

Leviticus Chapter 1

Intro: “Leviticus” means “pertaining to Levites” (Septuagint) referring to the priestly tribe charged with the direct service to God.

- “Leviticus can also be called “The Book of the Law of the Priests” as it contains very little historical matter, concerning itself with priestly legislation and the practice of the Law among the people. Much importance is placed upon Israel’s separation from all heathen influences so that the nation may retain its religious purity.”
- The book of Exodus concludes with the setting up of the Tabernacle and all the furnishings; here we have the priestly manual – the how to for operations.
- There is no break between Exodus & Leviticus: It is continuous.
- In Exodus we saw Israel delivered from Egypt and set apart for God’s purposes.
- In Leviticus we see how Israel will be separated from sin in order to approach God in that place where He dwells.
- **This book speaks primarily about sanctification and consecration, .**

Key scripture:

Leviticus 11:44-45 “⁴⁴For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. ⁴⁵For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.”

Leviticus 19:1-2 “¹And the Lord spake unto Moses, saying, ²Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy: for I the Lord your God am holy.”

- This book more than any book in the Bible attributes what is being spoken as being spoken by God Himself. 38 different passages describe God as the one who is speaking.
- 46 times in it’s 27 chapters the Lord speaks the phrase “I am the Lord / Yahweh”
- There are 2 main sections to this book:
 1. Chapters 1-16 describe the way to God, which is through sacrifice.
 2. Chapters 17-27 describe our walk with God, which is by sanctification – holiness.
- This book begins and ends at Mount Sinai, and it covers about a months worth of time. [Turn to Exodus 40:17](#)

Exodus 40:17 “And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.”

Numbers 1:1 “And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,”

- This book applied to the priest who served the Lord, it applied to the people who worshipped the Lord, and it applies to each of us today for the same reasons:

1 Peter 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.”

- We are called to personal holiness:

2 Corinthians 7:1 “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

1 Peter 1:15-16 ¹⁵“But as He which hath called you is holy, so be ye holy in all manner of conversation; ¹⁶Because it is written, be ye holy; for I am holy.”

- All too often in our churches men are pursuing after happiness, when what we are call to is a pursuit of holiness.

Hebrews 12:14 “Follow peace with all men, and holiness, without which no man shall see the Lord:”

- Leviticus is a very important book, an important study – Leviticus is quoted in the New Testament more than any other OT book.
- A Holy God, a holy priesthood, a holy people, a holy land, and a holy savior, it's all about holiness – and these phrases like the “holy land” come from this book.
- As we get into the 1st chapter and look at the burnt offering which is essentially an offering of sanctification; there are actually 2 other offerings that we will look at as we progress through Leviticus which as a whole constitute sanctification:
 1. The **burnt offering**: a presentation to God of all that we are and all that we have – sanctified to the Lord.
 2. **Meal, meat, or grain offering**: An offering of thanksgiving, expressing gratitude, thankfulness to the Lord.
 3. **Drink offering**: representing a life that is poured out in service to God.
- The first two verses constitute the introduction.
- Then we have 3 types of burnt offerings, or offering of consecration:

1. V: 3-9 Cattle.
2. V: 10-13 Sheep / goats
3. V: 14-17 birds

- The manner in which they are sacrificed are all similar and consistently repeated.
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V: 1 *“And the Lord called...”* Giving us the Hebrew name for this book:
“Yahweh qara”

Referring to the Mercy Seat:

Exodus 25:22 *“And there I will meet with thee, and I will commune with thee from above the mercy seat...”*

- God could speak to Moses from anywhere He chooses, He chose to speak to Moses from out of the Tabernacle.
- God is no longer speaking from Mt. Sinai, from a distance but from near by, close up. This is indicative of a closer more personal relationship.
- That in itself would make the Sanctuary a special place.

Psalm 73:17 *“Until I went into the sanctuary of God; then understood I their end.”*

- When I enter into the sanctuary of God, I am hopeful that He will speak to me, I try to approach with a sense of expectancy.

V: 2 God speaks to Moses, giving the people instruction about their sacrifices: there is a prescribed way.

- Their offering is to be of cattle, from the herd or the flock.

Genesis 4:3-5 *“³And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. ⁴And Abel, he also brought of the firstlings of his flock and of the fat there of. And the Lord had respect unto Abel and to his offering: ⁵But unto Cain and to his offering he had not respect...”*

- While there may well have been other factors involved in this situation; one thing is consistent with our text: the offering that Abel brought from the flock was acceptable to God – while the other offering was not.
- We have to worship God on His terms, not our own.

Jesus taught us:

John 4:24 *“God is a Spirit: and they that worship Him must worship Him in spirit and in truth.”*

To worship God in the Spirit, we must be born again of the Spirit:

John 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

- Something else that we see is that there will have to be a blood sacrifice.
Hebrews 9:22 “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

V: 3 Burnt offerings are not new: Cane & Abel, Noah offered burnt offerings to the Lord, where the Lord smelled a sweet savor (Gen. 8:20-21) Abraham offered burnt offerings.

- “Burnt sacrifice” – a sacrifice of consecration – being set apart for God’s use.
- Specific detail: a male, without blemish.

2 Corinthians 5:21 “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”

John 1:29 “... behold the Lamb of God which taketh away the sin of the world.”

- God deserves and should only be offered the very best – nothing damaged or in any way inferior.

Malachi rebukes those who bring an unacceptable sacrifice unto the Lord:

Malachi 1:12-14 ¹²“But ye have profaned it, in that ye say, the table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible. ¹³Ye said also, behold, what a weariness is it! And ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand saith the Lord? ¹⁴But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.”

- The offering of consecration is to be voluntary, from a willing heart of gratitude.

2 Corinthians 9:7 “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

- When we consecrate ourselves to the Lord, when we offer ourselves to Him it has to not only be willingly, but joyfully.

As all of this relates to Jesus, we know that He willingly laid down His life for us:

John 10:17-18 ¹⁷“Therefore doth My Father love Me, because I lay down My life, that I might take it again. ¹⁸No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.”

- The offering is to be made in the presence of God at the door of the Tabernacle, before the Lord. Because God is the one who called for it.

V: 4 Putting the hand upon the animals head, was symbolic of transferring guilt from the man to the animal – then the animal would die in the place of the man – the concept of a substitutionary death.

- Just as Jesus, the Lamb of God, who took our place and died for our sins.

Atonement: (H3722) kaphar, kaw-far'; to cover, to forgive, to appease. God's covering for sin.

- We know that this was to be in a temporary sense:

Hebrews 10:4 “For it is not possible that the blood of bulls and goats should take away our sins.”

- Both Peter & Paul use OT language to describe Jesus as our atoning sacrifice:

1 Peter 1:18-19 “¹⁸Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; ¹⁹but with the precious blood of Christ, as of a Lamb without blemish and without spot.”

Ephesians 5:2 “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.”

V: 5 Bullock / male calf.

- In our culture, wherein we have plenty of food, Costco & the supermarkets are full of meat of various kinds – and none of us really lack.
- In the OT culture and time that we're talking about meat was a rare luxury reserved only for the very rich.
- To see a whole bull, or lamb completely consumed, to see it go up in smoke was an expensive, costly sacrifice – which brings the joyful giving back into perspective.
- Duties or responsibilities are laid out as well: Who is doing what.
 1. **The worshipper** or the person making the sacrifice brings the animal
 2. Kills it
 3. Skins it, and guts it.
 4. Chops it up.
 5. Washes it.
 6. **The priest** takes the blood and sprinkles / dashes it around the altar.
 7. The priest then takes the pieces and arranges them upon the altar.

- The worshipper is very involved, not just dropping Bessie off...

V: 6-8 “flay” or skin the animal.

“Flay” (H6584). pashat, to strip, unclothe.

- Head: speaks of the mind – Holiness Unto The Lord!

Philippians 2:5 “Let this mind be in you, which was also in Christ Jesus.”

- Fat: suet, representing the health, strength, and vigor of the animal.
- “Placed in order upon the wood”. Jesus was stripped, then placed upon the wood, a wooden cross.

V: 9 The inwards shall be washed, and the legs.

- Jesus cleanses us from the inside out, He gives us a new heart, a new mind.

Ezekiel 36:26-27 ²⁶A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. ²⁷And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.”

Hebrews 10:22 “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

- Legs, these relate to our walk, our walk with the Lord – when we consecrate our lives to the Lord our walk is cleansed – it’s different:

Galatians 5:16 “This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh.”

Leviticus 18:4 “Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God.”

- “All” – nothing held back – all in all.

V: 10 Offering of sheep or goats: “a burnt sacrifice”

Burnt sacrifice: 8X’s (H5930) 'olah, a step or stairs, as ascending; usually a holocaust (as going up in smoke):--ascent, burnt offering (sacrifice), go up to.

- Same requirements: a male without blemish.

V: 11-13 Same procedure as the bullock.

1. Killed on the side of the altar, on the North side before the Lord, it's blood sprinkled round about the altar.
2. Cut into pieces.
3. Head and fat laid in order upon the wood.
4. Washing the inwards and the legs.
5. A burnt offering and a sweet savor unto the Lord.

V: 12 (V: 6, 17) “... *cut it into his pieces*...”

- Not just a practical matter of handling the sacrifices.

Jeremiah 31:31 “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.”

Covenant (H-1285). beriyth, (in the sense of cutting); a compact (because made by passing between pieces of flesh):--confederacy, covenant, league.

- Old Covenant: law
- New Covenant: blood – not grace.

Luke 22:20 “Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you.”

Genesis 15:7-10, 17-18 turn to

- By cutting it in pieces is represented a covenant; one that God would keep even if we couldn't.

V: 14 If the sacrifice is to be a bird, it has to be either a turtledove or a young pigeon.

V: 16 Feathers plucked – like Jesus:

Isaiah 50:6 “I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.”

V: 17 Jesus' arms were stretched out upon the cross, the same arms wherein He sought to gather the nation under His wings, but they would not.

- The phrase: burnt sacrifice – refers to the sacrifice being completely burnt up – knowing that Jesus was completely consumed upon the cross – the price was paid in full.
- Of a sweet savor unto the Lord: **Acceptance & approval.**