

# Leviticus: A book for the New Testament Church

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When it comes to reading our Bibles, there are books that we commonly read and then books that we don't read or spend a lot of time of studying. One of those books that are lesser read, I think, is the book of Leviticus. We're all familiar with Leviticus 23, the chapter on the holy days and Leviticus 16 which, of course, we read on the Day of Atonement.

The book of Leviticus starts out with several chapters on the sacrifices which we really don't apply to us today. It's not a system that is enforced today, and we can get bogged down into some boring reading going through that book. Then, of course, there is the chapter on the clean and unclean foods, but we know what they are, so we would rarely go back and visit that chapter.

The assumption was made that the book of Leviticus was primarily written for the Old Covenant church and for the administration of the priesthood and, as a result, then most of the book really doesn't apply to us in this age and the society we live in.

Today I want to speak on an overview of the book of Leviticus and see that it very much applies to the Church of God today.

Before we get into Leviticus, let's turn to 2 Timothy and review Paul's instructions to Timothy.

**2 Timothy 3:14.** *But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15) and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. (NKJV)*

The only scriptures that Paul had available were from the Old Testament, when you think about it, and it says those scriptures are able to make you wise for salvation.

*16) All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, (NKJV)*

That says all scriptures. The entire Bible is inspired by God. It is the written word of God. It is profitable for doctrine and we look to the book of Leviticus for the doctrines concerning the holy days or unclean foods, but Leviticus is also good for reproof, correction, and for instruction in righteousness.

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

We are to become complete and equipped for every good work as we are being prepared for the kingdom. We obviously cannot thoroughly cover this book. I'll spend a little more time in some of the earlier chapters and just a brief overview of the later chapters.

I want to start off first with a couple of misconceptions concerning the book of Leviticus. It starts with the very name itself: Leviticus. It wrongly implies that the book was written for the Levites, to the Levites for that particular system at that time. However, the name Leviticus in all of our modern translations was taken from the Latin Vulgate Bible which was a translation from the Greek Septuagint done by the Catholic Church. So, the Greek Septuagint also labeled this book Leviticus. The Greek Septuagint is a translation done in Alexandria Egypt in the third century BC and the Jews never considered it a valid translation or interpretation of the Bible. Some of the Jews said it was the worst day in Jewish history when the Bible was translated into the Septuagint Greek. The Egyptians at that time wanted the literature of the Jews translated into Greek so that, first off, all people could read it, but to those scholars they considered it divine literature, not necessarily divine canon or the divine word of God. It was just literature that they wanted to preserve. The name Leviticus was never used in the Jewish manuscripts or the scrolls. The original scrolls were usually named for the first few words in the beginning of that book or scroll. Of course, when we think of the word "Genesis" we think of the beginning. The same goes for the book of Leviticus.

***Leviticus 1:1.*** Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (NKJV)

Literally the first words were: YHWH called to Moses and spoke. Those are the first words of this book. It is basically a continuation of the events that happened in the book of Exodus and the instructions from there, but here God is speaking. The importance is to grasp that God is speaking and we ought to be listening to what God is saying in this book.

2) *"Speak to the children of Israel, and say to them ... (NKJV)*

So, God is speaking to the entire congregation or the entire Old Testament Church. It was not just to the Levites, or Moses giving instructions to the Levites. The entire book is full of instructions for all people. The book was written to give instructions to the entire church and it applies to the New Testament Church today. Yes, there are a lot of instructions for the priesthood, but we shall see that it's basically a book about holiness, and it gave instructions for the Old Testament Church in holiness. It's just as much for us today as it was for them.

We'll be coming back to the beginning of Leviticus, but if you go to chapter 19, it's basically the moral ceremonial laws that are given.

***Leviticus 19:1.*** And the LORD spoke to Moses, saying,

2) *“Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the LORD your God am holy. (NKJV)*

This is an introduction to a chapter on moral ceremonial laws.

The following chapter is concerning penalties for breaking the law.

**Leviticus 20:1.** *Then the LORD spoke to Moses, saying,*

2) *“Again, you shall say to the children of Israel: ‘Whoever of the children of Israel ... (NKJV)*

So, again these are instructions to the entire church at that time.

7) *Consecrate yourselves therefore, and be holy, for I am the LORD your God.*

8) *And you shall keep My statutes, and perform them: I am the LORD who sanctifies you. (NKJV)*

The word “consecrate” from the Hebrew is *to make or pronounce or to be clean, also to hallow, to be holy, to purify and sanctify oneself*. It’s the purification of the self, being holy, preparing to make oneself holy.

26) *And you shall be holy to Me, for I the LORD am holy, and have separated [King James says severed] you from the peoples, that you should be Mine. (NKJV)*

There also the Hebrew means *to distinguish or to be different or to select*. These people were chosen by God to be basically *severed or separated* from the rest of the world. It can also mean to be *severed utterly or completely, a full separation*. Godly holiness then does sever us or makes us distinct from other people in this world. We are a distinct people.

**1 Peter 1:13.** *Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;*

14) *as obedient children, not conforming yourselves to the former lusts, as in your ignorance;*

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

16) *because it is written, “Be holy, for I am holy.” (NKJV)*

You’ll also find that Leviticus is quoted numerous times in the New Testament, especially concerning holiness or being holy. The word “holy” is used over 150 times in the book of Leviticus. It is a book on holiness. The book of Leviticus was written for instruction in holiness for all people over all time, and not just for that Old Testament Church.

Now we’ll go back to chapter 1 of Leviticus and we’ll get into the sacrifices.

**Leviticus 1:2.** ... *'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock—of the herd and of the flock. (NKJV)*

The next several chapters concern the sacrifices and offerings which brings us again to another misconception. In actual fact, we will see that God did not introduce the sacrificial system here. It had been in effect right from the beginning. It was that He defined how it was to be done, especially with the Levitical priesthood.

3) *'If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. (NKJV)*

Again, the sacrificial system was not instituted here. Go back to Genesis, chapter 3. This was at the time when Adam and Eve sinned and were being booted out of the Garden of Eden.

**Genesis 3:21.** *Also for Adam and his wife the LORD God made tunics of skin, and clothed them. (NKJV)*

In actual fact, this was the first animal sacrifice. God did not bring in a sheep and shear the wool and spin and weave clothing for them, but there was actually the shedding of blood, the killing of an animal. A sacrifice was made to clothe the nakedness of Adam and Eve which is what these sacrifices are about, the nakedness or sins of the people. There was a death involved, the shedding of blood of an animal and it was one of God's animals, one of His creations that He did offer. He offered this animal to provide the skins to cover their nakedness. In this case, God was the high priest and sacrificed an animal from His creation.

**Genesis 4:1.** *Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the LORD."*

2) *Then she bore again, this time his brother Abel. Now Abel was a keeper of sheep, but Cain was a tiller of the ground.*

3) *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD.*

4) *Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, (NKJV)*

Here again the offering system was in existence at this time already. It doesn't specifically say that Abel's offering was a burnt offering, but chances are, that's what it was.

Here are God's instructions to Noah.

**Genesis 8:16.** *"Go out of the ark, you and your wife, and your sons and your sons' wives with you.*

17) *Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.*"

18) *So, Noah went out, and his sons and his wife and his sons' wives with him.*

19) *Every animal, every creeping thing, every bird, and whatever creeps on the earth, according to their families, went out of the ark.*

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

Here it specifically says he was offering burnt offerings at this time, and Noah obviously knew what the clean animals were. It was already defined. It wasn't that it wasn't defined until the book of Leviticus.

**Genesis 22:1.** *Now it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."*

2) *Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." (NKJV)*

Abraham here was instructed to offer Isaac as a burnt offering, and he would have known what a burnt offering was.

13) *Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So, Abraham went and took the ram, and offered it up for a burnt offering instead of his son. (NKJV)*

We'll look at one more example of burnt offerings that we don't often think of and that's in Exodus, chapter 10. This is at the time when the plagues were happening in Egypt.

**Exodus 10:21.** *Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness which may even be felt."*

22) *So, Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days.*

23) *They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.*

24) *Then Pharaoh called to Moses and said, "Go, serve the LORD; only let your flocks and your herds be kept back. Let your little ones also go with you."*

25) *But Moses said, "You must also give us sacrifices and burnt offerings, that we may sacrifice to the LORD our God. (NKJV)*

So, here again the system of the burnt offerings was well in effect before this event when God gave the actual instructions to Moses.

Getting back to Leviticus 1, this was not the introduction of sacrifices but merely defining the role of the person making the offering and defining the role of the priests, because

up to this point the priesthood didn't exist. Written instructions were given so that the sacrificial system would not be corrupted or profaned in practice or in symbolism from that time forward.

So, if the sacrifices have existed from the very beginning and this book is written for us today, we should take a closer look at the sacrifices. It's not my purpose to go through the sacrifices in detail, but just a quick overview. You can find some excellent material on the internet on the sacrifices. It's factual and not perverted in a protestant manner.

**Romans 12:1.** *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*

2) *And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (NKJV)*

Paul here is instructing the New Testament Church that we are to be living sacrifices or present our bodies as living sacrifices and that we are to be holy.

We'll briefly go over the items with the sacrifices.

**Leviticus 1:3.** *'If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.*

4) *Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.*

5) *He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.*

6) *And he shall skin the burnt offering and cut it into its pieces.*

7) *The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire.*

8) *Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar;*

9) *but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.*

10) *'If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish. (NKJV)*

Verse 10 says it can be a male sheep or a goat and in verse 14 it could even be a turtle dove or pigeon. The reason for the different options is simply for what the people could afford, especially if they were buying the animal that they had to sacrifice. Perhaps they were city dwellers and not farmers. Of course, if you remember when Christ cleansed the temple, it was the buying and selling of animals for the sacrificial system that was

occurring right in the temple. But the poor people had the option of offering a turtle dove or a pigeon simply because of the cost, and it would be affordable for them.

There are four parts or aspects of the offering.

1. The person making the offering
2. The animal or bird that was being offered
3. The priest
4. God

When Jesus became our Passover sacrifice, He willingly made and presented the offering. The offering was Himself. He was the High Priest that presented the sweet aroma of His sacrifice and God the Father, of course, accepted that sacrifice. We will find symbolism and dualism throughout the sacrificial system. Again, I'm not going to go through all the material that is there.

Note that the burnt offering was offered or presented for any specific sin. It was not a sin offering of the person making the offering, but it was the acknowledgment of our sinful nature. There had to be a sacrifice made for us, that Christ had to pay a death penalty for us, no matter how righteous we may live, that sacrifice had to be made for our sinful nature.

In chapter 2, we get into the grain offering.

***Leviticus 2:1.*** *'When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it.*

The grain offering was to be ground very fine.

*2) He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD.  
3) The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire. (NKJV)*

So, actually most of the offering went to the high priest and those of his household that could eat of that offering.

*4) 'And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.  
5) But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil.*

...

11) *'No grain offering which you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the LORD made by fire. (NKJV)*

Honey actually has a foul odor when burned. That's one of the reasons there was to be no honey in the meal offering and the same with leaven.

13) *And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings, you shall offer salt. (NKJV)*

Salt remains unchanged when it's burned. It's not destroyed or corrupted. Salt is perpetual. It is only corrupted when it chemically mixes with another agent. That's why there are no other agents involved in the baking of the meal offering, the cakes or wafers or whatever. It loses its permanence when it is chemically mixed with another agent. If it were mixed with honey, there would be a chemical action that would occur that would corrupt the salt, and salt is the symbolism of being perpetual.

Continuing in chapter, 3, the peace offering.

**Leviticus 3:1.** *'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD. (NKJV)*

So, this offering can be female. The other burnt offering had to be male.

2) *And he shall lay his hand on the head of his offering, and kill it at the door of the tabernacle of meeting; and Aaron's sons, the priests, shall sprinkle the blood all around on the altar.*

3) *Then he shall offer from the sacrifice of the peace offering an offering made by fire to the LORD. The fat that covers the entrails and all the fat that is on the entrails,*

4) *the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; (NKJV)*

That portion was God's portion. It was only a portion of this sacrifice that was burned as God's portion.

5) *and Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is on the wood that is on the fire, as an offering made by fire, a sweet aroma to the LORD.*

6) *'If his offering as a sacrifice of a peace offering to the LORD is of the flock, whether male or female, he shall offer it without blemish.*

7) *If he offers a lamb as his offering, then he shall offer it before the LORD. (NKJV)*



Verse 7 tells us it could be a lamb. Verse 12 says it could be a goat, but it could not be a bird, and we'll see in a little bit why it could not be a bird.

It continues on with the peace offering in chapter 7.

**Leviticus 7:11.** *'This is the law of the sacrifice of peace offerings which he shall offer to the LORD:*

*12) If he offers it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes mixed with oil, unleavened wafers anointed with oil, or cakes of blended flour mixed with oil.*

*13) Besides the cakes, as his offering he shall offer leavened bread with the sacrifice of thanksgiving of his peace offering. (NKJV)*

Leaven is allowed in this particular sacrifice.

*14) And from it he shall offer one cake from each offering as a heave offering to the LORD. It shall belong to the priest who sprinkles the blood of the peace offering.*

*15) 'The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning.*

*16) But if the sacrifice of his offering is a vow or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten;*

*17) the remainder of the flesh of the sacrifice on the third day must be burned with fire.*

*18) And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt. (NKJV)*

So, there was a blessing that did go along with this offering, if it was done properly. There were blessings that came with it. Verses 19 – 21 basically had to do with the unclean person not being allowed to participate in this peace offering. We will touch on that a bit later in Leviticus.

*28) Then the LORD spoke to Moses, saying,*

*29) "Speak to the children of Israel, saying: 'He who offers the sacrifice of his peace offering to the LORD shall bring his offering to the LORD from the sacrifice of his peace offering.*

*30) His own hands shall bring the offerings made by fire to the LORD. The fat with the breast he shall bring, that the breast may be waved as a wave offering before the LORD.*

*31) And the priest shall burn the fat on the altar, but the breast shall be Aaron's and his sons'.*

32) Also, the right thigh you shall give to the priest as a heave offering from the sacrifices of your peace offerings.

33) He among the sons of Aaron, who offers the blood of the peace offering and the fat, shall have the right thigh for his part.

34) For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever.” (NKJV)

The peace offering was divided into three parts.

1. There was the portion that was offered to God;
2. There was a second portion that was for the priesthood literally to eat; and
3. The third and largest portion was to be eaten by the person making the offering, to include his family.

It was a meal that included unleavened bread. The peace offering has another name which makes a lot more sense, that's the fellowship offering. This was done as an opportunity for the people to fellowship together over a meal. If it was a bull, there was a considerable amount of meat that was available to be eaten. It would have been whoever made the offering. We read that they couldn't leave it until the second or third day. It had to be eaten. I do not know if it was anyone who was available at the temple or tabernacle area that was invited to join in the meal, but it was a fellowship offering or meal. It also was a costly meal. In today's world, if one were to buy a bull to make a sacrifice, it would probably take two to three weeks of the average person's pay to purchase that bull. So, it was definitely a sacrifice on the part of the person that was making the offering. Then, obviously, that's why you could not offer a bird, because there simply wasn't enough there to eat. It had to be a larger animal so there would be a meal for all those involved in the fellowship offering.

If you think about it, this peace offering included loving God first and loving your neighbor as yourself.

Let's go to chapter 4 and look at the sin offering.

**Leviticus 4:1.** Now the LORD spoke to Moses, saying,

2) “Speak to the children of Israel, saying: ‘If a person sins unintentionally against any of the commandments of the LORD in anything which ought not to be done, and does any of them, (NKJV)

The sin offering was for sins that were unintentional and was offered once the offending party or parties had knowledge of the sin, then they were to make the sin offering. Verses 3 through 12 are instructions for the priest if it's the priest who sins. Verses 13 through 21 is if the whole congregation sinned. Verses 22 through 26 is if one of the civil leaders sinned, and verses 27 through 35 is for a sin of a common person.

If the priest sinned, the priest made the offering. If it was the congregation, an elder of the congregation made the offering. If it was a leader, it was the leader that made the offering, and of course, if it was a common person, it was that individual who made that offering. If it was a priest or the congregation, the offering was a bull. If it was a leader, the offering was a male goat, and if it was a common person, it could be a male or female goat. I don't know the significance of these. That would require further study. The animal was brought to the doorway of the tent of meeting, hands were laid on the head of the animal, and the animal was slain. If it was a priest or congregation, some of the blood was taken into the tent of meeting and sprinkled seven times on the front of the veil, and in all cases, some of the blood was put on the horns of the altar of incense in the tent and the rest of the blood was poured at the base of the altar of the burnt offerings.

The fat of the sacrificial animal was burned on the altar to God, and if the offering was for the priest or congregation, the remainder of the bull was burned in a clean place outside the camp. If the offering was for a leader or common person, the priest who offered the animal ate the animal in the court of the tent of meeting. So, there were various uses that were ultimately being done. The emphasis here is that the penalty for sin is always costly, and the higher level of the sin, the greater the cost on the people. That means if it's the priest or leaders that are guilty of the sin, it usually impacts all of the people below them, and we historically know that to be the case in the church.

**Hebrews 13:11.** *For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.*

12) *Therefore, Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.*

13) *Therefore, let us go forth to Him, outside the camp, bearing His reproach.*  
(NKJV)

Christ was crucified outside the gate or outside the official city of Jerusalem at that time, as the sin offering was to be burned outside of the camp.

Chapter 5 is the trespass or guilt offering. Verses 1 and 2 from the King James Version reads:

**Leviticus 5:1.** *And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he does not utter it, then he shall bear his iniquity [NKJV says guilt].*

2) *Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. (KJV)*

Here again regarding the word "iniquity" in verse 1, the intent of it is *perversity or moral evil*. That's the deeper meaning. It's not just a minor sin, but there is some perversity or moral evil involved. "Guilty" here is a different word. The New King James uses

“guilty” in both cases, but they are different Hebrew words. It is to be guilty that involves a punishment or perishing. It’s a perishable sin.

Now the sin offering and the trespass or guilt offering are very intertwined. An example of this type of sin or trespass or guilt is given in Ezra 9, at the time when the priests were returning and the Jews had intermarried with the local Gentile women. There were examples of the trespass and sin offerings that occurred.

**Leviticus 7:22.** *And the LORD spoke unto Moses, saying,*  
23) *“Speak to the children of Israel, saying: ‘You shall not eat any fat, of ox or sheep or goat.*  
24) *And the fat of an animal that dies naturally, and the fat of what is torn by wild beasts, may be used in any other way; but you shall by no means eat it.*  
25) *For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be cut off from his people.*  
26) *Moreover, you shall not eat any blood in any of your dwellings, whether of bird or beast.*  
27) *Whoever eats any blood, that person shall be cut off from his people.”*  
(NKJV)

Of course, in the sacrifices, the fat and the blood were God’s. They were not to be eaten by the people.

I will let you do further study on the sacrifices. I just barely touched on some of the information or parallels or the duality of the sacrifices. As we know, the sacrificial system will be reinstated shortly before the end, and then again in the millennium, so they are significant. There’s so much material that could be covered in each one concerning the in-depth meaning and duality that’s involved with the sacrificial system.

In chapter 8 is the consecration of Aaron and his sons. Why is this important to us? First turn to Exodus 19.

**Exodus 19:5.** *Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.*  
6) *And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”* (NKJV)

So, Old Testament Israel too was to become a kingdom of priests, and these instructions were very important to the common people also. Revelation, chapter 1, also tells us we are to be a kingdom of priests.

**Revelation 1:4.** *John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,*

5) *and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,*

6) *and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. (NKJV)*

I think the New International is more accurate. It says, *a kingdom of priests*, rather than making us kings and priests. The point is that we are to be a kingdom of priests in the future as Old Testament Israel was to be in their time, and the instructions to the priesthood are relevant to us today.

***Exodus 29:1.*** *“And this is what you shall do to them to hallow them for ministering to Me as priests ... (NKJV)*

To hallow them literally means *to pronounce or to make ceremonially clean*. It can also be translated as *consecrate, to hallow, to be holy*, but also *to purify and sanctify*. Sanctify means *to set apart*, but it definitely has the meaning of purification.

Now we will turn back to Leviticus, chapter 8.

***Leviticus 8:1.*** *And the LORD spoke to Moses, saying:*

2) *“Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread;*

3) *and gather all the congregation together at the door of the tabernacle of meeting.”*

4) *So, Moses did as the LORD commanded him. And the congregation was gathered together at the door of the tabernacle of meeting.*

5) *And Moses said to the congregation, “This is what the LORD commanded to be done.”*

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

Now, we can pass right over this, but Moses was the head of the Old Testament Church as Christ is the head of the New Testament Church. They didn't wash themselves; Moses washed them for this ceremony. The Hebrew means *to bathe or to dip*, or literally it was a baptism of sorts. We, in this era of the church, don't make ourselves clean, it is Christ that does the washing away of our sins.

7) *And he put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him; and he girded him with the intricately woven band of the ephod, and with it tied the ephod on him. (NKJV)*

Again, Moses, as the head of the church, clothed them. They did not put the clothes on themselves.

Concerning the church at Sardis:

**Revelation 3:5.** *He who overcomes shall be clothed in white garments, and I will not blot out his name from the book of Life; but I will confess his name before My Father and before His angels.*

6) *“He who has an ear, let him hear what the Spirit says to the churches.”*  
(NKJV)

Of course, the white robes are a symbol of righteousness, and it is Christ as the head of the New Testament Church who is the one that actually does the clothing of us in righteousness. So, there is the parallel and duality.

I used to hear the following verse in the church often many years ago, but not often now.

**Isaiah 64:6.** *But we are all like an unclean thing, and all our righteousness are like filthy rags; We all fade as a leaf, and our iniquities, like the wind, have taken us away. (NKJV)*

Our own righteousness is not righteousness, or as Isaiah was inspired to write here, it says *filthy rags*. It takes God's righteousness to make us righteous.

The following is the preparation for the priesthood.

**Exodus 28:40.** *“For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. (NKJV)*

Here again, the garments that were being made for the priests were for glory and beauty and you can know, no doubt, that Christ will have garments for His bride for glory and beauty. He will take pleasure in providing these garments.

**Leviticus 8:8.** *Then he put the breastplate on him, and he put the Urim and the Thummim in the breastplate.*

9) *And he put the turban on his head. Also on the turban, on its front, he put the golden plate, the holy crown, as the LORD had commanded Moses. (NKJV)*

Here a crown was also involved in the dressing and preparing of the priesthood.

In 2 Timothy, Paul is writing.

**2 Timothy 4:8.** *Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. (NKJV)*

Again, there is significance of that crown that was given to the priest.

This next scripture is concerning Aaron and his sons.

**Leviticus 8:33.** *And you shall not go outside the door of the tabernacle of meeting for seven days, until the days of your consecration are ended. For seven days, he shall consecrate you. (NKJV)*

We know that seven is the number of completion, and there was a seven-day period of consecration. The word “consecration” in Hebrew means *a fulfilling*, but it also means *the setting of a gem*. It’s the root of what that word means. In consecrating the priest, it was the setting of a gem or a jewel, or basically creating the adorning with a jewel. The root also means *to be full of, to be totally filled, to satisfy, to be complete*.

This was a seven-day time of intense teaching and preparation for Aaron and his sons. It raises some thoughtful questions. Will the first fruits have completed their time of consecration or preparation in this lifetime? Will that be complete by the time of the deaths of the first fruits or will there be a period of consecration for them after the resurrection in preparation for the return of Christ to rule on this earth? It’s something to think about. I would tend to think that there would be a period of intense teaching and preparation after the resurrection. I know I certainly wouldn’t know how to rule.

Continuing in Leviticus 10. It’s incredible that this event happened almost immediately after their consecration.

**Leviticus 10:1.** *Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the LORD, which He had not commanded them.*

2) *So, fire went out from the LORD and devoured them, and they died before the LORD.*

3) *And Moses said to Aaron, “This is what the LORD spoke, saying: ‘By those who come near Me I must be regarded as holy; and before all the people I must be glorified.’” So, Aaron held his peace. (NKJV)*

This was a death penalty offense that Aaron’s two sons committed. All of us approach God in various ways in different times, and here’s a big lesson about the need to always regard Him as holy in our approach and attitude in every way when we come before God. We must glorify God before other people, be an example people, because here it was the priesthood that profaned God and they were destroyed. It’s a lesson for us also to be cautious of how we present ourselves or how we represent God.

8) *Then the LORD spoke to Aaron, saying:*

9) *“Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations,*

10) *that you may distinguish between holy and unholy, and between unclean and clean,*

11) *and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.” (NKJV)*

Evidently, when they offered that profane fire, alcohol must have been involved as it immediately goes into these instructions to make sure that they did not partake of any alcohol when serving God.

We'll continue on with chapter 11, which is the clean or unclean meats or foods. Again, God did not introduce the definition of clean or unclean animals, but rather had Moses put into writing a clear definition of those animals that were clean and unclean. Turn back to Genesis 7.

**Genesis 7:1.** *Then the LORD said to Noah, "Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.*

*2) You shall take with you seven each of every clean animal, a male and his female; two each of animals that are unclean, a male and his female; (NKJV)*

So, Noah well understood what were the clean and unclean animals. That was defined right from the beginning.

Modern thought, especially in the Catholic/Protestant world, is that God just arbitrarily decided to let man eat this animal, but not eat that one, that He defined some clean and others unclean. Even an elder a few years ago, said that if you look at it just using human reasoning, if you look at the health of people in the church versus those in the world that eat unclean foods, we have the same illnesses. He reasoned that it was God that just arbitrarily decided what is clean and what isn't.

The unclean foods are just as unclean today as they were when Moses wrote this, and what you need to look at is the digestive systems of the clean animals versus the digestive systems of the unclean animals and also the diet of the clean animals versus the unclean, it fairly well explains why some are clean and some are unclean. Today people are eating some sea creatures that are nothing but garbage collectors, and the same with hogs.

The word "abomination" is used eleven times in this chapter concerning unclean foods. It is used more concerning the consumption of unclean things than any other single topic in the Bible. So, if the word is used that many times, it shows the importance that God puts on what we eat.

**Leviticus 11:43.** *You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them.*

*44) For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth.*

*45) For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.*



46) *'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth,*  
47) *to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.'* (NKJV)

Turn to Colossians, chapter 2. We don't necessarily tie these verses to this. Paul is writing to the Colossians.

**Colossians 2:16.** *So, let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,*  
17) *which are a shadow of things to come, but the substance is of Christ.* (NKJV)

He's saying that the foods and drinks are also a shadow of things to come. There's just more significance to that than just simple dietary laws. We all know what is clean and unclean. It's one of the basics that we learned when we came into the church. This is a chapter, as a result, that we rarely go to, because we know what they are.

Two things to consider: How significant is it that we do not eat any unclean foods, but the other side of that is, what are we feeding our minds? We, at the end of this age, are living in a world where we are surrounded with uncleanness of every description. What are we taking in? What are we reading, what are we watching on TV? How much uncleanness are we subtly taking in every day all around us in the world in which we live? How clean are our minds? We have basically every form of abomination out there that is acceptable in our society today. Are we quietly accepting it or are we strongly rejecting it? We never thought that we would see some of the abominable acts that we're seeing just in the last year in this country.

From here on, we'll go briefly over some of these chapters.

Chapter 12 is about the women being unclean after giving birth. If it's a boy that's born, they are unclean seven days and their purification is thirty-three days. If it's a girl, they're unclean for two weeks and the purification is sixty-six days. I don't have a clue why. It would be interesting to know chemically what possibly happens within the female body as a result of giving birth to a boy or a girl. That's going to be an interesting one to ask God. I don't have the answer for that.

Chapters 13, 14 and 15 are concerning leprosy. Of course, leprosy is symbolic of uncleanness or sin.

**Leviticus 13:43.** *Then the priest shall examine it; and indeed, if the swelling of the sore is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body,*  
44) *he is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head.*  
45) *"Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!'*

*46) He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp. (NKJV)*

There are two things here. There was a quarantine, of course, happening in the case of leprosy, but also leprosy representing sin. In the New Testament Church, we have the practice of disfellowshipping or marking individuals guilty of certain sins against the church or people in the church. These are people that refuse to repent or are causing great division, and they literally have to be removed from the camp of the church.

Chapter 15 contains laws concerning bodily discharges.

***Leviticus 15:31.*** *'Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them. (NKJV)*

The unclean were not allowed into the tabernacle or to appear before God. So, are we ever in an unclean state when we go before God? What have we just been watching on TV, or whatever before that? Sometimes we may find that we are not going before God with the cleanest mind at the time either.

***Deuteronomy 23:14.*** *For the LORD your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore, your camp shall be holy, that He may see no unclean thing among you, and turn away from you. (NKJV)*

If He was walking among the camps of Israel, you can know He is walking among the churches today, and we do not know when His actual presence is in a service or any other time when we are before God. Again, the unclean were not allowed in God's presence.

Chapter 16 of Leviticus is the Day of Atonement and, again, God did not introduce the Day of Atonement here, but the instructions were given on how to observe the day now that there was a priesthood.

Chapter 17 is the sanctity of blood.

***Leviticus 17:10.*** *'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people.*

*11) For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

*12) Therefore, I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.'*

13) *“Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust;*

14) *for it is the life of all flesh. Its blood sustains its life. Therefore, I said to the children of Israel, ‘You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.’ (NKJV)*

Again, the blood of the sacrifices belongs to God, and it is blood that removes the death penalty for us.

15) *“And every person who eats what died naturally or what was torn by beasts, whether he is a native of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until evening. Then he shall be clean.*

16) *But if he does not wash them or bathe his body, then he shall bear his guilt.” (NKJV)*

The bathing that they did for any form of uncleanness actually was a form of baptism. It was a full dipping or immersion in water.

Leviticus 18 discusses laws of sexual morality.

**Leviticus 18:24.** *‘Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.*

25) *For the land is defiled; therefore, I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.*

26) *You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who dwells among you*

27) *(for all these abominations, the men of the land have done, who were before you, and thus the land is defiled),*

28) *lest the land vomit you out also when you defile it, as it vomited out the nations that were before you.*

29) *For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people.*

30) *‘Therefore, you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am the LORD your God.’” (NKJV)*

Today, all of these that were listed in this chapter, are acceptable in our culture, and sadly it is true of all the Israelite nations. It is no wonder that God is removing His blessings. All the Israelite countries will end up paying a terrible price for allowing evil to be called good and the good to be called evil.

Chapter 19 deals with moral and ceremonial laws.

**Leviticus 19:15.** *You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge your neighbor. (NKJV)*

This is definitely another area where our society has totally corrupted itself with the taking of bribes at every level of government and business. There is no justice or judgment in this land.

*16) You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the LORD.*

*17) 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. (NKJV)*

So again, these laws that say that you shall not hate your brother in your heart, these are not purely physical, these laws are about the heart of man. These are for all of us.

In chapter 20, there are penalties for breaking the law. Again, you will find a number of these sins involve the death penalty and yet a lot of these capital sins are accepted in our society today. Our legal system has been turned upside down in allowing that. We should seriously take a look at how much our society rubs off on us. We probably don't begin to grasp sometimes the influence that society has on us, and not grasping the deep seriousness of various sins that are common place around us.

In Leviticus 21 are regulations for the conduct of the priest. Again, they do apply to us. We are to be a kingdom of priests. There are definitely things to be learned in the instructions to the priesthood.

**Leviticus 21:16.** *And the LORD spoke to Moses, saying,*

*17) "Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God.*

*...*

*21) No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God.*

*22) He may eat the bread of his God, both the most holy and the holy;*

*23) only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.'" (NKJV)*

The first fruits need to be a kingdom of priests that are whole, complete and pure. God will not accept a defective priesthood into the kingdom. Again, there's duality in the pursuit of being totally clean and whole and pure.

Chapter 22 is the holiness of the offerings. The first sixteen verses are specifically for the priesthood, for Aaron and his sons.

**Leviticus 22:6.** *the person who has touched any such thing shall be unclean until evening, and shall not eat the holy offerings unless he washes his body with water.*

*7) And when the sun goes down he shall be clean; and afterward he may eat the holy offerings, because it is his food. (NKJV)*

The priests could not go near God in an unclean state.

Verses 17 through 23 are written to the entire congregation, not just to the priesthood. They involved the types of offerings that we give and the attitude in giving those offerings. It is entirely possible to give an offering that is not acceptable to God if it is not given in the right frame of mind.

Leviticus 23, of course, is the definition of the holy days clearly spelled out. Again, God did not introduce the holy days here. He gave written instructions here concerning the keeping of the holy days for the priesthood and the sacrificial system that then existed. God, no doubt, introduced the holy days to Adam and Eve. Also, by implication, you can see throughout the book of Genesis that the holy days were observed. If you look at the events when God made the covenant with Abraham in Genesis 15 together with Exodus 12, that the covenant was probably made on the Night to be Much Observed. We know that when God appeared to Abraham on His way to destroy Sodom and Gomorrah that they ate unleavened bread, so it was, no doubt, during the Days of Unleavened Bread when that event occurred.

Chapter 24 is the care of the tabernacle lamps. The lamps were to burn continually and have plenty of oil. We, as temples of God's holy spirit, know that the holy spirit is represented by oil and we too should strive to make sure that we have plenty of oil, that our lamps will continue to burn.

Verses 5 through 9 concerns the bread of the tabernacle. Every Sabbath, the bread was to be refreshed in the temple. Again, the symbolism is that we should receive fresh bread from heaven every Sabbath ourselves. It should be new and fresh bread that we are taking in or partaking of.

Verses 10 through 23 is the penalty for blasphemy. Using God's name in vain in this case was a death penalty offense. The individual that cursed God's name was put to death. Yet, unfortunately we all work with people where if you took God's name out of their vocabulary, they wouldn't have many words left to say. We need to be very cautious. Do we ever blaspheme God's name in any way? There are many ways that this could be done.

Chapter 25 is about the seven year land rest and the jubilee. That definitely points to future events. If these laws had been followed throughout history and followed today, you would not have anyone or any corporation or entity accumulating the incredible wealth that is experienced today. It was a system that equaled out the prosperity of society, and no one could take hold like the current system we have. If this system

were in place, we would not have depressions or quite the ups and downs in the economy that we have had and definitely will experience in the future.

Chapter 26 shows the blessings for obedience and retribution for disobedience. These are living laws that apply to the whole world. They are living laws that exist. There are certain blessings that apply to anyone keeping God's laws to the best of their ability or to the degree that they do keep God's laws. For instance, generous people are generally blessed, or tithe givers or whatever are generally blessed in their lives.

Chapter 27 is redemption for people or things that were dedicated to God.

***Leviticus 27:34.*** *These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (NKJV)*

That's the conclusion of the book. God concludes this book by saying that God gave these commands to the entire congregation. It wasn't just to the Levites. The principles and laws apply to all people for all time.

So, there is much to be gleaned from the book of Leviticus. This is just a light overview. It doesn't begin to touch the heavy details that could be there. There is so much that we can learn from this book. I hope you will take the time to do a thorough study of the various aspects of Leviticus. There is so much to be learned about the sacrifices in particular that apply spiritually to us today as well as all the other principles that are given in this book. So, I hope this will encourage you to do a deeper study into Leviticus and give it some thought and seek a greater understanding of the pattern, the shadow that these instructions are. They are there for us today. It is a book on holiness, and especially important for the kingdom of priests that are in the making that God is preparing today.

We are living in a world that is getting more and more ungodly by the day, so we all need to make a greater effort and strive to be holy in this world that is totally corrupting itself.