commanded Moses to tell the people to keep His commandments. The priest who has respect for his ministry, and high regard for the sacrifices of God, would only accept those animals that met God's requirements.

22:32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the Lord which hallow you, **22:33** That brought you out of the land of Egypt, to be your God: I am the Lord. God's holy name shall not be profaned or dishonored, but it shall be holy and revered among the children of Israel, for He is the Lord who made Moses holy and brought them out of the land of Egypt to be their God. Any gift given thoughtfully was to honor God's name, for His name is holy.

SUMMARY:

22:17-33 ¹⁶This section of Scripture deals with restrictions and *limitations* concerning sacrifices. All sacrifices, whether made by Israelites or non Israelites, must be made without blemish (22:17-21). Nothing but perfect sacrifices should be offered to God. The prohibition of offering deformed animals is explained in verses 22-25. Just as the priests had to be free from unclean defects as they went to the altar, so did the sacrifices they offered upon the altar had to be perfect or the Lord would not accept them. *Limitations* are also given concerning young sacrificial animals. These are God's commandments and they must be obeyed (22: 31). This is the way that God is glorified: His name is not to be profaned, but it is to be honored (22:32). It was God who brought everyone out of Egypt to be their God (22:33).

[TOP](#)

¹⁶ <http://www.family-times.net/commentary/leviticus-22-17/>
<http://www.pitwm.net/pitwm-sundayschool.html>

LEVITICUS 23:1-44

[NEXT](#) 24:1-23

SYNOPSIS:

23:1-3 The Lord speaks to Moses so he can speak to the children of Israel regarding the feasts of the Lord to proclaim as holy convocations. "**Convocation**" is a holy day; a holy assembly called and the people are gathered together reforming from all forms of work which some including the Sabbath and etc. to bring focus of the Lord's blessings. Israel celebrates seven Lord's feasts proclaimed as holy convocations. Six days to work and the seventh to be the Sabbath rest. Saturday was their Sabbath rest on which no servile work was to be done. However, Christ's resurrection changed our Sabbath, the day for weekly worship/rest to Sunday, the first day of the week (Acts 20:7; 1 Corinthians 16:2). The Israelites worked and rested at the end of the week, but we rest first and then go forth to serve the Lord on the remaining. Now Moses is to talk to them about holy festivals they are to observe, called "feasts." "**Feasts**" did not mean just eating but appointed times to celebrate God's intervention in history or His daily care. Six days they were to work, but the seventh day is a Sabbath of rest, a holy convocation, a Sabbath of the Lord in all their dwellings. It was not one of the annual "feast" days, but was recognized every seventh day. And the Jewish people were expected to honor it. To dishonor it meant death (Num. 15:32-36).

There are seven feasts Israel celebrated...

- | | |
|---------------------------|-------------------|
| 1. Passover | The Spring Feasts |
| 2. Unleavened Bread | |
| 3. First Fruits | |
| 4. The Weeks or Pentecost | |
| 5. Trumpets | The Fall Feasts |
| 6. Atonement | |
| 7. Tabernacles | |

Symbolisms –Already Fulfilled

Passover represents the Death of Christ.
 Unleavened represents the Burial of Christ
 First Fruits represents the Resurrection of Christ.
 Pentecost represents the Descent of the Holy Spirit.

Symbolisms –Not Yet fulfilled

Trumpets represent the Rapture of the Church
 Atonement represents the Second Coming of Jesus.
 Tabernacles represent the Millennial Reign.

...in which they made offerings—a burnt offering, and a meat offering, a sacrifice, and drink offerings each upon its own day by fire unto the Lord. And holy convocations were proclaimed. ¹⁷The meaning appears to be; these are the yearly appointed times (*seasons*) on which they hold holy convocations and offer to Yahweh sacrifices.

- The first Feast** began the 14th day of the first month in the evening (sundown). This is THE LORD'S PASSOVER— reminding and marking Israel's deliverance from Egypt and a celebration that the lamb was slain and the blood sprinkled on the door posts of each Israelite home. It reminded the people of how God passed over the Israelites in Egypt when He saw the blood applied to the doorposts. (23:4-5). Christ is our Passover Lamb (Exodus 12; 1 Corinthians 5:7). He saved us! He is our Redemption.
- The second Feast** began the 15th day (*the day after the Passover*) of the same month and is called THE FEAST OF UNLEAVENED BREAD— reminding and marking the time when the Jews ate only unleavened bread with their meals. ¹⁸"*Unleavened*" means that there is no yeast in the bread. Thus, it does not 'rise' or 'get bigger'. Bread that does not rise is flat bread. Leaven depicts sin, and when they cleansed all the yeast from their homes, it reminded the people that they were leaving the old life behind and entering a new

¹⁷ <http://biblehub.com/commentaries/leviticus/23-38.htm>

¹⁸ <https://www.easyenglish.bible/bible-commentary/leviticus-23-27-lbw.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

way of living. During this feast they were to eat unleavened bread for 7 days (**23:6**). Jesus is the Bread of Life having no sin.

On the first day of this festival, all the people had to gather together for the holy convocation to worship God and all ordinary work must end. They were to also do the same on the 7th day. So, the beginning and the end of this week were holy days with no work. And on each of the seven days they were to offer gifts by fire to the Lord (**23:7-8**).

23:9 **And the Lord spake unto Moses, saying,**— The Lord continues to speak to Moses.

23:10 **Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:**— Now again Moses is to speak to the children of Israel, giving them instructions concerning the offering of their first harvest of the firstfruits. When they enter the land the Lord gives them (The Promised Land), they are to bring a sheaf of the firstfruits to the priest which are the first harvest they reap in that land.

3. **The third Feast** probably occurred on the 16th day of that first month; after The Feast Of Unleavened Bread. However, it is to happen when the Israelites enter the Promised Land, It is called THE FEAST OF FIRST FRUITS or FIRST HARVEST— reminding the children of Israel of how God provided for them. There "**firstfruits**" of harvest which was barley was to be brought to the priest; and the priest would offer it to the Lord. This was the first and best of the harvest chosen, and prepared in a bundle of cut grain called a sheaf. It was brought to the priest for the Lord. A "**harvest**" is a type of resurrection. Jesus represents the first fruit of the resurrection of them that slept (1 Corinthians 15:20). He was the first and perfect Firstfruit.

23:11 **And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it.** Some of the offerings that were tied to the feasts:

¹⁹The "**Wave Sheaf**"— When the sheaf was brought to the priest, he would present it to the Lord by waving it before Him. The Israelites' harvest season could not begin until the wave sheaf offering was offered to and accepted by God. The priest waves it the next day after the Sabbath. ²⁰God resurrected His Son from the dead. He became the perfect wavesheaf offering that would be waved the next day. The people recognized that the Lord is the provider of all crops.

23:12 **And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the Lord.**

The Burnt Offering occurs on the same day that the sheaf is waved. It consists of a year old male lamb without defect to be wholly consumed by fire as a Burnt Offering that ascends up to the Lord. It was termed whole because the entire lamb was to be burned upon the altar (Lev.6:22). This is not the first Burnt Offering in the Bible. It originated in Genesis 8 in Noah's day, and each one would be different in some way or another including the animal to be burned, because as we go further, the Burnt Offering in the Feast of Pentecost is different (Lev.23:15). Therefore, in this verse God lets Moses know when and how the burnt offering is to be used. Jesus Christ represents the male Lamb without blemish, our burnt offering.

23:13 **And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.** Along with the Burnt Offering, a Meat Offering (*in some translations it's*

¹⁹ <http://www.ucg.org/the-good-news/the-wave-sheaf-offering-a-ceremony-foreshadowing-salvation>

²⁰ <https://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/3414/eVerseID/3414>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

also called the Grain Offering or the Meal Offering) is offered.

"**The Meat Offering**" is where no blood of an animal is to be shed. It consists of two tenth deals of fine flour mingled with oil. Instead of the usual one tenth of fine flour, they were instructed to use two tenth of fine flour that they might have a prosperous harvest. This offering is composed of fine flour and blended with olive oil. Neither incense nor frankincense is present in this verse, but it's in Leviticus 2. However, the blend of these ingredients by fire is to be presented that it would be a sweet savour unto the Lord!

Along with the Meat Offering, there is a "**Drink Offering**" which is a fourth part of a "hin." A "hin" is a unit of liquid measure equal to about one gallon. Therefore, a fourth part of a gallon may come to a quart. So, a quart of wine is poured out on the altar as an offering unto the Lord.

23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. No one was to eat any of the harvest, until the first had been given to God. This was to be an everlasting statute for generations to come.

23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:— This feast was to be celebrated counting from the next day after the Sabbath that the sheaf of the wave offering was brought counting off seven Sabbaths complete; seven weeks after Firstfruits.

From verses 9-14²¹The "**wave sheaf**" is symbolic of Jesus Christ. The wave-sheaf offering was the forerunner of an additional offering brought later, on the Feast of Pentecost. As the wave-sheaf offering was the necessary forerunner of the Feast of Pentecost, so was Jesus Christ the necessary forerunner of God's people, who are His spiritual firstfruits. When the wave offering or sheaf was brought, the Jewish priests would bring it unto the Lord and present it by waving it before the Lord. The Israelites' harvest season could not begin until the wave sheaf offering was made to and accepted by God. In like manner, the Holy Spirit was not poured out on humanity until after Jesus returned to the Father (Acts 1:1-8; Acts 2:1-4). They were not allowed to eat of the harvest until the firstfruits had been given to the Lord. This special day—the Feast of Weeks or Pentecost is celebrated after the Feast of Firstfruits, showing joy and thanksgiving over God's bountiful harvest. The people recognized that the Lord is the provider of all crops.

23:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Even the next day after the seventh week, they were to number 50 days (Pentecost) and offer the "**meat offering**" which is also translated as "**meal-offering**", where no blood of an animal is to be shed. The offering is composed of fine flour, baked cakes, or raw grain combined with olive oil, incense, and no yeast. The flour represents Jesus' sinless humanity. The oil represents the power of Holy Spirit, and the incense or frankincense represents the sweet fragrant savour of the Person of Christ's life.

23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. From their homes they are to bring two loaves of bread made with a fifth of a bushel of fine flour and baked with leaven. In order to have loaves, the grain had to be ground into fine flour and the flour baked into loaves "**Leaven**" which is yeast in the bread, causes it to rise. Now, instead of the priest waving sheaves (23:9-14) before the Lord, he waved two

²¹ <http://www.ucg.org/the-good-news/the-wave-sheaf-offering-a-ceremony-foreshadowing-salvation>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

loaves of bread baked with leaven. We saw that ²²the loaves used at the "Passover" (Exo.12:2-20; Lev.23:5) were unleavened bread (bread of affliction); but those presented at "Pentecost" were leavened. The difference is that, one was a memorial of the bread hastily prepared at their departure from Egypt, while the other was a tribute of gratitude to God for their daily food, which was leavened.

I was concerned about the word "leaven" when studying this verse, so I searched and found two takes on this.

One take on the leaven:

Leaven is a symbol of sin. ²³The two loaves, baked with leaven, typify also the church. Sin is still there. Pure flour was in the loaves (the new nature), but baked with leaven (the old nature). The two loaves, no doubt, refer us to the Jews and Gentiles, which compose the new meal offering.

Another take on the leaven:

²⁴Each of us is compared to a LOAF OF BREAD! "Two Leavened Loaves" of Bread presented and waved before the Father on Pentecost! The one loaf represents Christ in His fullness, the Perfect "Bread of LIFE." The other loaf represents the Church of God, -- the Bride of Christ -- brought to perfection through trial and testing! He rises in us. God's Spirit works like leaven within us to change us into the image of God in character and true holiness! The leaven which causes these loaves to reach their fullness of perfection is the Holy Spirit of God within them. The priests must wave the loaves as first fruits in front of the Lord.

In the second illustration, it says that *God's Spirit works like leaven* not that it was leaven. In the first illustration, the Bible has always depicted leaven as a symbol of sin or seen in a negative light. Now we know that God puts in what He wants like the tare and the wheat.

23:18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Along with the waving of the two loaves of bread, thirteen animal sacrifices were offered to the Lord—seven lambs without blemish, one young bull, and **two** rams. *The burnt offering* is a freewill offering involving a male animal wholly consumed by fire. The animal was killed and the priest collected the blood and sprinkled it about the altar (Num.28:1-8). The burning symbolized the worshipper's desire to be purged of sinful acts. Christ freely gave Himself as a sacrifice to God, symbolizing at this time, not for our sins, but, as a sweet savour. *The meat (meal) offering and drink offering* was similar in purpose to the burnt offering. *"...even an offering made by fire"* meant the *"grain offering."* ²⁵He (the worshipper) took a handful of fine flour (a token that the whole grain offering was given to God), poured oil on it, put incense on it and then molded it into a doughy cake before he took it to the priest. This cake was not cooked when the worshiper brought it to the priest, who would then burn it as a token of the whole grain offering on the altar, an offering made by fire, an aroma pleasing to ADONAI. Giving one's best grain during worship was part of a ceremony that represented removal of past sins. The meat (meal) offering and drink offering, even an offering made by fire was a sweet savor unto the Lord, reminding them that it all came from God.

23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. Then one kid goat offered for a sin offering, and **two** more lambs are to be offered for a peace offering—a total of 13. The sin offering was given to reflect a repentant heart (whoever someone sinned). The *"peace offering"* was animal sacrifice to thank or express love to God. It included a

²² https://www.blueletterbible.org/Comm/jfb/Lev/Lev_023.cfm?a=113020

²³ <http://www.jesusplusnothing.com/questions/leaven.htm>

²⁴ <http://www.triumphpro.com/two-loaves.htm>

²⁵ <http://jaymack.net/exodus-commentary/Ff-The-Grain-Offering.asp>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

ritual meal shared with God, the priests, and often other worshippers (Lev.3). It symbolizes Christ as Peace-Maker, thus God and man in communion and fellowship.

23:20 And the priest shall wave them with the bread of the firstfruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. ²⁶At this time the priest will not be waving sheaves, but they will wave two loaves of bread before the Lord, baked with leaven of the firstfruits as explained in verse 17. It was the end of the barley harvest and the beginning of the wheat harvest symbolizing spring harvest. And, also here there will be the two lambs waved. They shall be holy to the Lord for the priest.

23:21 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. A "holy convocation" is to be proclaimed the same day. That means a time in which all Jews were called together and refrained from any work. It shall be a ruling or statute forever in all their dwellings throughout their generations. An example was the Sabbath (Lev.23:1-3), Pentecost (Lev.23:15-21), and the Day of Atonement (Lev.23:24-28.) These times are set apart for calling together.

23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God. When it's time for reaping the harvest, ²⁷the Israelites should not just thank God for their harvest by means of a ceremony, they should thank God by means of the way that they harvested their crops. And that would include leaving some food in the fields so that poor people and foreigners would find something to eat. The Lord left room for the poor, and for the stranger to be fed.

- THE FEAST OF TRUMPETS (23:23-25): THE CALLING OF GOD'S PEOPLE

23:23 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses

23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. This is another time of remembrance, for the children of Israel. In the seventh Jewish month will come the Feast of Trumpets; a holy convocation; a Sabbath. Its purpose was to awaken Israel to prepare for the events of the rest of the month. The "Day of Atonement" came ten days later, and the "Feast of Tabernacles" occurs on the fifteenth day of the month. God awakens and gathers His people at the end of the long summer; they are to be prepared to move. Most of Israel's trumpets were made of animal horns, therefore, the "trumpet" is literally a "ram's horn."

23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. It was a day of rest. No submissive work is to be done, but an offering is to be made by fire. There has to be balance—celebrating who God is and what He has done for His people.

- DAY OF ATONEMENT (23:26-32): FORGIVENESS

23:26 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses.

23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the

²⁶ <http://www.family-times.net/commentary/leviticus-23-15/>

²⁷ <http://www.easyenglish.info/bible-commentary/leviticus-23-27-lbw.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

Lord. Now, it's ten days later in the seventh month and it's the **Day of Atonement** (*celebrated today by the Jews around the world as Yom Kipper*). It shall be a holy convocation for them. The Hebrew word for "atone" means cover. On this day it was the one time of the year the people confessed their sins as a nation when the High Priest carried the blood into the Holy of Holies for the sins of the people, and for his own sins as well. He was to make atonement for them. It restored fellowship with God.

23:28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. Each year, God dealt with His people's sins on the Day of Atonement. On that day no work is to be done. The priests would go before the Lord and perform the acts to make the people clean from sin, so they will belong to the Lord. The high priest would go into the Holy of Holies to offer up incense, and blood on the mercy seat— all for himself and the entirety of Israel.

23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Anyone who refused to fast and remain in that frame of mind; or be humbled; or those who did not spend the day in repentance and sorrow for their sins could be cut off; removed from among the people.

23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. The same goes for anyone who does any kind of work on that day (the Day of Atonement) will be put to death; destroyed from among his people.

23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. This was a law from generation to generation in their dwellings— no manner of work was to be done on the Day of Atonement.

23:32 It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. No work could be done on that day from sundown on the ninth to sundown on the tenth. It was to be a sabbath rest.

- **TABERNACLES (23:33-44): THE JOY OF THE LORD**

23:33 And the Lord spake unto Moses, saying,— The Lord again speaks to Moses.

23:34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. The "Feast of Tabernacles" was the final and most important feast of the year. It lasted for eight days (from the 15th through the 22nd of the seventh month). This feast is also called the "Feast of Booths." The people lived in booths during the feast as a reminder of their ancestors' nomadic life in the wilderness. It renewed Israel's commitment to God and trust in His guidance and protection.

23:35 On the first day shall be an holy convocation: ye shall do no servile work therein. Again there shall be no work done on this feast day. A "holy convocation" is to be proclaimed the first day. That means a time in which all Jews were called together and refrained from any work.

23:36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

assembly; and ye shall do no servile work therein. The “Feast of Tabernacles” ran for eight days. For seven days they were to make an offering by fire unto the Lord, and on the eighth day shall be “a holy convocation”— sacred public assembly of people for worship, as they made an offering by fire unto the Lord. This is a solemn assembly— a day to give full attention to God, and to humble one’s soul; and not do any ordinary work.

23:37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: — There are seven feasts Israel celebrated...

8.	Passover	The Spring Feasts
9.	Unleavened Bread	
10.	First Fruits	
11.	Pentecost	
12.	Trumpets	The Fall Feasts
13.	Atonement	
14.	Tabernacles	

...in which they made offerings—a burnt offering, and a meat offering, a sacrifice, and drink offerings each upon its own day by fire unto the Lord. And holy convocations were proclaimed. ²⁸The meaning appears to be; these are the yearly appointed times on which they held holy convocations and offered sacrifices to Yahweh.

23:38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.— Besides and in addition to the Sabbath offerings were gifts and all their voluntary offerings unto the Lord.

23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. The “Feast of Tabernacles” ran for eight days, from the 15th to the 22nd of the seventh month. Beside all of the vows, gifts, and freewill offerings, also, at the end of their harvesting time when they gathered the fruit of the land on the 15th of the seventh month, they were to celebrate this seven day feast unto the Lord. But, the first and the last day (the eighth day) of the feast, they were to observe a Sabbath rest.

23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. They lived in tents as they went from Egypt on their way to the Promised Land. ²⁹To remember this, they lived in shelters or tents for a week during September or October. But they did not make their ‘tents’ for this week from animal skins, as people usually did. Instead, they used the branches of trees to make ‘tents’ (that is, shelters). This verse refers to various trees, like the “*palm tree*” and the “*willow*.”

- Of goodly trees - Namely, olive, myrtle and pine, mentioned, Nehemiah 8:15-16, which were most plentiful there, and which would best preserve their greenness.
- Thick trees - Fit for shade and shelter.
- And willows - To mix with the other and in some sort bind them together.

This was a time to rejoice before the Lord their God for seven days.

²⁸ <http://biblehub.com/commentaries/leviticus/23-38.htm>

²⁹ <http://www.easyenglish.info/bible-commentary/leviticus-23-27-lbw.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

23:41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. It shall be a ruling or decree forever throughout their generations to keep this annual feast unto the Lord for seven days. Celebration shall occur in the seventh month.

23:42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:— During those seven days the Israelites were to live in these booths (shelters).

23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. This was to let the next generation know that the Lord made the children of Israel to dwell in booths when they were brought out of the land of Egypt. They taught family members of all ages about what God had done for them.

23:44 And Moses declared unto the children of Israel the feasts of the Lord. And Moses announced these annual feasts of the Lord to the people of Israel.

SUMMARY:

The Lord speaks to Moses concerning the offering of their first harvest of the firstfruits when they enter the land the Lord has given them; also the offering they are to present unto God. They are to bring a sheaf of first fruits to the priest, which is called **The Feast of First Fruits** which is the first harvest they reap in that land (23:9-10). The priest would present the sheaf of firstfruits to the Lord by waving it before Him the next day after the Sabbath. **The Burnt Offering** occurs on the same day that the sheaf is waved. This offering consists of a year old male lamb without defect, to be wholly consumed by fire as a Burnt Offering that ascends up to the Lord. God let Moses know when and how this offering is to be used. Along with the Burnt Offering, a **Meat Offering** is offered (23:11-12).

The Meat Offering is where no blood of an animal is to be shed. It consists of two tenth deals of fine flour mingled with oil. The blend of these ingredients by fire would be a sweet savour unto the Lord! A *Drink Offering* which is a fourth part of a "hin" of wine is offered and is poured out on the altar as an offering unto the Lord (23:13). No one was to eat any of the harvest, until the first had been given to God. This was to be an everlasting statute for generations to come (23:14).

God's instruction to the Israelites through Moses was to count from the day after the Sabbath; the day they brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord (23:15-17).

From the places where they lived, they were to bring two loaves of bread for the Lord. The priest had to wave them as first fruits in front of the Lord. The loaves were baked with 4½ litres of good fine flour and yeast. And with the bread, they had to offer 7 lambs being one year old and perfect; also offer one young bull and two rams. They will be a whole offering to the Lord by fire; a burnt offering. With the offering of corn (meat/meal) and drink, and grain (fire), the smell of this offering will please the Lord. Also offered is one male goat, which will be a sin offering. And two lambs that are one year old offered as a peace offering. The priest will lift them up with the corn (meat/meal) that is just ripe. He will wave them in front of the Lord. It is a wave offering. He will offer the two young sheep. They will be holy to the Lord, and will belong to the priest. On the same day, a holy

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

convocation is to be proclaimed. On that day, no work is to be done. This rule will always be important for all your generations, wherever they live (**23:18-21**).

When they gather the harvest from their fields, they must not gather completely from the corners of their fields; not to gather the fruits they've left behind. They had to leave them for poor people and for foreigners. God is I am, the Lord who is our God (**23:22**).

Another time of remembrance for the children of Israel in the seventh Jewish month was the **Feast of Trumpets**; a holy convocation; a Sabbath. Its purpose was to awaken Israel to prepare for the events of the rest of the month. It was a day of rest, no submissive work except an offering by fire unto the Lord. Also, ten days later in the seventh month is the **Day of Atonement**. It's a holy convocation for them. On this day it was the one time of the year the people confessed their sins as a nation. On that day no work is to be done. The priests would go before the Lord and perform the acts to make the people clean from sin, so they will belong to the Lord. Anyone who refused to afflict themselves shall be cut off and those who did any work in this day, his soul will be destroyed. Again, no work is to be done for this will be a ruling and decree for generations to come. It was a Sabbath rest and was to be celebrated from sundown on the ninth to sundown on the tenth (**23:23-32**).

³⁰In the **Feast of Tabernacles** there was a remembrance of their dwelling in tents, or booths, in the wilderness, as well as their fathers dwelling in tents in Canaan; to remind them of their origin and their deliverance. Christ's tabernacling on earth in human nature, might also be prefigured. And it represents the believer's life on earth: a stranger and pilgrim here below, his home and heart are above with his Saviour (**23:33-36**).

The feasts of the Lord are proclaimed holy convocations offering a burnt offering, a meat offering, a sacrifice, and drink offerings. And besides and in addition to the Sabbath offerings were gifts and all their voluntary offerings unto the Lord (**23:37-38**).

Further instructions regarding the Feast of Tabernacles, was to celebrate this feast seven days unto the Lord. The first and the last day (the eighth day) of the feast were to be observed a Sabbath rest. To do this they prepared booths to dwell in outdoors. It was a remembrance of when they dwelt in them in the wilderness on their way to the Promised Land. They were made from choice trees. It shall be a ruling and decree forever for generations; celebrated in the seventh month, dwelling in the booths for seven days. The next generation was to know the purpose of the booths. And Moses announced these annual feasts of the Lord to the people of Israel (**23:39-44**).

[TOP](#)

³⁰ <http://www.christnotes.org/commentary.php?com=mhc&b=3&c=23>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

[LEVITIVUS 24:1-23](#) [NEXT](#) [25: 1-12, 18-25, 35-36, 39-40, 47-48, 55](#)

INTRODUCTION:

"Blasphemy" in the Old Testament means to insult the honor of God, either by attacking him directly or mocking him indirectly. "Blasphemer"— a person who speaks disrespectfully of sacred thing. The penalty for blasphemy in the Old Testament was death by stoning.

24:1 **And the Lord spake unto Moses, saying,—** The Lord speaks to Moses a commandment to give to the Israelites.

24:2 **Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.** Moses is to command the Israelites to bring pure olive oil for the lamps for God's House. The fruit of pure olives must be pressed to make the oil. Olive oil was the fuel for the golden lampstands, the only source of light inside the tabernacle. It was to burn continuously. The "light" itself represents Christ and "oil" represents the Holy Spirit (Zech.4:2-6).

24:3 **Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually: it shall be a statute for ever in your generations.** Outside the veil of the Testimony is [between the Holy Place and the Most Holy Place/Holy of Holies] in the Tent of Meeting, Aaron must always keep the lamps (the candlestick) burning before the LORD from evening until morning; it shall be a permanent statute throughout their generations.

24:4 **He shall order the lamps upon the pure candlestick before the Lord continually.** Aaron was to arrange the lamps on the pure gold candlesticks before the LORD and it must be tended continuously and not to be forgotten. The light was never to go out.

24:5 **And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.** This is the preparation of the holy bread known as the Showbread or Bread of the Presence using finely ground flour to be baked into twelve cakes (loaves). The "loaves of bread" represents the Bread of Life. Each loaf contained two-tenths of about fine flour, or about six quarts each (an ephah) shall be in each cake (loaf).

24:6 **And thou shalt set them in two rows, six on a row, upon the pure table before the Lord.** Every Sabbath Day the High priest shall arrange and place in order the twelve loaves of bread in two rows, six in a row upon the gold table; Table of Showbread that's before the LORD. The "twelve loaves" represents the Twelve Tribes of Israel.

24:7 **And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord.** "Frankincense" was placed either on the loaves, or possibly sprinkled between the rows of bread, for later burning at the altar of incense. These loaves memorialized Israel continually before the LORD and even an offering made by fire unto the LORD.

24:8 **Every sabbath he shall set it in order before the Lord continually, being taken from the**

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

children of Israel by an everlasting covenant. This is an everlasting covenant for the Israelites that each Sabbath, fresh bread (the showbread) was to be placed and arranged upon the table continually before the LORD by Aaron.

24:9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute. Aaron and his sons will eat these loaves in the Holy Place each week. Only a portion of the loaves sustained and nourished the priests while a portion for the sacrificial offering are offered by fire with frankincense to the LORD and will be a permanent and constant law.

24:10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;— The son of an Israelite woman, whose father was an Egyptian, went out among the Israelites, and he and a man of Israel Quarreled and struggled with each other in the camp. Two things here:

1. The Egyptian was part of the mixed multitude (Exodus 12:38) that went with the Israelites that came out of Egypt.

24:11 And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)— Then the son of the Israelite woman blasphemed (swore against) the LORD's name and cursed. They brought the man to Moses. This man's mother was called Shelomith. She was the daughter of Dibri from the tribe of Dan.

2. God's commandment is very clear: "*Thou shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain*" Exodus 20:7. But will hold him guilty.

24:12 And they put him in ward, that the mind of the Lord might be shewed them. They put the man in custody that the command of the LORD might be made clear to them; or see what the Lord wanted done.

24:13 And the Lord spake unto Moses, saying,— The LORD speaks to Moses.

24:14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. The LORD wants the man that had cursed brought to the outside of the camp. And all those that had heard the man curse the name of the Lord were to lay their hands upon his head and then all the congregation were to stone him.

24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. God goes on to tell Moses to speak to the children of Israel and say "***If anyone curses his God then he will bear his sin.***" Therefore, this man's sin was placed upon his own head. These instruction and command will be for anyone who curse God, for they would receive the same punishment.

24:16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. God is serious about this. There is no playing around in "*slang*" with God's name; no jesting (joking; lighthearted humor). This is "Blasphemy" and in the Old

PITWM VERSE BY VERSE

Testament means to insult the honor of God, either by attacking Him directly or mocking Him indirectly. And this went for the stranger and the one born in the land. The penalty for blasphemy in the Old Testament was death by stoning.

24:17 And he that killeth any man shall surely be put to death. Exodus 20:13 Commandment says "Thou shall not kill." Therefore, anyone fatally killing another man will be put to death. I know this speaks about a man, but what about abortion? How do you feel about the sacredness of life?

24:18 And he that killeth a beast shall make it good; beast for beast. God created all creatures, and He says a man that kills a beast shall make restitution for it, beast for beast (life for life), pay and replace.

24:19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;— Yes, if anyone causes a blemish, disfigures, causes injury to his neighbor, the same shall be done to him.

24:20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. Broken limb for limb, eye for eye, tooth for tooth that was caused upon another man, so shall the same (a disfigure, an injury inflicted) be done to him. When a person causes damage to someone else, he is responsible for it. As the saying goes—you break, you pay.

24:21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. God reiterates verses 17 and 18, the man shall make it good, beast for beast (by restoring it) when he kills a beast, but for killing a man, he will be put to death. The beast is not made in God's image, but it is the man.

24:22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God. The same law for the stranger goes for the native in his own country, for God says "I am the LORD your God." There is only "one" law.

24:23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses. In verse 12 the Israelites had taken the man into custody till it was made clear to them God's commandment. The LORD has spoken to Moses giving him clear instructions and commands for the children of Israel. And Moses begins to speak to them telling them to bring forth the one that had cursed, to the outside the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses. Would you put up with someone coming into your house cursing your God or just cursing in your home? NO! You would put him out!

SUMMARY:

The son of an Israelite woman, whose father was an Egyptian, went out among the Israelites, and he and a <http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

man of Israel quarreled and struggled with each other in the camp. Then the son of the Israelite woman blasphemed (swore against) the LORD's name; cursing God's Name. They brought the man to Moses. This man's mother was called Shelomith. She was the daughter of Dibri from the tribe of Dan. And they put him in custody that the LORD's command might be made clear to them. God's Word says, "*Thou shall not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain*" Exodus 20:7. The LORD speaks to Moses and wants the man that had cursed to be brought outside the camp, and all those that had heard the man were to lay their hands upon his head, and all the congregation was to stone him. God goes on to tell Moses to speak to the children of Israel and say "*if anyone curses his God then he will bear his own sin.*" God is serious about this. There is no playing around in slang with God's name; no jesting (joking; lighthearted humor). This is "*Blasphemy*" and in the Old Testament means to insult the honor of God, either by attacking Him directly or mocking Him indirectly. And this went for the stranger and the one born in the land. The penalty for blasphemy in the Old Testament was death by stoning (24:10-16).

Exodus 20:13 Commandment says "*Thou shall not kill.*" Therefore, anyone fatally killing another man will be put to death. God created all creatures, and when He says a man that kills a beast shall make restitution for it, beast for beast (life for life). Yes, if anyone causes a blemish, disfigures, cause injury to his neighbor, the same shall be done to him. Broken limb for limb, eye for eye, tooth for tooth that was caused upon another man, so shall the same (a disfigure, an injury inflicted) be done to him. God reiterates verses 17 and 18, the man shall make it good, beast for beast (by restoring it) when he kills a beast, but for killing a man, he will be put to death. The beast is not made in God's image, but it is the man. The same law for the stranger goes for the native in his own country, for God says "*I am the LORD your God.*" Up until now the LORD had spoken to Moses, giving him instructions and commands for the children of Israel, now, Moses will speak to the children of Israel, telling them to bring forth the one that had cursed to the outside of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses (24:17-23).

[TOP](#)

INTRODUCTION:

The book of Leviticus, the third book of the Old Testament, outlines the duties of the Levitical Priesthood and guidelines for the sacrificial system, purification, and feasts. The land of Canaan is preserved for the house of Israel.

- in **Leviticus 24** we learn that the house of Israel is preserved for the land of Canaan.

- in **chapter 25** we learn that the land of Canaan is preserved for the house of Israel.

We have looked at God instructing Moses of the Tabernacle and the consecration of office of the Priesthood involving Aaron and his sons, and now God calls the people to Jubilee! The law of this chapter concerns the lands and estates of the Israelites in Canaan, the occupying and transferring of which were to be under the divine direction, as well as the management of religious worship; for, as the tabernacle was a holy house, so Canaan was a holy land.

Every seventh year should be a year of rest from occupying the land, a sabbatical year.

TERMS:

STEWARDSHIP: one who manages money or possession for another. It is accountability for deciding how best to spend the time, talents, and possessions God has given to us, empowered by the Holy Spirit, in the light of God's purpose as revealed in Jesus Christ.

OWNERSHIP: We don't own or possess anything. *"For every beast in the forest is mine and the cattle upon a thousand hills." Ps.50:10.*

25:1 And the Lord spake unto Moses in mount Sinai, saying,— It is on Mount Sinai that God continues to speak to Moses.

25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Moses is to tell the children of Israel that when they come into the Promised Land (Canaan), they are to keep a Sabbath for the land. Just as God provided a weekly Sabbath for His people, He provided a rest for the land, one year of rest after six years of production.

25:3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;— Sowing (planting) and pruning (cut back; cultivate) were the two primary agriculture pursuits of Israel. Moses was to instruct the Israelites to only sow, prune, and reap their fields for **six years.**

25:4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. There's a change in the **seventh year.** The people must let the land lie dormant (rest) and untilled—no planting of grain neither pruning of grape vines. The seventh year would be the Sabbath year rest for the land, which a Sabbath for the Lord.

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. In this Sabbatical year the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped (gained). God is still gracious and the provider for His people, especially the poor. So, God is showing His people that He is the One making provisions and not the people's sowing or harvesting the land, for He declares the land to be a year of rest.

25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. Moses is to tell the people that the Sabbath of the land will still be food for them. It was free for all—the servant, the maid, the hired servant, and the stranger that dwells temporarily with them. The Israelites were not to sow their fields or prune their vineyards during the Sabbath year rest.

25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. Whatever the land produced was food for all the people, their families, servants, hired help, strangers, livestock and beasts in the land.

25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. This deals with the laws in regards to the Year of Jubilee. Since the **Sabbath year comes every 7th year** they were to count **7x7 Sabbath years**, which **would be 49 years**; seven sets of seven years. There was (1.) a weekly Sabbath, (2.) a seventh year Sabbath, and (3.) a fiftieth year Sabbath. Seven was always the significant number for completion.

SABBATH DAY: The term "**Sabbath Day**" is derived from the word "stop, suspend, cease." When you think about it, it is a strange command. The Lord is commanding not to "Keep on working and don't be idle," but to "Stop working, Rest! You must not work." In this way, *"In six days the Lord created the heavens, the land, the sea, and everything that is in them, and because the Lord rested on the seventh day, he blessed the Sabbath Day and made it holy," (Exodus 20:11).*

1. The seventh day of the week, Saturday, observed as the day of rest and worship by the Jews and some Christian sects.
2. The first day of the week, Sunday, observed as the day of rest and worship by most Christians.
3. **High Sabbaths** refer to the annual festivals recorded in the books of Exodus and Deuteronomy. Rather than the weekly seventh day Sabbath, these days of the Festivals of Unleavened Bread or Passover (Pesach), Pentecost (Shavuot), Atonement (Yom Kippur), Trumpets (Rosh Hashanah), and Tabernacles (Sukkoth) may fall on various other days of the week.

25:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. The blowing of the trumpet; probably the ram's horn would pronounce after the evening of the Day of Atonement throughout the land proclaiming the beginning of the universal redemption. Repentance was needed for the people were not to enter this Year of Jubilee without the Lord first cleansing and forgiving them. It was not proclaimed till the tenth day of the seventh month, on the very day when the great annual atonement was made or offered up for the sins of the people. Then the Year of Jubilee begins!

THE DAY OF ATONEMENT was the one time of the year when the high priest carried the blood into the Holy of Holies for the sins of the people and for his own sins, as well. [On the Day of Atonement](http://www.pitwm.net/pitwm-sundayschool.html) God instructed <http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

the Israelites to sound the trumpet throughout their land signifying a consecration of the **50th year and proclaiming freedom** for all the people in the land. Every title to land would revert to its proper owner.

YEAR OF JUBILEE: The announcement of the Jubilee came by a priest blowing a ram's horn on the Day of Atonement. A year of rest to be observed by the Israelites every 50th year; a year of liberty and release during which slaves were to be set free, alienated property restored to the former owners, and the lands left untilled. All is returned to its original owner. The announcement came by a priest blowing a ram's horn on the Day of Atonement. This gave both an extra year of rest since the previous year would have been the Sabbath Year, the crops were not planted, and the land was given a rest and that also being in the Year of Jubilee. The fiftieth year Sabbath would actually entail two years of Sabbatical years in succession. They had to rely on God to keep His promises and supply food for almost three years, since they wouldn't be able to work the land until the fifty-first year; and even then, they'd have to wait for the harvest.

POINTS ON
THE YEAR
OF JUBILEE:

- | | |
|----------------------------|--------------------------------------|
| (1) began with repentance, | (5) provided rest, |
| (2) centered in release, | (6) meant relying on God, |
| (3) involved restoration, | (7) required the remitting of debts, |
| (4) brought about reunion, | (8) was a time of rejoicing |

25:10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Every seventh sabbatical year (every 49th year) was to be followed by the Year of Jubilee (the 50th year). ³¹ **"Hallow"** means to make clean. This could be ceremonially clean, as well as physically clean. This is total restoration. Not only are they set free, but their land is returned as well. Release came as the people were commanded to release their servants to return to their own families and lands.

³² **Every fifty years was a "Jubilee Year"**. The basic principle is that all debts are forgiven. When the people come into the Promised Land, each family will be given a piece of land. If your family ever falls on hard times, you can sell that land, but the sale is only temporary. It's more like a lease. When the year of Jubilee occurs, all land reverts back to the original family. If the Jubilee was only three years away, you wouldn't be able to sell the land for as much. If the Jubilee was last year, then you were in essence leasing your land for forty-nine years.

There were other specific rules concerning the selling of land inside cities and the selling of land belonging to the Levites.

25:11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. God caused the earth to bring forth all that it needed. In this fiftieth year there was no planting done by the people; no harvesting of what grew; nor picking the grapes that were not tended to. As we look at not reaping that which grows is ³³the same that is said of the Sabbatical year and of the Jubilee: two holy years being found next to one another, the forty ninth year the Sabbatical year, and the fiftieth year the Jubilee Year. This rest was an extra year of rest given to the land since the previous year would have been a Sabbath year.

25:12 For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. **"Holy"** means separated and set apart, therefore, this year was to be separated from all others unto God. He

³¹ <http://www.lovetheLord.com/books/leviticus/59.html>

³² <http://www.calvaryfullerton.org/Bstudy/03%20Lev/2009/03%20Lev%2024.htm>

³³ <http://bible.cc/leviticus/25-11.htm>

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

was their source from beginning to end. All that the ground yielded spontaneously during that period might be eaten for their necessary subsistence, but no persons were at liberty to hoard or form a private stock in reserve. Therefore, in the **eighth year**, the year after the Sabbatical year (v22), God instructed the people to eat from the harvest, that is, the harvest from the 6th year. In the **ninth year** they could eat from the crop they gathered. There would be food for them, the servant, stranger, the sojourner, the cattle, and the beast in the land. In this Sabbatical year the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped. God will be their provider.

SUMMARY:

It is on Mount Sinai that God continues to speak to Moses to tell the children of Israel that when they come into the Promised Land, they are to keep a Sabbath for the land. God provided a rest for the land, one year of rest after six years of production. The Israelites were instructed to only sow, prune, and reap their fields for six years. In the seventh year the people must let the land lie dormant and untilled. The seventh year would be the Sabbath year rest for the land. In this Sabbatical year, the land shall rest, but the food that grew on its own accord on the land, the harvest is not to be reaped. God is showing His people that He is the One making provisions and not the people's sowing or harvesting the land, for He declares the land to be a year of rest. Moses is to tell the people that the Sabbath of the land will still be food for them, and whatever the land produced would be food for all the people—the servant, the maid, the hired servant, and the stranger that dwells temporarily with them. (25:1-7).

God instructs Moses to tell the Israelites to have a Jubilee year by counting seven Sabbath years. Since the Sabbath year comes every 7th year they were to count 7x7 Sabbath years, which would be 49 years. The blowing of the trumpet was proclaimed on the tenth day of the seventh month after the evening of the Day of Atonement throughout the land followed by the Year of Jubilee! When the year of Jubilee occurs, liberty is proclaimed throughout all the land unto all the inhabitants. There is a release of the people; a release of their servants to return to their own families and lands; all land reverts back to the original family—all debts are forgiven. In this fiftieth year there was no planting done by the people; no reaping of what grew; nor picking the grapes that were not tended to. Therefore, this year was to be holy and they were to eat the increase out of the field (25:8-12).

25:18-20 God cautioned the people to obey His laws and regulations, promising that if they did, the land would yield its fruit and supply their needs, they would eat until they were full and they would live in safety. But the question: what shall we eat the seventh year since they were not allowed to plant or harvest.

25:21-22 God said, "I will command My blessing on you in the sixth year, and it will bring forth produce enough for three years". The practice of allowing the land to lie fallow, crop-free, seedless, every seventh year taught the Israelites a dependence on God. During this Sabbath year, their regular labor of tending to the land was suspended. The children of Israel had time to focus on GOD and to understand their dependence on God. Giving the land a year of rest also strengthens the productivity of the land.

25:23-24 The land God was bringing the Israelites belong to God, in contrast to the land in Egypt belonged

<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

to the king. Thus, the Israelites were guests or tenants in God's land. Once the Israelites entered the land, God would divide it amongst the 12 tribes and each tribe would hold their land forever. No one had the power to sell permanent title to his assigned land. We hold and make decisions about land personally and in our communities, but we have an underlying responsibility to care for that land on God's behalf.

"The land shall never be sold in eternity. It cannot be possessed forever. We don't really own our land. In fact, if we don't pay taxes on it we will lose the right to it, of that we do have. We don't own it as individuals, the government owns it. But even the government doesn't own it...."

POINT:

The land is God's. It doesn't belong to anyone else. "You are strangers and sojourners with me." You are only passing through, you are pilgrims, heading on to an infinitely glorious arena of life. What we are doing here is not the end. This life is schooling us for the life which lies ahead. Wrap not yourself in the material things around you and live only for them, but live only for God.

"And in all the country you possess, you shall grant a **redemption** (deliverance, release, recovery) of the land." God living and ruling among his people, intended for them to live: every seventh year, let the land rest, and every fiftieth year, grant a jubilee, when everyone would return to their own land (**restored to their the original owner**), when all personal property would be restored, when slaves would be set free, etc. And this is a very representation of the fact that God knows that even in such a condition there would still be inequities and injustices. So He says that they must allow the right to recover from injury and damage and loss of personal property. This is an indispensable principle in government. Governments must face up to the fact that they have the responsibility to grant the right to recover from a low economic state.

25:25 If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. If an Israelite is forced to sell his land temporarily, he and his family retain the right of redemption. The land may be redeemed in one of three ways: **(1.)** a kinsman-redeemer buys back the land; **(2.)** the seller himself is able to buy it back; or **(3.)** it is restored to the rightful owner in the Year of Jubilee.

25:35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. The bible places great emphasis on assisting the poor in every way. Individuals were responsible to help house those in need. Israelites are to show mercy to one another because they are recipients of God's mercy. God expects that when you see an individual's need, you will reach out with whatever help you can offer.

25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. "Usury" means interest on a debt. Regarding loans, no Israelite was to charge interest of another Israelite but because they feared the Lord, they were to help in any way they could.

25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant:— In such a time, ³⁴Hebrews (Jews) who were sold into slavery to their Hebrew brothers, were to be treated as brothers. A **"bondservant"** is a slave who worked for a specified or indefinite period without pay. The Jews were not to be treated like the Roman slaves or the Egyptian slaves.

³⁴ <http://www.lovetheLord.com/books/leviticus/61.html>
<http://www.pitwm.net/pitwm-sundayschool.html>

PITWM VERSE BY VERSE

25:40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee. Both verses 39 and 40 are tied together. Instead of the brother being looked upon as a bondservant (slave), he would be looked upon as a hired servant and as one living with them. The Hebrew (Jew) would serve up to seven years; or if Jubilee occurred earlier, they were freed at Jubilee. Not only were they freed from slavery, but their land was returned to them, as well. They would be back on equal footing at Jubilee.

25:47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:— This verse deals with two scenarios:

1. your brother who has become poor and sells himself to a stranger who had been temporarily living among you, and has become rich to buy the poor brother.
2. or if the poor brother sells himself to one of the descendants of the sojourner's family.

25:48 After that he is sold he may be redeemed again; one of his brethren may redeem him:— Well, this is saying that the brother can be redeemed again by his own brethren. Therefore, he could be redeemed by his kinsman-redeemer.

25:55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God. No matter what has or have occurred, the Israelites are servants of God for the simple fact of God reclaiming His children from bondage out of the land of Egypt. They were not to be any other's slaves. He is the only Lord their God! They will forever be His because of His Son Jesus Christ, going to the cross.

[TOP](#)