

The Law & Leviticus

There is no homework for the study of **Leviticus**, however the video on Leviticus will be shown during large group time and discussed in small group.

Optional homework on the video “Law”:

Listen to the video on “**Law**” which serves as a good background to the book of Leviticus.

<https://www.cedarville.edu/media/video/bibleminorclasses/X1AilboByUSw0EuHOGmdWg>



Use the following outline to fill in the blanks.

Intro:

Why study the Law?

- Objections:

Why take the time?

- To understand it and evaluate it on its own _____ first.
- Psalm 119:97-99
- To understand the role it played in Israel's _____.
- Deuteronomy 4:7-8
- To understand the role it plays, if any, in _____.
- 1 Timothy 1:8

- Romans 7:14

1. What does the law (*Torah* in Hebrew) mean?

a. Can refer specifically to the first five books which Moses wrote: the Pentateuch.

The books	English	Hebrew
Genesis, Exodus, Leviticus, Numbers & Deuteronomy	Law	T orah
Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah. Ezekiel, Twelve minor prophets	Prophets	
	Writings	

- the Old Testament is referred to by a Jewish person as **TaNaK**

b. Sometimes it refers to the more law-focused of these 5 books, namely

- _____, the first formal statement of the “constitution”
- _____, adds a lot of ceremonial law (sacrifices, priests, clean and unclean.)

III. _____, the most comprehensive statement of the constitution, a second “law”

c. It can refer generally to almost any statute or teaching anywhere in the Old Testament.

d. But the most basic meaning that underlies all of these is probably **not** best translated with the English word “law” with all of its modern connotations.

Examples (word associations):

Illustration: Student struggling with tuition joins army.

- _____ instruction is the biggest idea behind the idea of “Torah.”

2. What is the purpose of the Torah?

a. The most IMMEDIATE point – to _____ 2.5 million sons of Jacob into one Nation of Israel.

This body of laws and instruction provide a national

_____ (who we are and what we are about),

_____ (how we do life as a community), and

_____ (what is most important to us.)

In short is shows Israel how to flourish under the sweet rule of Yahweh.

b. The most IMPORTANT point – to _____ who God is.

i. “You shall have no other gods before me.” Why?

Because He alone is _____ and all others are _____.

ii. “Love your neighbor.” Why?

Because God loves _____ even in rebellion.

iii. “Be honest.” Why?

Because God is _____ and dishonesty is _____.

c. An IMPORTANT side effect – to make sin _____. The law shows unbelievers in the nation how and when they fall short with a redemptive intent. (Deut. 28:15-68)

i. The law was never intended as a means of _____ with God.

ii. Nor did it ever require _____. Rather it assumed sin on the part of the people and thus made provision for forgiveness through sacrifice.

iii. The “curses” in Deuteronomy don’t simply _____ without purpose; rather, they get Israel’s _____ and draw her back to God.

d. To protect Israel from the Canaanites and a culture of _____. Food laws are powerful spiritual forces.

- e. To give physical objects lessons of spiritual _____.
- i. Don't sow a field with two kinds of seed.
- ii. "Clean and unclean" is an elaborate system (object lesson) _____ that teaches the pervasiveness of the curse, sin, death and Israel's separation from God.
- iii. "Don't boil a kid in its mother's milk" (Deut. 14)

3. Why do we not follow the law today??

NOT because	But because
1) It was a way of scoring points with God.	1) It was the constitution of an ancient nation, of which none of us are citizens.
2) Now, in the New Testament era we have replaced all those troublesome "rules" (law) with "freedom" (grace).	2) God's program has now expanded far beyond one nation. God's extended people in the church get our identity, culture and values in Christ and a new constitution.
	3) Many practices of worship have become obsolete because of the coming of Jesus and the Spirit (sacrifice, food, worship).

4. So how should I respond to OT laws?

- Figure out what the law meant to _____. (more easily said than done – background from the storyline, history, culture, practices)
- Was the lesson derived from the unchanging character of God and therefore still valid or did it have to do with God's individual mission for a temporary nation? For example:
 - Laws against _____ (and 9 of the 10 commands repeated in the NT) are valid today for Christians.
 - But food laws and sacrificial laws had only to do with the nation before Messiah came and brought the Spirit (book of Hebrews).
 - The New Testament almost always embraces the ethical values of the Old Testament even if it doesn't call for the same enforcement; since the Church, unlike the nation of Israel, is not a _____ that can or should enforce civil laws.

VIDEO NOTES

NOTES

For Small Group Time: Leviticus

“A Detailed Manual on How to Enter God’s Presence”

1. The “And” (sometimes “Now” or “Then”) at the beginning of Lev. 1:1 ties the narrative into what went on before. What had just happened? Exodus 40:34 (Compare John 1:14)

- What was the problem? Ex. 40:35 (Compare Genesis 3:23,24)

2. What made it possible for a person to approach the presence of God? Leviticus 1-3* What types of sacrifices could be offered for those who were **in fellowship** with God? Leviticus 1:3; 2:1; 3:1



"In our world, where we are so mindful of the sacrifice of Jesus for our sin, we almost always connect the idea of sacrifice with atonement for sin. While this is often the case it isn't always the case. The root meaning of the word sacrifice concerns 'the surrender of something prized or desirable for a greater good.' We can speak of the 'sacrifice of praise' (Heb 13:25) or the sacrifice of Mary's perfume on Jesus' feet and use the word in this general (non-sin-related) sense. This is the sense in which we should understand these three sacrifices in Leviticus 1—3. They are gifts, which the offeror brings out of respect for God and to communicate a special message of devotion to him." — Dr. Chris Miller

3. What happened to a **burnt** offering? Lev. 1:9 What was this saying about the person giving it?

- What do the instructions about bringing a bull (1:3), sheep/goat (1:10), or dove/pigeon (1:14) indicate about God's acceptance of different people?

4. What did a **grain** offering symbolize? (See Lev. 2:10b)

5. How was a **meal/peace/fellowship** offering like “having dinner with God”?

"The meal would not be enjoyed in the actual presence of God, since only the High Priest could enter the Holy of Holies and that just once a year, but it was a step, especially for the common people, to be able to enjoy a meal at least very near the presence of God, in the courtyard of the Tabernacle. My mind races forward to the last supper and the incredible story of how John reclined on Jesus' chest and I'm always amazed at the intimacy of his posture and Jesus' own comfort level with John as they enjoyed the meal together." — Dr. Chris Miller

6. Why were there different requirements for a priest (4:3), the whole community (4:13), a leader (4:22), or an average Israelite (4:27) when bringing a sin offering?



7. Instead of a **sin** offering indicating “when I mess up” and a **guilt** offering “when I feel bad about it”, what did Dr. Miller say they indicated about who was affected?

8. What kind of restitution was a person to make with a guilt offering? Lev. 6:5 Why the extra?
- How did Dr. Miller illustrate in his own life the “x + 20%” rule? How was this rule an example of the law “cultivating and restoring relationships”? *i.e. What would it be like if everyone applied the “x + 20%” rule each day. (Review Moses’ declaration in Deuteronomy 4:6-8 about the law.)*
9. What service did the priesthood (Lev. 8,9) perform? ** (For why this is no longer necessary, see Hebrews 10:1-18.)
- When the priests began their ministry, what did God do? Lev. 9:23-24 How did the people respond and why?
10. In Leviticus 10:1,2, what phrases describe what the priests Nadab and Abihu (Aaron’s sons) did that was wrong?
- Why do you think the Lord judged them so severely? *i.e. What did this say about trying to gain access to God’s presence through our own efforts, going our own way? Does this remind you of the temptation Satan suggested to Eve?*
 - What kind of a priest do we need? Hebrews 4:15; 1 Peter 1:19
- Profane/strange/unauthorized*** Strong’s OT:2114 *zuwr*, to turn aside (especially for lodging); hence to be a foreigner, strange, profane; specifically (active participle) to commit adultery
11. Why did Dr. Miller say that the whole system of unclean things in Lev. 11-15 such as pain in childbirth, skin diseases, discharges from sickness, etc. *(that do not necessarily equal sinful practices but happen in the course of everyday life)* go back to the origin of the curse and death? *What “big comprehensive object lesson” does it give about entering God’s house?*
12. On the Day of Atonement (Yom Kippur), what happened with the substitute goat and scapegoat? What did that represent? Lev. 16:7-10,27
- To what did the Day of Atonement point? Hebrews 7:22-28

13. Why is blood the basis for cleansing? Lev 17:11 To what did it point? Hebrews 9:12

14. From the commands in Leviticus 18-20, what impresses you about God's "divine revelation of morality"?

- What phrase is repeated in 19:2,34,12,14,16...? How does that tie into the commands and what God wants our lives to reflect?

15. Why did Dr. Miller compare the feasts (Lev. 23) to "snow days"?

* "At the end of the book of Exodus God's presence had filled the Tabernacle, but no one, not even Moses could enter. God's purposes for filling the Tabernacle were yet unrealized until man could approach Him for fellowship and worship. Leviticus provides the answer to that dilemma. Leviticus teaches that the demands for approaching and living before God are given to display this holiness and facilitate fellowship with man."
- Dr. Chris Miller "Old Testament Lit. Written Notes"

** "PRIESTS: This function was carried out by the father of a family (Job 1:5) or the head of a tribe in the days before Moses and his brother Aaron. But with the appointment of Aaron by God as the first High Priest, the priesthood was formally established. Aaron's descendants were established as the priestly line in Israel."
- from Nelson's Illustrated Bible Dictionary,

Nadab and Abihu

"In the afterglow of the consecration experience (which Nadab and Abihu were part of), these two sons of Aaron sought to connect with God their own way, apart from the specific ceremonies God revealed to Moses. We don't know what their motivation was. Perhaps it was *pride*, perhaps it was *ambition*, perhaps it was *jealousy*, perhaps it was *impatience* that motivated them.

Nadab and Abihu had a legacy of great spiritual experiences. As first-hand witnesses:

- They saw all the miracles God did in bringing the nation out of Egypt.
- They heard the voice of God and saw the fire, lightning, smoke, and felt the thunder and the earthquake with the rest of the nation at Mount Sinai.
- They went up with Moses, Aaron, and the seventy elders for a special meeting with God on Mount Sinai (Exodus 24:1-2), where they *saw the God of Israel... so they saw God, and they ate and drank* (Exodus 24:9-11).

Which He had not commanded them: They came in an unauthorized way, coming to God, but demanding to come according to their preference... This was a misuse of special **incense**. This incense was regarded as *holy for the LORD* (Exodus 30:35-37). It wasn't to be used in someone's experiment with God. **Profane fire** was a fire not kindled from the altar of burnt offering; it was fire not associated with the atoning and redeeming work of sacrifice... The fire on the altar of burnt offering was sacred because it was kindled by God Himself (Leviticus 9:24). Nadab and Abihu offered a fire of their own making...

Before the LORD: This may have the sense that they dared even to go past the veil into the Holy of Holies, behind the veil to where the ark of the covenant was. Perhaps they thought they had accomplished so much during their time of consecration, and were now worthy to go right in.

In Leviticus 16:1-2, the sin of Nadab and Abihu is mentioned again in connection with the high priest entering the Holy of Holies on the Day of Atonement. This adds to the idea that one of the sins of Nadab and Abihu was going beyond the holy place into the Holy of Holies, which they were not permitted to do."
- David Guzik