

Seven Bible Studies 2017

Law

June 12: Leviticus 1-3 (Butch O'Neal)

Reading for Monday, June 12, 2017

THE LAW

Leviticus 1-3

*The most important thing here is
to read and ponder the Scriptures consistently*

The key theme in Leviticus is holy:

"I am the Lord your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground." (Lev. 11:44)

The word "holy" appears more times in Leviticus than in any other book in the Bible. (74)

Chapter 1

The LORD spoke to Moses from the Tent of Meeting, saying:

"Speak to the Israelites and say to them: 'When any of you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock.'"

If the offering was a burnt offering from the herd, it would be a male without defect, presented at the entrance to the Tent of Meeting to be acceptable to the LORD. The Israelite would lay his hand on the head of the burnt offering, and it would be accepted as atonement for him. He was to slaughter the young bull before the LORD, then Aaron's sons (priests) would bring the blood and sprinkle it against the altar on all sides at the entrance to the Tent of Meeting. He was to skin the burnt offering and cut it into pieces. Aaron's sons were to put fire on the altar, arrange wood on the fire, then arrange the pieces, including the head and the fat on the burning wood on the altar. He was to wash the inner parts and the legs with water, and the priest was to burn all of it on the altar.

It is a burnt offering, an offering made by fire,
an aroma pleasing to the LORD.

If the burnt offering was to be from the flock, the procedure would be exactly the same, (except no mention of skinning)

resulting in an aroma pleasing to the LORD.

Again, if the burnt offering was to be a dove or young pigeon,
a strict procedure would be followed exactly, resulting in
an aroma pleasing to the LORD.

Chapter 2

This chapter has to do with grain offerings which also require strict procedures. It could be baked in an oven, prepared on a griddle, or cooked in a pan, but in all cases it would be made of fine flour with oil poured on it, salted, and without yeast, also no honey in any offering made to the LORD by fire.

After it was prepared it would be given to the priest who would take it to the altar. Incense would be involved in the burning of the memorial portion of the offering, resulting in an aroma pleasing to the LORD.

The rest of the grain offerings belong to Aaron and his sons; it is a most holy part of the offerings made to the LORD by fire.

Chapter 3

This chapter has to do with fellowship offerings.

It could be from the herd or the flock, it could be male or female, an animal without defect. Preparations were like that of the burnt offerings, including all the fat that covers or connects to the inner parts. Then Aaron's sons would burn it on the alter on top of the burnt offering that was on the burning wood, as an offering made by fire, an aroma pleasing to the LORD.

The priest shall burn them on the alter as food, an offering made by fire, a pleasing aroma.

All the fat is the LORD's

"This is a lasting ordinance for the generations to come, wherever you live: You must not eat any fat or any blood."

The Israelites were to follow the LORD's instructions for these offerings exactly as the LORD commanded.

Comments or questions on the reading selection are welcome.

Comment:

Steven Wright:

Thank you brother Butch! Being in the holiness of the LORD is indeed what we seek!

Comment:

Cherris Lehman:

Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. Galatians 3:24. I am grateful that Jesus came to bring in a better way to serve Him. Thank you for your words!

Replies:

Butch O'Neal:

Thank you, Cherris!

Ginger Hermon:

Amen, Cherris!

Comment:

Ginger Hermon:

Butch O'Neal- this weekend I thought of you and all our brothers who lead the 7 Bible studies. John Morris encouraged those who participate in public worship to do it with all their might!

(Ecc. 9:10, Col. 3:23) I'm so thankful & I trust God is well pleased with each of your efforts. ❤️

As I read through tonight's study I appreciated my chart on types of Old Testament sacrifices. I get lost in the details! It's noteworthy to consider only one sacrifice allowed the offerer to eat a part. Fellowship with God, the priest and Multitudes came to the temple for this communal meal. I was reminded of nick's recent post of the Fellowship offering at the dedication of Solomon's temple. 20,000 cattle and 120,000 sheep and goats over 14 days. Hard to imagine.

Replies:

Butch O'Neal:

Ginger Hermon. It IS hard to imagine. Sometimes I lose sight of just how many Israelites that Moses led, and the work that must have been involved to prepare a huge number of sacrifices in just the way that the LORD commanded. I am indeed, learning much in this study. I am interested in the chart that you mention. That would be helpful to me. Is that something that you might be able to post so that I could download it? I thank you in advance for your consideration. I'll have to read Nick's post again.

June 19: Leviticus 4-6 (Butch O'Neal)

Reading for Monday, June 19, 2017

THE LAW

Leviticus 4-6

The most important thing here is to read and ponder the Scriptures consistently

Chapter 4

This chapter has to do with the sin offering.

If the anointed priest sinned, bringing sin on the people, he was to bring a young bull, without defect to the LORD, as an offering for his sin. He was to slaughter the bull before the LORD at the entrance to the Tent of Meeting. Then the priest was to bring some of the blood into the Tent of Meeting, dip his finger in the blood and sprinkle some of it several times before the LORD in front of the sanctuary. Then he would put some of the blood on the horns of the altar of fragrant incense in the Tent of Meeting. The rest of the blood was to be poured out at the base of the altar of burnt offering at the entrance to the Tent of Meeting. Then the priest was to remove all the fat from the bull, both kidneys with the fat on them near the loins, and the covering of the liver. Then the priest was to burn them on the altar of burnt offering. Then he was to take all the rest of the bull outside the camp to a place ceremonially clean, where the ashes are thrown, to be burned in a wood fire on the ash heap.

If the whole community sinned unintentionally, they were still guilty, and as soon as they were made aware of the matter, then the sin offering was to be a young bull, offered in just the same way as the sin offering made for the priest, including burning the rest of the bull outside of the camp.

When a leader sinned unintentionally, and was made aware of it, he was required to bring a male goat without defect for his sin offering. It would be slaughtered, some of its blood would be put on the horns of the altar of burnt offering with the priests' finger and the rest would be poured out at the base of the altar. Then all the fat would be burned on the altar to atone for the man's sin, and he would be forgiven.

If a member of the community sinned, the procedure for the sin offering would be the same as was for a leader, except that the sin offering would be a female goat without defect.

If a lamb was brought as a sin offering, it was to be a female without defect, and the procedure was to be the same as the procedure followed with the female goat.

All these sacrifices were an aroma pleasing to the LORD.

(vs 31)

Chapter 5

If a person had information regarding a public charge and did not speak up, he would be held responsible.

If a person touched anything ceremonially unclean, even though he wasn't aware of it, he became unclean and was guilty.

If a person touched human uncleanness, even though unaware, he would be guilty when he learned of it.

If a person thoughtlessly took an oath to do anything, good or evil, he would be guilty when he learned of it.

When one was guilty, he must confess in what way he sinned. He would bring a female lamb or goat to the LORD as a sin offering, and the priest would make atonement for his sin.

If he could not afford a lamb, he must bring two doves or two pigeons to the LORD. The priest would wring the neck of one bird, sprinkling some of the blood against the side of the altar, and the rest of the blood drained out at the base of the altar.

It is a sin offering. The priest would offer the other bird as a burnt offering in the prescribed way, and the man would be forgiven.

If the man could not afford two doves or pigeons, he was to bring a tenth of an ephah (probably about two quarts) of fine flour. No oil or incense on it. The priest would take a handful of it as a memorial portion and burn it on the altar on top of the offerings made to the LORD by fire. It is a sin offering.

The person would be forgiven.

The rest of the offering would belong to the priest.

If a person sinned unintentionally in regard to any of the LORD's holy things, he was to bring a ram without defect, and of the proper value in silver. It is a guilt offering.

He must add a fifth of the value to his offering for restitution and give it all to the priest, who will make atonement for him, and he would be forgiven.

Chapter 6

The LORD told Moses, if anyone sins by deceiving his neighbor about something left in his care, or cheats him, or if he finds lost property and lies about it, or swears falsely, or commits any such sin as people may do--then he is guilty.

He must return what was stolen, or extorted, or what was entrusted to him, or the lost property he found, or whatever it was he swore falsely about. He must make restitution in full, plus a fifth of the value to it, and give it to the owner on the day he presents his guilt offering. And as a penalty, he must bring to the priest, or LORD, a ram without defect and of the proper value, for a guilt offering. The priest will make atonement for him before the LORD and he will be forgiven.

The LORD told Moses to tell Aaron and his sons the regulations for the burnt offering. It was to remain on the altar till morning with the fire kept burning. The priest, then, dressed in his linen clothes, would remove the ashes from the altar and place them beside the altar. Then he would change clothes and carry the ashes outside the camp to a place ceremonially clean. The fire on the altar must be kept burning. The priest would add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it.

Regulations for the grain offering: In front of the altar, before the LORD, the priest would take a handful of fine flour and oil, together with all the incense on the grain offering, and burn the memorial portion on the altar as an aroma pleasing to the LORD. Aaron and his sons would eat the rest of it, without yeast, in the courtyard of the Tent of Meeting.

It is most holy. Any male descendant of Aaron may eat it.

Whatever touches them will become holy. (or, Whoever touches them must be holy; similarly in vs. 27)

On the day each were anointed, Aaron and his sons were to bring to the LORD a tenth of an ephah of fine flour as a regular grain offering, half in the morning and half in the evening. It would be prepared with oil on a griddle, mixed well, and presented in broken pieces as an aroma pleasing to the LORD. The son who would succeed him as the anointed priest would prepare it. It is the LORD's share and must be burned completely. None must ever be eaten.

Regulations for the sin offering: It would be slaughtered before the LORD in the place the burnt offering is slaughtered;

it is most holy. The priest who offers it must eat it in the courtyard of the Tent of Meeting, a holy place.

Whatever touches the flesh will become holy, and any garment splashed with blood must be washed in a holy place.

If cooked in a clay pot, the pot must be broken.

If cooked in a bronze pot, the pot must be scoured and rinsed.

Any male in the family may eat it; it is most holy.

But any sin offering whose blood is brought into the Tent of Meeting must not be eaten. It must be burned.

All of the explicit instructions and commands in just these three chapters show to me how very difficult it was/is to even be able to get remotely close to GOD. @ Sin repels GOD!
And we have read these very same words at least a couple of times already, and we will read them again before this study ends. Much like the New Testament with commandments and encouragements given us repetitiously, the rules and commands are given several times. This should reveal to us the very importance of following GOD's laws and CHRIST's commands as completely as we are able. GOD be with you.

Comments or questions on the reading selection are welcome.

Comment:

Randy Ingle:

We should take note of the detail of the things they were to do. God had specific instructions to be followed and if they weren't met it was unsatisfactory. Many people teach that all religion is good if we make an effort that is what counts. Not so.

Replies:

Butch O'Neal:

Yes, thank you, Randy!

Marc Hermon:

Reading this again makes me extremely thankful that we live in the time where we worship "in the spirit and in the truth".

Comment:

Ginger Hermon:

Butch O'Neal: I forgot to send you the chart I used last week & this week. I hope you can read it. As always, thanks for being diligent in presenting each Monday's study. Amen to your final paragraph. It is better to obey than to sacrifice!

Old Testament Sacrifices			
SACRIFICE	OT REFERENCES	ELEMENTS	PURPOSE
Burnt Offering	Lev 1; 6:8-13; 8:18-21; 16:24	Bull, ram or male bird (dove or young pigeon for the poor); wholly consumed; no defect	Voluntary act of worship; atonement for unintentional sin in general; expression of devotion, commitment and complete surrender to God
Grain Offering	Lev 2; 6:14-23	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied burnt offering and fellowship offering (along with drink offering)	Voluntary act of worship; recognition of God's goodness and provisions; devotion to God
Fellowship Offering	Lev 3; 7:11-34	Any animal without defect from herd or flock; variety of breads	Voluntary act of worship; thanksgiving and fellowship (it included a communal meal)
Sin Offering	Lev 4:1-5:13; 6:24-30; 8:14-17; 16:3-22	<ol style="list-style-type: none"> 1. Young bull: for high priest and congregation 2. Male goat: for leader 3. Female goat or lamb: for common person 4. Dove or pigeon: for the poor 5. Tenth of an ephah of fine flour: for the very poor 	Mandatory atonement for specific unintentional sin; confession of sin; forgiveness of sin; cleansing from defilement
Guilt Offering	Lev. 5:14-6:7; 7:1-6	Ram or lamb	Mandatory atonement for unintentional sin requiring restitution; cleansing from defilement; make restitution; pay 20% fine

Replies:

Butch O'Neal:

Yes, I can read it. :) Thank you, Ginger Hermon.

Comment:

Joanne Caffie:

Thanks Butch for providing such details. I've read Leviticus numerous times & never realized that "female" animals were also used in some of their sacrifices. Thanks again for opening my understanding.

Comment:

Lori Watt:

I like that there are exceptions given for those who can't afford the more expensive sacrifice. Also makes me wonder how many tried to get by with the less expensive one when they didn't need to.

Replies:

Butch O'Neal:

It seems certain that there were, at least, many more than we might think. Of the first two men born of woman, one tried to get by with less. And I would imagine that most of those who exhibited little faith and trust in the LORD, (complaining and bemoaning their particular circumstances, etc.) may probably be likely candidates. Consider Malachi 1:6-14 for one.

June 26: Leviticus 7-9 (Butch O'Neal)

Reading for Monday, June 26, 2017

THE LAW

Leviticus 7-9

The most important thing here is to read and ponder the Scriptures consistently

Chapter 7

GOD is still speaking to Moses:

Regulations for the guilt offering, which is most holy:

It was to be slaughtered in the place where the burnt offering was slaughtered, its blood sprinkled against all sides of the altar. All its fat would be offered, the fat tail, fat covering the inner parts, the kidneys with their fat, and the covering of the liver. The priest was to burn these on the altar as an offering made to the LORD by fire. It is a guilt offering.

Any male in a priest's family may eat of it, but it must be eaten in a holy place; it is most holy.

The same law applies to the sin offering. These belong to the priest who makes atonement with them. The priest may keep the hide for himself. Grain offerings baked in an oven, cooked in a pan, or on a griddle belonged to the priest who offered it, and every grain offering, whether mixed with oil or dry, belonged equally to all the sons of Aaron.

Regulations for the fellowship (or peace) offering:

If offered as an expression of thankfulness, then it must be accompanied with cakes of bread made without yeast and mixed with oil, wafers without yeast and spread with oil, and cakes of fine flour well-kneaded, mixed with oil. Along with this, an offering of cakes made with yeast, must be presented to the LORD. An offering of each kind, and it would belong to the priest who sprinkled the blood of the fellowship offerings.

This meat must be eaten on the day it is offered. None must be left till morning. However, if the offering was a freewill offering or the result of a vow, the meat not eaten on the first day may be eaten on the next day, but if any is eaten on the third day, the offering would not be accepted. It has become impure. Any who eats of it will be held responsible.

Meat that touched anything ceremonially unclean must be burned up. Anyone unclean, eating any part of the fellowship offering belonging to the LORD would be cut off from his people. Anyone eating fat or blood would be cut off from his people.

The LORD said to Moses, "Say to the Israelites: 'Anyone who brings a fellowship offering to the LORD is to bring part of it as his sacrifice to the LORD. With his own hands he is to bring the offering made to the LORD by fire; he is to bring the fat, together with the breast, and wave the breast before the LORD as a wave offering. The priest shall burn the fat on the altar, but the breast belongs to Aaron and his sons. You are to give the right thigh of your fellowship offerings to the priest as a contribution. The son of Aaron who offers the blood and the fat of the fellowship offering shall have the right thigh as his share. From the fellowship offerings of the Israelites, I have taken the breast that is waved and the thigh that is presented and have given them to Aaron the priest and his sons as their regular share from the Israelites.'"

This would be the priest's regular share for the generations to come.

Chapter 8

The LORD told Moses to bring Aaron, his sons, their garments, the anointing oil, the bull for the sin offering, the two rams and the basket containing bread without yeast, and also gather the entire assembly at the entrance to the Tent of Meeting. As commanded, Moses washed Aaron and sons with water. He put the tunic, the sash, the robe, and the ephod on Aaron. He put the breastpiece on him with the Urim and Thummim in it. He put the turban on Aaron's head and set the sacred diadem on the front of it. Moses anointed the tabernacle and everything in it, consecrating them. He sprinkled oil on the altar seven times, anointing the altar, its utensils, and the basin with its stand, consecrating them. He anointed Aaron's head to consecrate him. Then he put tunics, sashes, and headbands on Aaron's sons, as commanded.

The bull was presented as a sin offering. Moses put some of its blood on the horns of the altar to purify it, and poured the rest of the blood at the base of the altar, consecrating it. Moses presented a ram for the burnt offering, sprinkling the blood against the altar on all sides. He cut it into pieces, burning the head, the pieces and the fat. He washed the inner parts and legs and burned the whole ram as a burnt offering, a pleasing aroma to the LORD.

The other ram was presented for the ordination, and as they did with the bull and the first ram, Aaron and his sons placed their hands on the head of the ram. Moses put some of its blood on Aaron's right ear lobe, the thumb of his right hand, and the big toe of his right foot. He did the same with Aaron's sons. Moses sprinkled blood against the altar on all sides.

Moses took all the fat, the covering of the liver, both kidneys and the right thigh, and put on these, a cake of bread without yeast, one made with oil, and a wafer. Aaron and his sons waved them before the LORD as a wave offering. Then Moses burned them on the altar on top of the burnt offering as an ordination offering, A pleasing aroma to the LORD.

Moses took the breast, his share, and waved it before the LORD, as commanded.

Moses sprinkled anointing oil and blood from the altar on Aaron and his sons and on their garments, consecrating them and their garments.

Moses said to Aaron and his sons, "Cook the meat at the entrance to the Tent of Meeting and eat it there with the bread from the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons are to eat it.' Then burn up the rest of the meat and the bread. Do not leave the entrance to the Tent of Meeting for seven days, until the days of your ordination are completed, for your ordination will last seven days. What has been done today was commanded by the LORD to make atonement for you. You must stay at the entrance to the Tent of Meeting day and night for seven days and do what the LORD requires, so you will not die; for that is what I have been commanded." So Aaron and his sons did everything the LORD commanded through Moses.

Chapter 9

The priests begin their ministry.

On the eighth day Moses had Aaron to take a bull calf for his sin offering and a ram for his burnt offering, both without defect and present them to the LORD. Moses had the Israelites take a male goat for a sin offering, and a calf and a lamb, both a year old, without defect, for a burnt offering, and an ox and a ram for a fellowship offering, together with a grain offering mixed with oil to sacrifice before the LORD.

Today the LORD will appear to you.

They all did as commanded. The entire assembly came near to stand before the LORD and all the sacrifices were made as the LORD commanded.

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. When all the people saw it, they shouted for joy and fell facedown.

I am with mixed feelings! 1) I would have loved to be there in those times and witnessed these most incredible rituals, and to see what I have just described. 2) I am very thankful that our GOD has given us JESUS CHRIST as both, our SAVIOR and our mediator/high priest.

Praise be to GOD ALMIGHTY!

Comments or questions on the reading selection are welcome.

Comment:

Steven Wright:

Thank you brother Butch!

Ryan Ingle:

Thank you for your good effort in edifying us!!

Ginger Hermon:

Amen, Butch O'Neal! The tabernacle and ministry of priests served as a type of Christ and His redemptive work on the cross. Leviticus shows how a sinful man can worship a holy God. An important picture was given to Israel through this plan. Those sacrifices foreshadowed the Lamb of God who would one day be sacrificed for you and me!

Replies:

Butch O'Neal:

Thank you, Ginger Hermon!

July 3: Leviticus 10-12 (Butch O'Neal)

Reading for Monday, July 3, 2017

THE LAW

Leviticus 10-12

The most important thing here is to read and ponder the Scriptures consistently

Everything had been done as the LORD commanded, regarding the ordination of Aaron and his sons as priests, and now, they begin their ministry.

Chapter 10

Now Aaron's sons, Nadab and Elihu had put fire and added incense in their censers and offered unauthorized fire before the LORD, contrary to his command.

So fire came out from the presence of the LORD and consumed them. Then Moses told Aaron, "This is what the LORD spoke of when he said:

"Among those who approach me
I will show myself holy;
in the sight of all the people
I will be honored."

Aaron remained silent.

Moses had two of the son's cousins carry them outside the camp, away from the sanctuary, and they did. Nadab and Elihu were still in their tunics. The LORD would not allow Aaron and his sons Eleazar and Ithamar to mourn Nadab and Elihu, but, the other relatives, and all of Israel were allowed to mourn them. Aaron was not to leave the entrance to the Tent of Meeting or he would die, because the LORD's anointing oil was on him. The LORD told Aaron that he and his sons would if they ever went into the Tent of Meeting after having drunk wine or any fermented drink. They needed to distinguish between the Common and the holy, between the

unclean and the clean. And they had to teach the Israelites all the decrees of the LORD. Moses told Aaron and his sons to take grain offering left over and to eat it in a holy place because it was holy, and it was their share, as Moses had been commanded.

When Moses learned that the goat for the sin offering had been burned up and not eaten, he was angry.

Aaron told Moses, "Today they sacrificed their sin offering and their burnt offering before the LORD, but such things as this has happened to me. Would the LORD have been pleased if I had eaten the sin offering today?"

When Moses heard this, he was satisfied.

Chapter 11

In this chapter the LORD tells Moses and Aaron which animals are clean for food and which animals are unclean and cannot be eaten. The details in these instructions are numerous and they include animals on land, fish in the sea, birds of the air, and even insects. The Israelites were told again, not to make themselves unclean.

"I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy."

Chapter 12

This chapter has to do with instructions for purification after childbirth. The birth of a son would render the mother unclean for seven days, just as her monthly period. The boy would be circumcised on the eighth day, the mother would wait thirty-three days, without touching anything sacred or going to the sanctuary, to be purified from her bleeding. If she birthed a daughter, she would be unclean for fourteen days, and would wait sixty-six days to be purified from her bleeding.

At the end of the days of her purification, she was to bring to the priest at the entrance to the Tent of Meeting, a year-old lamb for a burnt offering and a dove or a young pigeon for a sin offering. The priest would offer these before the LORD, for her and she would be ceremonially clean from her flow of blood. If she could not afford a lamb, she could bring two doves or two young pigeons.

Again, I find remarkable all of the details and exactness of all of the LORD's commands and decrees given to the Israelites.

We must also be very careful to follow and obey the commands and decrees that our LORD has set for us.

The LORD wants the very best for us!

HE wants us to be holy, as HE is holy!

Comments or questions on the reading selection are welcome.

Comment:

Charles Fry:

I think the chapter break for Lev 10 has been inserted at an unfortunate place. There is no break in the story; the exit of Moses and Aaron from the tabernacle, the glory of the Lord appearing, the fire coming out from the presence of the Lord (the most holy place) and Aaron's sons putting fire/incense on their censers and going in "before the Lord" deviating from the ordained plan they had been following. Perhaps intoxicated at the time, considering the promptness of that injunction.

Comment:

Ryan Ingle:

I am so glad Christ brought in the new law! I don't think we would do well under the old!! Thanks so much! I find Leviticus a rather dry book to read so I'm happy you are taking it on

Replies:

Butch O'Neal:

I am really glad for the new law also, and I am getting a better understanding of how much of a demand it was to 'do well' under the old law. I started with some apprehension, and I'm thankful that I soon warmed to this. Appreciate your encouragement.

Comment:

Ginger Hermon:

Thank you, brother Butch! As you always write, "The most important thing here is to read and ponder the Scriptures consistently." So grateful for your faithfulness to this study and encouraging example in the Kingdom. Holiness is the key theme for the book of Leviticus. According to a footnote in my Bible, the word "holy" appears more often in Leviticus than in any other book of the Bible. Israel was to be totally consecrated to God - expressed in every aspect of their life. We, too, should fully dedicate ourselves to God. Consider the great things He has done for you!

July 10: Leviticus 13-15 (Butch O'Neal)

Reading for Monday, July 10, 2017

THE LAW

Leviticus 13-15

The most important thing here is to read and ponder the Scriptures consistently

Chapter 13

This chapter is about regulations for infectious skin diseases, and regulations about mildew.

1) Skin diseases:

"When anyone has a swelling or a rash or a bright spot on his skin that may become an infectious skin disease, (traditionally leprosy) he must be brought to Aaron the priest or one of his sons who is a priest. The priest is to examine the sore on his skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is an infectious skin disease. When the priest examines him, he shall pronounce him ceremonially unclean. If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turn white, the priest is to put the infected person in isolation for seven days. On the seventh day the priest is to examine him, and if he sees that the sore is unchanged and has not spread in the skin, he is to keep him in isolation another seven days. On the seventh day the priest is to examine him again, and if the sore has faded and has not spread in the skin, the priest shall pronounce him clean; it is only a rash. The man must wash his clothes, and he will be clean. But if the rash does spread in his skin after he has shown himself to the priest to be pronounced clean, he must appear before the priest again. The priest is to examine him, and if the rash has spread in the skin, he shall pronounce him unclean; it is an infectious disease." (vs 1-8)

This process was typical in regards to raw flesh appearing on the skin, or a spot appearing in the place where a boil was,

or a spot appearing in the raw flesh of a burn, or a sore on the head, or an itch. Anyone of these required the person to go and show themselves to the priest and follow the process required. Further, some infectious diseases required a person to live alone, outside of the camp.

2) Mildew:

Much the same as the above. In most cases the garments affected had to be burned up. There were some cases where a garment could be rid of mildew by washing at least twice.

In all cases, both infectious diseases and mildews, the priests were the deciding authorities.

Chapter 14

This chapter is about regulations for cleansing from infectious diseases, and cleansing from mildew.

1) Cleansing from infectious skin diseases:

"These are the regulations for the diseased person at the time of his ceremonial cleansing, when he is brought to the priest: The priest is to go outside the camp and examine him. If the person has been healed of his infectious skin disease, the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the one to be cleansed. Then the priest shall order that one of the birds be killed over fresh water in a clay pot. He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. Seven times he shall sprinkle the one to be cleansed of the infectious disease and pronounce him clean.

Then he is to release the live bird in the open fields." (vs 1-7)

Further, the person must wash his clothes, shave off all of the hair on his body and bathe in water, and he would be clean.

On the eighth day he was to bring a sin/guilt offering to the priest who would present it before the LORD at the entrance to the Tent of Meeting. After following the required process with this offering, the person would be clean.

2) Cleansing from mildew:

The LORD said to Moses and Aaron, "When you enter the land of Canaan, which I am giving you as your possession, and I put a spreading mildew in a house in that land, the owner of the house must go and tell the priest, 'I have seen something that looks like mildew in my house.' The priest is to order the house to be emptied before he goes in to examine the mildew, so that nothing in the house will be pronounced unclean. After this the priest is to go in and inspect the house. He is to examine the mildew on the walls, and if it has greenish or reddish depressions that appear to be deeper than the surface of the wall, the priest shall go out the doorway of the house and close it up for seven days.

On the seventh day the priest shall return to inspect the house. If the mildew has spread on the walls, he is to order that the contaminated stones be torn out and thrown into an unclean place outside the town. He must have all the inside walls of the house scraped and the material that is scraped off dumped into an unclean place outside the town. Then they are to take other stones to replace these and take new clay and plaster the house." (vs 33-42)

If it reappeared and spread, as destructive, then the house must be torn down and taken to an unclean place.

But if it doesn't reappear, the house is pronounced clean.

The purification of the house is the same as for the diseased person.

Chapter 15

This chapter is about discharges causing uncleanness:

The LORD said to Moses and Aaron, "Speak to the Israelites and say to them: 'When any man has a bodily discharge, the discharge is unclean. Whether it continues flowing from his body or is blocked, it will make him unclean. This is how his discharge will bring about uncleanness.'" (vs 1-3)

Anything he lays or sits on will be unclean, and anyone coming in contact with these unclean things, or the unclean man, must wash his clothes and himself and he would still be unclean till evening. It would be the same if the unclean man spit on you or touched you. When a man with a discharge was cleansed, it would be seven days for his ceremonial cleansing. On the eighth day he would take two doves to present before the LORD, one for a sin offering, the other for a burnt offering.

An emission of semen would make both the man and woman unclean till evening, after bathing themselves.

"When a woman has her regular flow of blood, the impurity of her period will last seven days, and anyone who touches her will be unclean till evening." (vs 19)
During her period, whatever she lies or sits on will be unclean, and whoever touches these will be unclean till evening, after they bathe. Much the same as the requirements for touching the man with a discharge. After she is cleansed from her discharge, she would make the same offerings to the LORD as did the man with the discharge, and she would have atonement before the LORD for the uncleanness of her discharge. Also, the LORD said:
"You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place, (or my tabernacle) which is among them." (vs 31)

Comments or questions on the reading selection are welcome.

Comment:

Cherris Lehman:

I'm still grateful for my Lord ushering in a New Covenant that would make a better way to serve God. I realize the laws were to keep the Children of Israel healthy and to bring order and direction.

Replies:

Debbie Bolinger:

Me too!! I agree completely!!

Comment:

Butch O'Neal:

I agree! I found it most interesting that the LORD himself would cause a house to grow mold. HE certainly had a reason, I'm sure. This causes me to examine myself within, (my heart, mind, attitude, etc.) and strive harder to correct what may be amiss. We already know that GOD wants the very best for us.

Comment:

Ryan Ingle:

Thank you brother Butch O'Neal!

Comment:

Marc Hermon:

Lev. 13:40 is now my new favorite verse. It will make a great memory verse for my boys for children's class.

Comment:

Ginger Hermon:

Thanks, Butch. This was another reading with graphic language. I try to see the big picture and consider the spiritual application. The ceremonial unclean were excluded from the camp. This results in separation from God. Sin separates people from a holy God and results in death unless atonement is made. Prescribed cleansing included sacrifice as well as washing. There are some analogies for us today.

Replies:

Butch O'Neal:

Good points, Ginger! Thank you!

July 17: Leviticus 16-18 (Butch O'Neal)

Reading for Monday, July 17, 2017

THE LAW

Leviticus 16-18

The most important thing here is to read and ponder the Scriptures consistently

Chapter 16

This chapter is about regulations for the day of atonement.

The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover. (vs 1-2) To enter the sanctuary area, Aaron was to bathe himself, put on undergarments of linen, the sacred linen tunic, tie the linen sash around himself, put on the linen turban

and bring a young bull for a sin offering and a ram for a burnt offering. From the community he was to take two male goats for a sin offering and a ram for a burnt offering.

The bull would be atonement for Aaron and his household.

He was to take the two goats before the LORD at the entrance to the Tent of Meeting.

Lots would be cast, one for the LORD,

the other for the scapegoat. The goat for the LORD would be sacrificed as a sin offering, the other goat would be presented before the LORD alive and would be used for atonement by sending it into the desert as a scapegoat. He was to take a censer full of burning coals from the altar and two handfuls of finely ground fragrant incense behind the curtain. He was to put the incense on the fire and the smoke would conceal the atonement cover above the Testimony, so that he wouldn't die. With his finger he would sprinkle some of the bull's blood on the front of the atonement cover, then seven times before the atonement cover. He was to do with the goat's blood as he did with the bull's blood. This would make atonement for the Most Holy Place because of the uncleanness and rebellion

of the Israelites. He would do the same for the Tent of Meeting. No one was to be in the Tent of Meeting from the time that Aaron went in until he came out. He would do to the altar with the bull's and goat's blood as he did to the atonement cover, putting some blood on all the horns of the altar. Aaron was to confess the wickedness and rebellion of the Israelites while he held both hands on the live goat's head. Their sins would be put on the goat's head and the goat would carry them to the desert. The man who released the goat in the desert must wash his clothes and himself before he could come back into the camp.

"This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites."

And it was done, as the LORD commanded Moses. (vs 34)

Chapter 17

This chapter is on the subject of blood.

Anyone sacrificing an animal without first bringing it before the LORD would be guilty of bloodshed and would be cut off from his people.

Anyone who eats blood would be cut off from his people, because the life of a creature is in the blood.

This makes me think of when the LORD told Cain, "Your brother's blood cries out to me from the ground." (Gen 4:10)

And of course we know that the blood of Christ gives us life!

Anyone who eats anything found dead or torn by wild animals must wash his clothes and bathe himself, and he would be ceremonially unclean till evening.

Chapter 18

This chapter is about unlawful sexual relations.

Now we generally believe that there were, at least, brother and sister relationships in the beginnings of man's procreation, but now, God has given Moses the Law.

No sexual relations with any close relative, your mother, your father's wife, your sisters, daughters-in-law, your aunts, your sisters-in-law, a woman and her daughter, a woman on her period, your neighbors wife, another man, or an animal.

"Everyone who does any of these detestable things-- such persons must be cut off from their people.

Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them.

I am the LORD your God." (vs 29-30)

Comments or questions on the reading selection are welcome.

Comment:

Kevin Crittenden:
Thank you, Butch!

Comment:

Ginger Hermon:

Thank you, Butch! After I read chapter 17 I read Hebrews 9:14-10: 14. It added so much to my understanding. These offerings in the OT were preparatory and temporary, looking forward to the one perfect and final offering of Christ. I encourage everyone to read Hebrews along with today's study.

Replies:

Denise Waits:

Hebrews 10:14 (ESV Strong's)

For by a single offering he has perfected for all time those who are being sanctified.

July 24: Leviticus 19-21 (Butch O'Neal)

Reading for Monday, July 24, 2017

THE LAW

Leviticus 19-21

The most important thing here is to read and ponder the Scriptures consistently

Chapter 19

This chapter records various laws.

God instructs Moses to "Speak to the entire assembly of Israel." Moses was to relate these laws, and also remind the Israelites of existing laws. In these instruction to Moses, God states,

"I am the LORD your God." eight times, and also,

"I am the LORD." eight times.

16 times in 37 verses! They should not forget!
God first tells them to be holy because HE is holy.
Then, respect parents, and observe HIS Sabbaths.
Do not turn to idols or make gods for themselves.
A reminder to sacrifice a fellowship offering the correct way,
one could be cut off from his people if it was desecrated.
When you reaped your land or your vineyards,
leave some for the poor to glean.
"Do not steal, do not lie, do not deceive one another."
"Do not swear falsely by my name and so profane the name of your God. I am the LORD."
Do not defraud or rob your neighbor.
Pay a hired man on the day he works.
Do not curse the deaf,
nor put a stumbling block in front of the blind.
Do not pervert justice; judge your neighbor fairly.
Do not slander. Do not endanger your neighbor's life.
Do not hate your brother in your heart.
Rebuke your neighbor so you will not share in his guilt.
Do not seek revenge or bear a grudge, love your neighbor as yourself. "I am the LORD. Keep my decrees."
Do not mate two kinds of animals.
Do not plant your field with two kinds of seed.
Do not wear clothes made with two kinds of material.
Explicit instructions concerning a man sleeping with a slave girl who had been promised to another man in verses 20-22
Explicit instructions concerning the planting of any kind of fruit tree in verses 23-25.
Do not eat meat with blood still in it.
Do not practice divination or sorcery.
Do not cut the hair at the sides of your head or the edges of your beard.
Do not cut your bodies or tattoo yourselves.
Do not make your daughter a prostitute.
Observe my Sabbaths, have reverence my sanctuary.
Do not turn to mediums or seek out spiritists.
Rise in the presence of the aged,
show respect for the elderly and revere your God.
Do not mistreat an alien, love him as yourself.
Do not use dishonest standards when measuring length, weight or quantity.
"Keep all my decrees and all my laws and follow them."
"I am the LORD."

Chapter 20

This chapter deals with punishments for sin.

Anyone who sacrifices any of his children to Molech must be put to death. (No form of ancient Semitic idolatry was more abhorrent than Molech worship. New Unger's Bible Dictionary)

Cursing either of your parents resulted in death.

Committing adultery resulted in death.

Verses 11-16 covers a man sleeping with his father's wife, sleeping with his daughter-in-law, another man, marrying a woman and her mother, and a man or a woman having sexual relations with an animal. All these resulted in death.

Other sinful unions would result in being cut off from your people or/and being childless.

Anyone who was a medium or a spiritist would be put to death, and anyone who turned to these, would be cut off from his people.

"I am the LORD your God,

who has set you apart from the nations." (vs 24b)

These offenses and punishments are severe in the eyes of our CREATOR! In today's world many folk treat this type of behavior as acceptable, and I cannot help but believe that many who suffer severe misfortunes in their lives are simply "paying the costs" for their behavior. My thoughts.

Chapter 21

This chapter regards rules for priests.

The LORD had Moses to tell the priests:

Not to make themselves unclean for any of their people that die, except for a close relative, mother, father, son, daughter, brother, or an unmarried sister. For these he may make himself unclean.

Not to shave their heads or the edges of their beards, nor cut their bodies. They must be holy to their God and not profane the name of their God. Because they present the offerings made to the LORD by fire, the food of their God, they are to be holy.

If they marry, she must be a virgin from his own people.

If a priest's daughter becomes a prostitute, she must be burned in the fire.

Any descendants of Aaron who had a physical defect would not be allowed to come near to the curtain or the altar.

This would be for the generations to come.

"The high priest, the one among his brothers who has had the anointing oil poured on his head and who has been ordained to wear the priestly garments, must not let his hair become unkempt [or not uncover his head] or tear his clothes.

He must not enter a place where there is a dead body.

He must not make himself unclean, even for his father or mother, nor leave the sanctuary of his God or desecrate it,

because he has been dedicated by the anointing oil of his God
I am the LORD."

Comments or questions on the reading selection are welcome.

Comment:

Paul Rutherford:

"Rise in the presence of the aged, show respect for the elderly, and revere your God."

How often do we see this in today's society?! As an elderly man or woman slowly exits their vehicle, do we ask if they need assistance, as they unload groceries from their cart, as they approach a door to exit, as an elderly, Vietnam, Korea, or WW2 wearing his ball cap, do we thank them with a smile(for me a salute and a handshake) for their service,?etc., etc.?

Let us all seek to display our respect, privately or in public as it makes no difference and sets an example for all to see, not to bring notice to ourselves, but rather to give due respect to those that came before us.

Replies:

Butch O'Neal:

Thank you Paul !!!

Paul Rutherford:

Roger that Bro!!

Comment:

Ginger Hermon:

Thank you, Butch. The priests were to draw nearer to God than any of the people, and to be close with sacred things, and therefore it was required of them that they should keep at a greater distance than others from every thing that was defiling and might diminish the honor of their priesthood. They were to teach the statutes of God; making clear what was clean and unclean. In chapter 20 there are sins which were made capital: 1. Giving their children to Moloch 2. Consulting witches 3. Cursing parents 4. Adultery 5. Incest 6. Relations with animals and same sex. If men will not avoid practices because the law has made them sin, surely men will avoid them when the law has made them death!? You'd think. In Mal 2:1 it says the priests were warned. We too should heed warnings and be holy. For God's eyes are too pure to look on evil and cannot tolerate wrongdoing (Hab. 1:13)

Replies:

Butch O'Neal:

Absolutely! I hadn't realized that there were so many sins that were punishable by death. Thank you, Ginger!

July 31: Leviticus 22-24 (Butch O'Neal)

Reading for Monday, July 31, 2017

THE LAW

Leviticus 22-24

The most important thing here is to read and ponder the Scriptures consistently

Chapter 22

The LORD told Moses to tell Aaron and his sons to treat with respect the sacred offerings that the Israelites would consecrate to the LORD, so that they would not profane HIS holy name. And for the generations to come, if any of Aaron's descendants are ceremonially unclean, and come near the sacred offerings, that person must be cut off from the LORD's presence. While unclean, no descendant could eat any of the sacred offering. Uncleanness would include infectious disease, bodily discharge, touching something defiled by a corpse, anyone who has an emission of semen, touching any crawling thing or any person who makes him unclean. The uncleanness would last until the sun went down, then he would be clean after he bathed with water and he could then eat of the sacred offerings.

He must stay away from anything dead or torn by wild animals.

Failure of the priests in keeping the requirements would result in death for contempt.

Only a priest's family and his slave(s) could eat of the sacred offerings. If a priest's daughter married outside of the priesthood, she could not eat of it. But, if she became a widow or divorced with no children, and moved back into her father's house, then she could eat of it. If eaten by mistake, the offender was to make restitution plus a fifth of its value. Vs 15-16) "The priests must not desecrate the sacred offerings the Israelites present to the LORD by allowing them to eat the sacred offerings and so bring upon them guilt requiring payment. I am the LORD, who makes them holy."

Animals with defects presented to the LORD as a burnt or fellowship offering would not be accepted.

Newborn calves, lambs, or goats were to remain with their mothers for seven days. After eight days they would be acceptable as an offering made to the LORD by fire.

Do not slaughter a cow or sheep and its young on the same day. When you sacrifice a thank offering to the LORD, eat it on the same day.

Vs 31-33) "Keep my commands and follow them, I am the LORD. Do not profane my holy name. I must be acknowledged as holy by the Israelites. I am the LORD, who makes you holy and who brought you out of Egypt to be your God. I am the LORD."

Chapter 23

Moses was to tell the Israelites of the LORD's appointed feasts, and to proclaim them as sacred assemblies.

The Sabbath.

A day of rest, and of sacred assembly.

The Passover and Unleavened Bread.

The LORD's Passover began at twilight on the 14th day of the 1st month. On the 15th day of that month, the LORD's Feast of unleavened Bread began. This lasted for seven days with a sacred assembly and offerings to the LORD.

Firstfruits.

A sheaf of the first grain harvested was to be brought to the priest to wave before the LORD on the day after the Sabbath. On that day, a lamb a year old would be sacrificed as a burnt offering together with its grain offering, made to the LORD by fire, a pleasing aroma to the LORD.

This would be a lasting ordinance for generations to come.

Feast of Weeks.

This came 7 weeks after the wave offering. An offering of new grain, baked into 2 loaves with yeast, as a wave offering of firstfruits to the LORD. Also 7 male lambs a year old, 1 young bull and 2 rams would be presented as a burnt offering to the LORD. An aroma pleasing to the LORD. Then a male goat for a sin offering and 2 lambs a year old for a fellowship offering. The priests were to wave the 2 lambs and the bread of the firstfruits before the LORD.

They are a sacred offering to the LORD for the priest.

This was to be a lasting ordinance for generations to come.

Feast of Trumpets

The 1st day of the 7th month, a day of rest, and a sacred assembly commemorated with trumpet blasts. and an offering made to the LORD by fire.

Day of Atonement

The 10th day of the 7th month hold a sacred assembly and deny (or fast) yourselves and make an offering to the LORD by fire. Whoever does not deny themselves will be cut off from his people. whoever works on that day will be destroyed.

This would be a lasting ordinance for generations to come.

Feast of Tabernacles

On the 15th day of the 7th month the LORD's Feast began and it lasted 7 days. The 1st day and the 8th day were days of sacred assembly, but offerings were made to the LORD on all days.

Vs 44) So Moses announced to the Israelites the appointed feasts of the LORD.

Chapter 24

Oil and Bread Set Before the LORD

Clear oil from pressed olives was to be brought so that the lamps could be kept burning continually. Aaron was to tend the lamps before the LORD from evening till morning continually, outside the curtain of the Testimony in the

Tent of Meeting.

This would be a lasting ordinance for generations to come.

12 loaves of bread was to be baked, each with two-tenths of an ephah. They were to be set on the table of pure gold in 2 rows of 6, before the LORD. Pure incense would be along each row as a memorial to represent the bread and to be an offering to the LORD made by fire. This bread was to be set out in front of the LORD regularly, Sabbath after Sabbath, as a lasting covenant. Aaron and his sons were to eat it in a holy place. It is a most holy part of their regular share of the offerings made to the LORD by fire.

A Blasphemer Stoned

Now during a fight with an Israelite, the son of an Israelite woman and an Egyptian father, blasphemed the Name with a curse and he was brought to Moses and held in custody until the LORD's will was made clear to them. The LORD told Moses to have the entire assembly stone him outside the camp, and this would be the punishment for anyone who blasphemed the

Name. If you killed someone you were put to death. If you killed someone's animal, you made restitution.

Whatever you did was done to you. Life for life, fracture for fracture, eye for eye, tooth for tooth, injury for injury.

And the Israelites did what the LORD commanded Moses.

Comments or questions on the reading selection are welcome.

Comment:

Steven Wright:
Thanks Butch!

Comment:

Ryan Ingle:
Thank you brother Butch

Comment:

Charles Fry:

Sabbath -- Hebrews 4:9-11 (NIV-WS)

9 There remains, then, a Sabbath-rest for the people of God;

10 for anyone who enters God's rest also rests from their works, just as God did from his.

11 Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

Passover & Unleavened Bread--1 Corinthians 5:7-8 (NIV-WS)

7 Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed. 8 Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.

First fruits-- 1 Corinthians 15:20-23 (NIV-WS)

20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. 21 For since death came through a man, the resurrection of the dead comes also through a man. 22 For as in Adam all die, so in Christ all will be made alive. 23 But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him.

Feast of Weeks, Harvest, Pentecost-- Acts 2:1-4 (NIV-WS)

The Holy Spirit Comes at Pentecost

1 When the day of Pentecost came, they were all together in one place. 2 Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. 3 They saw what seemed to be tongues of fire that separated and came to rest on each of them. 4 All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

..... Acts 2:41 (NIV-WS)

41 Those who accepted his message were baptized, and about three thousand were added to their number that day.

Trumpets --Joel 2:15-16 (NIV-WS)

15 Blow the trumpet in Zion,
declare a holy fast,
call a sacred assembly.

16 Gather the people,
consecrate the assembly;

bring together the elders,
gather the children,
those nursing at the breast.
Let the bridegroom leave his room
and the bride her chamber.

2 Corinthians 6:14-18 (NIV-WS)

14 Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? 15 What harmony is there between Christ and Belial? Or what does a believer have in common with an unbeliever? 16 What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said:

“I will live with them and walk among them, and I will be their God, and they will be my people.”

17 Therefore,

“Come out from them and be separate, says the Lord.

Touch no unclean thing, and I will receive you.”

18 And,

“I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.”

Atonement-- Hebrews 9:11-12 (NIV-WS)

11 But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.

Tabernacles or Ingathering-- 2 Corinthians 5:1-8 (NIV-WS)

1 For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. 2 Meanwhile we groan, longing to be clothed instead with our heavenly dwelling, 3 because when we are clothed, we will not be found naked. 4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. 5 Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come.

6 Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. 7 For we live by faith, not by sight. 8 We are confident, I say, and would prefer to be away from the body and at home with the Lord.

Comment:

Ginger Hermon:

Thanks, Butch O'Neal and Charles Fry! Lots of good notes from both of you. 😊 I have a chart in my Bible that's very helpful. I went online to find a similar one. Came across this. Thought it was good. http://www.caperoadchurch.co.za/images/Charts/feasts_in_the_ot.jpg
Also, something popped out at me in chapter 23... A day of sacred assembly. I like that verbiage in the NIV.



The Feasts of the Lord

The liturgical calendar also holds a significant place in the book of Leviticus. In ancient Israel there were seven annual religious festivals especially ordained by God:

1. Passover (*pesah*, Heb.).

Ex. 12:1-28, 43-49; Lev. 23:5; Num. 28:16; Deut. 16:1-8

Time: The evening of the fourteenth day of Nisan (Abib), the first month of the biblical year (March/April).

Purpose: (1) To commemorate Israel's deliverance from Egyptian bondage. (2) To remind the children of Israel that God "passed over" their houses, i.e., spared the firstborn of the Israelites (Ex. 12:27).

Prophetic Significance: (1) Christ is our Passover (cf. John 1:29; 19:36; 1 Cor. 5:7; 1 Pet. 1:18, 19). (2) The Passover is the foundation for the Lord's Supper (cf. Matt. 26:17-30; Mark 14:12-25; Luke 22:1-20). (3) The Passover foreshadows the marriage supper of the Lamb (cf. Matt. 26:29; Mark 14:25; Luke 22:16-18).

2. Feast of Unleavened Bread (*matsot*, Heb.).

Ex. 12:15-20; 13:3-10; Lev. 23:6-8; Num. 28:17-25; Deut. 16:3-8

Time: It began on the fifteenth day of Nisan (Abib) and continued for one week (March/April).

Purpose: To commemorate the hardships of Israel's hurried flight from Egypt (Ex. 12:39). The absence of leaven symbolized complete consecration and devotion to God.

Prophetic Significance: (1) Unleavened bread is a type of Christ (cf. John 6:30-59; 1 Cor. 11:24). (2) Unleavened bread is a type of the true church (cf. 1 Cor. 5:7, 8).

3. Day of Firstfruits (*bikkurim*, Heb.).

Lev. 23:9-14

Time: On the day after the Sabbath of Passover week (March/April).

Purpose: To dedicate and consecrate the firstfruits of the barley harvest.

Prophetic Significance: (1) Firstfruits is a type of the bodily resurrection of Christ (cf. 1 Cor. 15:20-23). (2) Firstfruits is a guarantee of the bodily resurrection of all believers (cf. 1 Cor. 15:20-23; 1 Thess. 4:13-18). (3) Firstfruits is a type of the consecration of the church.

4. Feast of Pentecost (or Weeks: *shabuot*, Heb.).

Lev. 23:15-22; Num. 28:26-31; Deut. 16:9-12

Time: The day after the seventh Sabbath after the Day of Firstfruits (May/June).

Purpose: To dedicate and consecrate the firstfruits of the wheat harvest.

Prophetic Significance: The outpouring of the Holy Spirit upon the church occurred on the Day of Pentecost (Acts 2). The two loaves, representative of the Jew and Gentile, contained leaven because sin is found within the church.

5. Day of Trumpets (*rosh hashanah*, Heb.).

Lev. 23:23-25; Num. 10:10; 29:1-6

Time: The first day of the seventh month (Tishri), the sabbatical month (September/October).

Purpose: To usher in and consecrate the seventh month as the sabbatical month.

Prophetic Significance: In the N.T. the blowing of the trumpet is associated with the return of our Lord (cf. Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16).

6. Day of Atonement (*yom kippur*, Heb.).

Lev. 16; 23:26-32; Num. 29:7-11

Time: The tenth day of the seventh month (Tishri—September/October).

Purpose: To make annual atonement for the sins of the priests and the people; and for the tabernacle (temple).

Prophetic Significance: The Day of Atonement finds its ultimate fulfillment in the crucifixion of Christ (cf. Heb. 9). It represents the redeeming work of Christ more adequately than any other O.T. type.

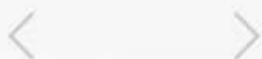
7. Feast of Tabernacles (Booths or Ingathering; *sukkot*, Heb.).

Lev. 23:33-43; Num. 29:12-38; Deut. 16:13-17

Time: The fifteenth through twenty-first of the seventh month (Tishri), with an eighth day added as a climax to all the feasts (September/October).

Purpose: (1) To commemorate God's deliverance and protection during the wilderness wanderings (23:43). (2) To rejoice in the completion of all the harvest (23:39).

Prophetic Significance: The Feast of Tabernacles foreshadows the peace and prosperity of the millennial reign of Christ (Zech. 14:16).



August 7: Leviticus 25-27 (Butch O'Neal)

Reading for Monday, August 7, 2017

THE LAW

Leviticus 25-27

The most important thing here is to read and ponder the Scriptures consistently

Chapter 25

The Sabbatical Year

The land given to the Israelites would be sown, pruned, and reaped for six years, but in the seventh year it was to have a Sabbath of rest. Whatever the land yielded in this year, could be eaten by the landowner, his household, his livestock, as well as the hired hand, temporary resident, and the wild animals. Whatever the land produced could be eaten, but there would be no tending of the land in the seventh year.

The Year of Jubilee

This would be after seven Sabbaths of years. (49 years)

The 50th year would be consecrated and liberty would be proclaimed for all the inhabitants of the land. Nothing would be sown or reaped in this year. Under most circumstances, any land, or people that had been sold during those 50 years would be returned to the original owners because God considered the land as His and the Israelites as tenants.

Further, the Israelites were God's servants and were not to be sold as slaves. Every transaction was to be fair and just. There was no profit involved. Anyone not able to be redeemed would be released in the year of Jubilee.

All the Israelites belonged to God as servants, and not to one another.

Chapter 26

God promises a reward for obedience. There would be rain, crops would be yielded, threshing would continue until grape harvest, grape harvest continue until planting. There would be plenty of food and safety in the land. There would be peace in the land. Savage beasts would be removed from the land.

Their enemies would be dispatched with easily, there would be harvests left over when the new came in.

And the LORD would dwell among the Israelites.

But, God promises punishment for disobedience.

If they failed to keep God's commands and His covenant,

there would be sudden terror, wasting diseases and fever to destroy sight and drain away life.

Enemies would eat of their crops, and defeat and rule over them. Wild animals would take their children, cattle, and their very selves. There would be a plague among them, and God would punish them seven times over. There would be bodies piled on the forms of their idols, Their cities would be made ruins, their land laid waste, and they themselves would be scattered among the nations. The LORD would abhor them!

Wow....what a horrible punishment this seems to be,

but we know that God is just!

However, if they would confess their sins, God would remember His covenant with their ancestors for their sake.

They would pay for rejecting God, but they would be given

yet another chance.

How patient and faithful is the LORD!

These are the decrees, the laws and the regulations that the LORD established on Mount Sinai between himself and the Israelites through Moses. (vs 46)

Chapter 27

Redeeming what is the LORD's

In the case of anyone making a special to dedicate a person to the LORD by giving equivalent values, those values would be determined by various amounts of shekels of silver, dependent on the age and/or gender of the one dedicated.

If it was an animal acceptable to the LORD, that was vowed, that animal becomes holy. If the owner wishes to redeem the animal, he must add a fifth to its value. If it is a house, the priest will determine its value. If the man wishes to redeem it, he must add a fifth to its value. Similar requirements are made for dedicated lands.

No one may dedicate the firstborn of any animal because it already belongs to the LORD.

A tithe of everything from the land belongs to the LORD;

it is holy to the LORD. A tithe can be redeemed if a fifth is added to its value. The entire tithe of the herd and flock, every tenth animal, will be holy to the LORD. If a substitute is made, both the animal and the substitute become holy and cannot be redeemed.

These are the commands the LORD gave Moses on Mount Sinai for the Israelites. (vs 34)

This concludes the Book of Leviticus and, LORD willing, we will begin the Book of Numbers next Monday.

Comments or questions on the reading selection are welcome.

Comment:

Kevin Crittenden:

Thank you, Butch! There were certainly a lot of rules to live by back then; some people like to live by rules today, I suppose, because it gives them a metric by which to measure themselves (and others!). It's much harder to "measure" the Grace by which we are saved so we can "know" how we stand with Christ. We need to remember, though, actually we need to allow this Biblical Truth to infuse us to our innermost being: Christ loves us (even me) and the Bible teaches us to trust God's forgiveness through Christ.

Comment:

Ryan Ingle:

Thank you Butch O'Neal! I appreciate your thoughts!

Comment:

Ginger Hermon:

Another book in the records! Thank you, Butch O'Neal! You have been very faithful to this study, diligent to present scripture and encouraging to all of us. It's greatly appreciated! 😊

Replies:

Thank you for your encouragement, Ginger Hermon! :)

Comment:

LuAnn Woody:

Thank you for your proverbosity!