

USEFUL SOURCES / STUDY MATERIAL

- ✓ **Your Bible !!! and other translations such as the NIV, RV, RSV**
- ✓ **Various Bible Programs available on Computer**
- ✓ **Strong's Exhaustive Concordance**
- ✓ **Englishman's Hebrew-Chaldee Concordance of the Old Testament**
- ✓ **Englishman's Greek Concordance of the New Testament**
- ✓ **The New Unger's Bible Dictionary**
- ✓ **Smith's Bible Dictionary**
- ✓ **Vine's Expository Dictionary of Bible Words**
- ✓ Barling, Bro. W.F. **Law and Grace: A Devotional Study of the Law of Moses.** Espec. pages 79-113, 170-203.
- ✓ Knowles, Bro. John. "*The Altar Offerings*", talks taped from Silver Star Bible School, 1986.
- ✓ Knowles, Bro. John. **Bring an Offering and Come Into His Courts: Studies in the Five Major Offerings.** Study Notes prepared for Rathmines Bible School, Australia, April 1987.
- ✓ Mansfield, Bro. H.P. "*The Book of Leviticus: A Verse by Verse Exposition*" as presented in the **The Christadelphian Expositor.** Vol. 6, No. 1 (January 1979) covers Leviticus 1-5, and Vol. 6, No. 2 (April 1979) covers Leviticus 1-10.
- ✓ Mitchell, F.E. **Offerings and Feasts.**
- ✓ Norris, Bro. J.B. **Christ Died For Our Sins According To The Scriptures.** Espec. pages 1-24.
- ✓ Roberts, Bro. Robert. **The Law of Moses.** Espec. pages 217-246.
- ✓ Stewart, Bro. M.D. **A Study in the Law of Moses.** Study Notes Compiled from various sources for Lompoc and Reseda Ecclesias, California, 1968.

WORKBOOK PART ONE: DISCUSSION, BACKGROUND AND OVERVIEW QUESTIONS

SECTION A: UNDERSTANDING THE LAW OF MOSES

1) Discuss and brain-storm in a group what purpose the Law of Moses had in the lives of the children of Israel. What guidance or focus was it meant to give? How would the keeping of the Law of Moses make a positive contribution to their quality of life?

2) Using the verses shown alongside each of the sub-sections in the tables below, find a short, scriptural explanation for each reference in relation to the introductory comment.

a) What was the Law meant to teach or accomplish?

Rom. 3:21-26	Declare God's righteousness
Rom. 3:20	
Rom. 7:7, 13	
Gal. 3:24	
Isa. 59:1,2	

b) What the Law could not do:

Gal. 3:21; Lev. 18:5; Duet. 5:16	
Heb. 10:1-2; 9:9	
Heb. 7:19	
Gal. 4:4-5	

c) How the Law testified to its own weakness:

Rom. 3:19; Gal. 3:10; Duet. 27:26	
Heb. 10:1-3	
Heb. 9:7-8	

d) What was the weakness of the Law?

Rom. 8:3; Heb. 8:7-8; Rom. 7:17-25	
---------------------------------------	--

3) Provide an example from the gospels where Christ comments on this very weakness (#2d).

4) Although there was a weakness in the Law, due to an external element, what were four strengths of the Law of Moses? Examine Rom. 7:12,14.

- i)**
- ii)**
- iii)**
- iv)**

5) After spending some time reflecting on the purpose, weaknesses and strengths of the Law, rewrite in your own words your answer to question number one. For the spiritual Israelite what sort of relationship would be developed between himself / herself and God?

SECTION B: TAKING A LOOK AT THE WILDERNESS CAMP OF ISRAEL

1) Read through Numbers 2 and 3 and locate the following items on the diagram on the next page:

a) 12 Tribes of Israel



b) 4 Families of Levites

c) 3 major areas of the Tabernacle

At the position of each Tribe or Family, indicate their size by using:

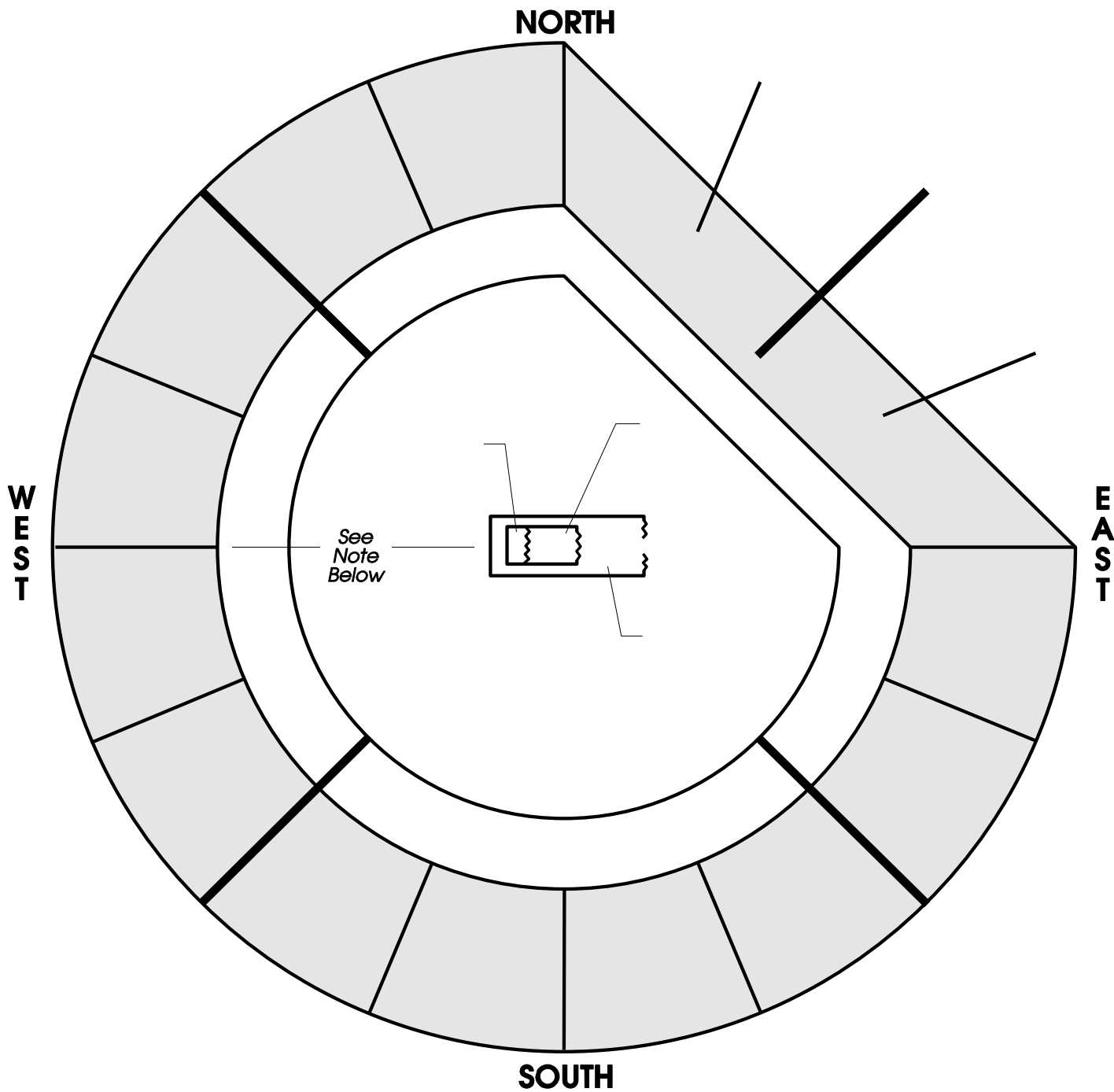
- an 'X' to represent 10,000 men
- a '\ ' to represent 5,000 men

Round your numbers to the nearest 5,000 for simplicity.

2) When an Israelite chose or needed to make an offering, what advantage would there have been in having to walk a considerable distance before reaching the tabernacle entrance? How can we effectively make use of this example? Compare 1Cor. 11:28.

3) What purpose did God have in positioning the Levites between the nation of Israel and the tabernacle? Compare Num. 8:5-19. Since they did not prohibit access for orderly, faithful worship, what was the need for this separation? Refer back to the table entitled "What the Law was meant to accomplish".

The Camp of Israel



Note: Ellicott's Commentary suggests that the nearest tents were about 2,000 cubits in distance from the tabernacle (cf. Josh. 3:4). On this supposition, the area of the camp has been computed at about three square miles!

- 4) We may often hear other professing Christians say, “Well, you worship God in your way, and I’ll worship him in mine. It really doesn’t matter how we worship as long as we believe that God exists!” How could we use the structure of the camp to respond scripturally that ‘this is an unacceptable viewpoint’? Compare 1Cor. 14:40. Hint: It may also help to reflect on incidents where Israelites tried to approach God on their own terms in Num. 16; 2Chron. 26:16-21.
- 5) As you have discussed, the different families of the Levites had different duties with respect to the maintenance and operation of the tabernacle. What spirit of service would this develop among the various families? Compare 1Cor. 12:14-25; Rom. 12:3-8. How can this attitude operate within our CYC’s and Ecclesias?
- 6) The instruction given by God was to have every Israelite position their tent “facing the tent of meeting” RSV Num. 2:2. What principle would this impress on the mind of a spiritual Israelite? How can we orientate our lives in a similar way? Compare 2 Cor. 3:18.
- 7) The tabernacle was a provision made by God so that he might “dwell among them” Exo. 29:44-46. In order for Israel to participate in this arrangement there was a change required in their lives (carefully examine Lev. 20:22-27). What were they intended to display or manifest in their personal lives, and to whom?

SECTION C: BACKGROUND TO THE ALTAR OFFERINGS

1) Bible Marking: The sacrifices can be divided into six basic offerings: the burnt, meal, peace, sin, trespass and drink offerings. Sometimes the meal offering is linked with the drink offering and the sin and trespass offerings are considered together, leaving only four basic offerings. The first seven chapters of Leviticus deal with five of these offerings (excluding only the drink offering) twice over. The first consideration of each offering (Lev. 1-6:7) provides most of the detail while the second description (6:8-7:34) emphasizes the priest's role in the sacrifice. Use the following chart to Bible mark the structure of Leviticus chapters 1-7 into your Bible.

Offering	General Description	Priestly Rules	Colour
Burnt	1:1-17	6:8-13; 7:8	Brown
Meal	2:1-16	6:14-23; 7:9,10	Yellow
Peace	3:1-17; 7:28-34	7:11-21	Green
Sin	4:1-5:13	6:24-30	Red
Trespass	5:14-6:7	7:17	Purple
Drink	Numbers 15:1-12	----	Blue

The following format is a suggested means of Bible Marking. You may also wish to copy this chart, including your color code, into the bottom margin of Leviticus chapter one.

1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock.

3 If his offering [be] a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. 4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

2) The study of the altar offerings can be complicated and overwhelming at first glance. It is advantageous to understand some of the main characteristics of each offering before a detailed study is undertaken. A careful reading of Leviticus chapters 1-7 will help you to fill in the following chart. Compare your answers with those of others. This will form a handy reference for you in your later study and illuminate some of the main similarities and differences between the six altar offerings.

	Burnt Offering	Meal Offering	Peace Offering	Sin Offering	Trespass Offering	Drink Offering
What was Offered	- cattle, herd, flock (1:3) - sheep, goats (1:10) - turtle doves, pigeons (1:14)			Priest - Ruler - Poor - Congregation - Commoner - Really Poor -		
Voluntary?		YES (2:1)				
Disposal of Blood			- sprinkled about the altar (3:8)			
How it was Divided a) God b) Priest c) Offerer				a) fat, kidney, the caul above the liver (4:8-10) b) the flesh (6:28) c) nothing		
Purpose					- to bring acknowledgment of sin (5:17) - to make atonement (6:7) - teach restitution (5:16)	
Key Hebrew Word						Num 15:5 <i>necek</i> (#5262)-"a libation, also a cast idol"
Significance	<i>Dedication to God</i>	<i>Giving to God</i>	<i>Fellowship, Thanksgiving</i>	<i>Atonement</i>	<i>Restitution</i>	<i>Giving to God</i>

SECTION D: THE OFFERINGS

I. The Burnt Offering

- 1) A key feature of the Burnt Offering was *complete dedication* to God. What aspects of the offering indicate *dedication*?

- 2) What aspects indicate *completeness*?

- 3) Find several verses that indicate believers are exhorted to wholly dedicate themselves to God.

- 4) List some examples of how your life does not measure up to this ideal of total dedication.

II. The Meal and Drink Offerings

1) The Meal and Drink Offerings provided a means whereby the Israelites could return the products of their physical labour to God. This is a classic example of how God is attempting to work his principles into every aspect of the lives of His people. In a group setting, try to assemble a detailed list of ways the law of Moses "forced" the Israelite to continually think of God. Are there parallels to this in the new covenant??

eg. the meal offering taught the Israelites to give of their labour to God (Leviticus 2)
- collection for the poor saints in Jerusalem (Romans 15:26)

eg. the fringe of blue worn on their garments was a constant reminder to the Israelites that they were to follow the commands of their God (Numbers 15:38,39)
- the daily readings help to regularly remind us of God's commandments (1Corinthians 11)

III. The Peace Offering

1) The principle lesson taught by the Peace Offering was that of *fellowship* with God. The word 'fellowship' is often used by ourselves in many ways and in a variety of contexts. Research the meaning of this word fellowship in the scriptural and spiritual sense. What does 'fellowship' mean? What does this involve in our relationship with God and other brothers and sisters? Compare and discuss your answers with those of others.

2a) Fellowship with God was not obtained in some trivial manner. Survey the basic components of

the Peace Offering (Lev. 3; 7:11-21, 28-34). Using the table below, list at least five requirements which needed to be filled by the offerer before they could engage in fellowship with God. Note the verse in which you find them.

Requirement for Fellowship	Verse
Eg. Peace Offering was offered on top of the Burnt Offering	3:5
1.	
2.	
3.	
4.	
5.	
6.	
7.	

2b) The requirements you included in your list make the offering appear rather regimented or formal. However, what lesson was it meant to teach the offerer? Does this principle appear elsewhere in Scripture? Provide some passages, and explain each (eg. 2Sam. 6:2,6-7).

3) Through what climatic act did the offerer fellowship with God in the Peace Offering? Through what act of fellowship can we obtain fellowship with God and thereby identify with the Peace Offering today? Explain your answer.

V. The Sin Offering

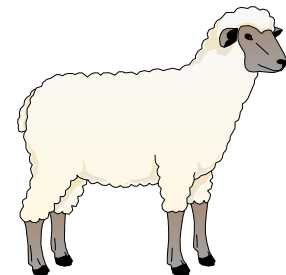
1) *Bible Marking:* The Sin Offering forced the offerer to acknowledge that “all have sinned and come short of the Glory of God” (Rom. 3:23). Though the offering was not capable of covering all sins, in

what way was it designed to accommodate “all who have sinned”? In your Bible, establish a marking scheme to differentiate between the six categories of the Sin Offering that are outlined in Leviticus 4-5:13 (ie. categories of different types of people). Be sure to highlight the main item offered in each category. Note that the priest’s role in the Sin Offering is outlined separately in Leviticus 6:24-30. You may wish to note this in your Bible margin as well.

2) Each of the offerings was meant, in part, to point forward to the work of the Lord Jesus Christ. With this in mind, it is important to note that a significant omission from the sin offering schedule was the MALE LAMB. In what way does this omission point forward to the work of Christ. Where in the New Testament is Christ specifically noted as being this ONE, ultimate sin offering which the law omitted? Use your concordance if you require some help.

IV. The Trespass Offering

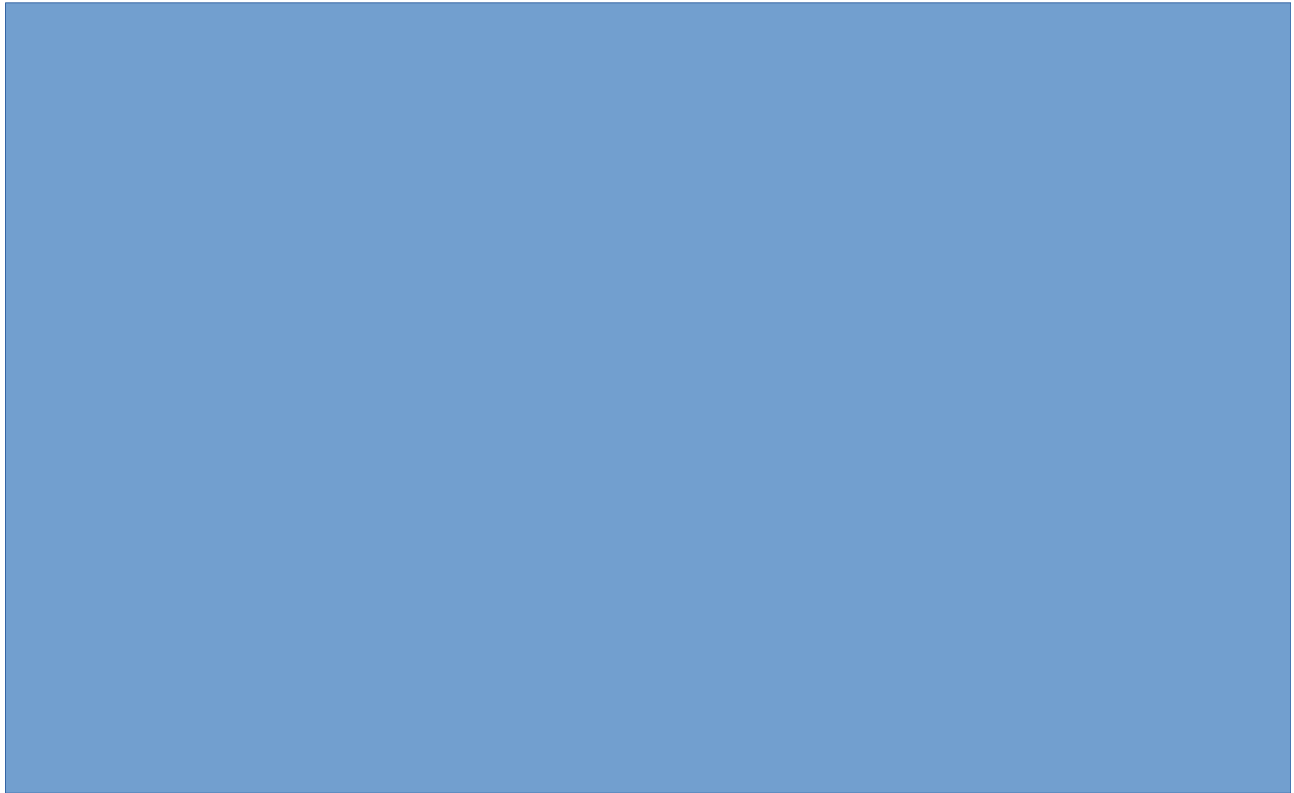
1) The Sin and Trespass Offerings were closely associated with one another. The Trespass Offering, as with the Sin Offering, was a compulsory recognition of one’s participation in a specifically guilty act. These offerings were, however, distinctly different. Simply put, every trespass was a sin, but not every sin was a trespass. After reviewing the Trespass Offering (Lev. 5:14-6:7; 7:1-7) determine what distinguished a trespass from a sin? Provide verses to support your answer.



2) *Bible Marking:* The Trespass Offerings can be divided up into three distinct categories. Determine what these three categories were and mark them in your Bible. Using the diagram below, list each of the Trespass Offerings. Outline in each case: a) who the trespass is against, and b) the nature of the trespass (ie. what had been done?). Can you think of present-day examples in which you may trespass

under each of these categories? List them in the remaining room in the boxes.

3) The Trespass Offering was designed not only to make the offerer conscious of his sin and his need for forgiveness, but also recognize his resulting debt to God through robbing God of his reasonable service. How was the offerer to take positive steps in making amends for his offense? In what way was this accomplished? Could amends be made in every instance of trespass? Provide supporting



verses for each of your answers.

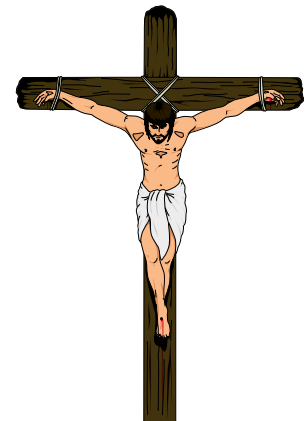
SECTION E: SUMMARY QUESTIONS

1) If you refer to your summary chart of the offerings you will notice some of the offerings were voluntary while others were mandatory. In a group, discuss why you suppose both types of offerings were prescribed? What common characteristic(s) is/are shared between the mandatory offerings? What common characteristic(s) is/are shared between the voluntary offerings? What lessons can we

gain from the differentiation made between these two types of offerings?

2a) An understanding of the offerings can be very valuable when studying other portions of Scripture. The background information you learn from the altar offerings will bring to life many varied passages. To illustrate this principle study Psalm 40:6-8 with a concordance. List the four words or phrases that refer to the altar offerings in verse six. Look up the Hebrew words and their meanings and determine which of the offerings each phrase refers to.

2b) Paul quotes these verses in Hebrews 10:4-10. In a group, discuss what message Paul is trying to convey? Based on the offerings referred to, to what extent did Christ fulfil the law? What principle does Paul say the law of sacrifice was trying to teach?



Section A - THE TABERNACLE

Discussion Chapter: Exodus 35

Relevant Reading: Law of Moses: pages 99-154
Law and Grace: pages 50-66

The Tabernacle provided the setting for the basic altar offerings and the work of the Priests and Levites. It is necessary to develop a basic understanding of its layout and contents before a study of the offerings.

1. **Exo. 25:8,22** The sanctuary was a provision made by God. List two reasons why the sanctuary was provided by God.

A)

B)
2. **Exo. 25:8** Research the meaning of the word “sanctuary”. Where had this same word been used earlier by Moses?
3. **Exo. 15:17** How had God’s comments forewarned the Israelites that the sanctuary was merely a temporary provision? List two ways.

A)

B)
4. **Exo. 35** Describe how the materials, that were used in constructing the sanctuary, were obtained. Carefully read through Exodus 35 and mark or highlight words or phrases that occur frequently.
5. **Exo. 35** How does this chapter help to overcome an apparent contradiction in Exodus 25:3 with the phrase “take of them”? (Hint: look at some newer translations to see how this phrase is translated)
6. **Exo 35:5,21,29** This spirit of willing service appears to have been infectious. What common characteristics are shared between the children of Israel and the ecclesias of Macedonia? (see 2Corinthians 8:1-12)

Like all infections, some individuals appear to have an immunity. What subtle point is made in Exodus 35:20,21. (Hint: contrast “all” in v.20 and “everyone whose heart stirred him up” in v.21)

How does this same response relate to the Sin offering and the Burnt offering? (Caution: you may have to answer this later in your study)

7. **Fill in the Blanks:** The sanctuary was a place __ to worship, not a place to worship __.

How was this point understood by Solomon? (2Chronicles 2:1-6)

8. **Exo. 35:5** The Israelites gave of their own possessions. Where had the children of Israel obtained many of these possessions that they now shared for building the tabernacle? (Provide scriptural evidence to support your answer.)

At what other times in Israel’s history were similar appeals be made to the people to provide for the house of God?

Hints:

➔ David’s reign

➔ Jehoash’s reign

9. **Exo. 35:30,34** God had appointed two special individuals to oversee the work of the tabernacle. Research the definition of their names.

➔ Bezaleel

➔ son of Uri

- ↳ Judah
- ↳ Aholiab
- ↳ son of Ahisamach
- ↳ Dan

Did their names, in any way, define the duties they were responsible for, or their work habits? If so, How?

10. **Exo. 35:31** God had given these men a measure of the spirit and a clear pattern from which to construct the tabernacle. Find a Bible echo for Exodus 35:31. Identify who is referred to in the echo.

If Christ is portrayed, in type, in the lives of Bezaleel and Aholiab, how can this improve our awareness of God's involvement in our lives now?

11. **Exo. 36:1** Many of the Israelites not only gave of their possessions, but were willing to function as workmen in the completion of the tabernacle. To do so, they applied labour to the gifts God had given to them and then returned them to God. What offering would this action later parallel? (Caution: you may have to answer this question later in your study.)

How do we use the resources and abilities that God has blessed us with? Do we offer them expecting some reward? Look at Christ's comments in Luke 17:10.

How can we apply the Israelites willing attitude to our service in the ecclesia as young people?

12. The tabernacle was designed to demonstrate, in type, three parts of God's plan. Provide two scriptural references for each type.

A) The tabernacle outlined the life and work of Christ:

B) The tabernacle outlined the steps of change in the life of a believer: (see the Detroit Bible insert for help)

C) The tabernacle/sanctuary as a type of the complete and eternal household of God:

13. **Exo. 40:17** How long did it take to complete construction on the tabernacle? (Approximate using Exodus 19:1 as a starting point.)

What was significant about the finish date? What had happened two years earlier? Was this now also a new beginning?

Why did it take a long time to build the tabernacle? How would this inform a spiritually minded Israelite about how the "household of faith" would be assembled? (Keep in mind that God could have given the Israelites a finished tabernacle.)

14. **Exo. 25,36-38** Read through Exodus chapter 25 and Exodus chapters 36-38 and list the order in which the various parts of the tabernacle were constructed. (Tip: why not underline or highlight each item as you find them for future reference.)

Exodus 25 — "thou shalt make"

Exodus 36-38 — "and he made"

What differences in ordering can you see from the two lists? Which order would you generally follow when you set up a tent?

With the list you have produced, try to create a sketch of the tabernacle. Position and label each item.

18. **Exo. 27:20-21** As the high priest moved from the outer court to the holy place and finally entered the most holy place, what different sources of light had illuminated his way?

➔ Outer Court

➔ Holy Place

➔ Most Holy Place

What principle was this trying to teach the Israelites?

Section B- THE PRIESTS AND LEVITES

Discussion Chapter:	Numbers 8	
Relevant Reading:	Law of Moses:	pages 155-179
	Law and Grace:	pages 50-66

The Priests and Levites ministered within and around the Tabernacle and thus played important roles in conducting the offerings. Understanding their duties and position is crucial before examining the offerings themselves.

19. **Num. 8:6** The tribe of Levi had been specifically selected by God to work in conjunction with the tabernacle. What had they done in the past that showed they were willing and capable of fulfilling this important role?

The Levites had first shown themselves responsible and because of this they earned greater responsibility. How should this principle function in our C.Y.C.'s and ecclesias? Think of some other scriptural examples.

2. **Num. 8:10** The Levites were chosen to serve as “*representatives*” of Israel. What is the role of a representative? What language do we find in this chapter that demonstrates this position?
3. **Num. 8:14,21,22** The Levites, when selected by God, went through a process. Find scriptural references that support the following stages as they apply to the present time.
- A) separate
 - B) cleanse
 - C) dedicate
4. **Num 8:16** When had the firstborn of the people been sanctified in Egypt? How had they been sanctified and at what cost to the Egyptians?

5. **Num 8:18** Do a word study on the term “*firstborn*”. Who were some prominent firstborn characters in the Bible? What were the responsibilities and blessings of the firstborn?

6. **Num. 8:19** God spoke of the Levites as being a gift to Aaron. Find other occurrences of this word in Numbers and mark them in your Bible. How does this term relate to the definition of Levi’s name?

7. **Num. 8:24** At times the role of the Levites and Priests was likened to a military company (look at the marginal literal Hebrew for this verse). Where is this language picked up in the New Testament?

8. **Num. 4** The family of Aaron was responsible for working inside the tabernacle. What duties did the other three Levitical families perform?
 - A)
 - B)
 - C)

9. As a Jew advanced past the dwellings of the Levites and journeyed toward the tabernacle, what thoughts might run through his mind when he drew near to the:
 - ➔ white outer linen wall:

 - ➔ curtained entrance:

 - ➔ the priest as he was about to offer his offering:

Explain how each of these three items relate to the great redemptive work of God through Christ. (Provide at least one passage for each to substantiate your comments.)

Picture the solemnity and seriousness of this moment. How do we conduct ourselves during the memorial meeting? Find scriptural references that define the proper attitude of a worshipper.

10. **Exodus 28** This chapter describes in great detail the attire of the Priest, particularly the High Priest. Research the words listed below and then develop a pencil sketch showing how the priests were dressed.
- | | |
|--------------------|-----------|
| ↳ glory and beauty | ↳ mitre |
| ↳ breastplate | ↳ girdle |
| ↳ ephod | ↳ urim |
| ↳ robe | ↳ thummin |
| ↳ broidered coat | |
11. **Exo. 28** The priests would be clothed in a variety of colours. Like names, colours in scripture have their significance. Try to develop, perhaps by association, what qualities or principles the following colours were meant to represent: (Tip: use your concordance to track the colours and add references when applicable.)
- ↳ gold
 - ↳ blue
 - ↳ scarlet
 - ↳ purple
 - ↳ white
12. **Num. 18:3** Since the Jewish offerer could not advance any further than the entrance to the outer court, what two points would this impress on his mind?
- A)
- B)
13. **Exo. 19:5,6** The Priests in their responsibility to ensure physical purity and holiness, were to be a symbol to the people of what they should be developing in their own lives on a moral level. Search the scriptures to find references that teach that the Jews were being prepared for a future role as priests.

14. **Lev. 7:31** This verse indicates that the priests were sustained by the portion of that which was offered. Compare this with 1Corinthians 9:13,14. Look up the word “*wait*” in Vines. Consult several newer translations of this word. Is this an echo from Nehemiah 12:44?

What does Paul mean when he remarks “*that they which preach the gospel should live of the gospel*”? Do you think this verse supports having a paid ministry? Explain.

15. **Malachi 2:7** This verse defines an important duty of the priests mentioned in the Law. What was it?

This responsibility had been honoured in the time of Nehemiah. Find the reference. Explain how the teaching process was conducted.

In order for the Levites to function as teachers, they needed to be well grounded in an understanding of the Law. Look up the word “*teach*” in the New Testament. What qualities should a teacher possess?

16. **Malachi 2** This chapter describes the failure of the Levites and Priests to provide a solid example for Israel to follow. What was the result? How had this corruption crept into the nation?

17. **Malachi 2:1-10** This passage appears to be making reference to the covenant that God made with Levi, but some of the facts are not suitable for the whole tribe. Is there another link? (Hint: look in your margin.)

18. **Num 25:14** Trace the covenant made in Numbers 25:14. It will lead from Phineas to David's reign and stretches all the way into the kingdom period described by Ezekiel. (This exercise is fascinating!!)

19. The role of the priest was sometimes more than just performing sacrifices. Like Samuel with king Agag of the Amalekites, it meant being a warrior for God. Phinehas was motivated by a Godly fear. Examine Proverbs 8:13 and Psalm 139:21,22. List the ways that a right fear of the LORD can guide us now to become future priests.

Section C: THE BURNT OFFERING

General Description: Leviticus 1
Role of the Priest: Leviticus 6:8-13; 7:8

Before starting this section, briefly remind yourself of the basic components and significance of the Burnt offering by reviewing the Introductory Questions on the Burnt Offering, and the chart you completed in Section C, Question 2.

1. **Lev. 1:3** It was a requirement for the burnt offering that the animal be without blemish. Look up the Hebrew word translated “*without blemish*” (#8549) in a Concordance. What does this word mean?

How else is this Hebrew word used in scripture (e.g. Psalm 19:7; 119:1)?

2. **Lev. 1:3** What would be considered a blemish in a sacrificial animal?

Find scriptural proof that the Jewish nation did not always ensure that their offerings were perfect.

3. **Lev. 1:3** Several of the offerings were voluntary in nature, including the burnt offering. The root Hebrew words imply more than just a willingness to give. By analyzing the Hebrew word for “*voluntary*” (#7522) and its root word (#7521), determine what attitude the offerer needed.

Often when we are serving God, we approach Him with the wrong attitude. What personal characteristics do we possess that prevent us from approaching our service in the proper manner? Find some scriptural examples of voluntary service and determine how “human nature” was overcome.

4. **Lev. 1:4** The offerer was to place his hands upon the head of the animal. The root Hebrew word *camak* (#5564), translated “*lay*”, suggests more than a gentle touch, but rather “*to lean upon or take hold of*” (Strong’s). The act of holding the head of the animal while it was being killed would imprint

itself firmly in the mind of the offerer. What was this action meant to symbolize?

The following verses all contain the same Hebrew word (#5564). How does each reference help to define the meaning of the symbol?

References	Symbolism of “to lean upon” in the Context of the verse.....
2 Kings 18:21	e.g. to trust in for salvation from the enemy (i.e. — trust in Christ for forgiveness of sins)
Leviticus 16:21,22	
Leviticus 24:14	
Numbers 8:10-12	
Deuteronomy 34:9	

By placing his hand upon the head of the animal, the offerer was also admitting that he was incapable of atoning for his own sin. By what means are our sins forgiven?

5. **Lev. 1:6** The animal was to be “flayed” before it was offered to God. Using a Concordance, Dictionary and your imagination, describe what this involved.

 Strong’s #6584

 Dictionary

 Imagination

It was a condition that the offering be without blemish, yet it still had to be inspected inwardly. What implication does this have on disciples who would offer themselves to God as a “living sacrifice”?

Who flayed and inspected the offering? Why is this significant (e.g. 1Corinthians 11:28,31)?

By what means can a disciple inspect himself inwardly? (Psalm 119:9; Hebrews 4:12-16)

6. Lev. 1:8,9 What parts of the burnt offering were given to God? What do you think each represents?

What part of the animal was given to the priests rather than being dedicated to God (Lev 7:8)? Why?

The entire animal offering (excluding the skin) was burned upon the altar, making the Burnt offering a symbol of complete dedication to God. However the Burnt offering was voluntary. In what sense is this offering compulsory if we really want to please God?

7. Lev. 1:9 The law placed special emphasis on the condition of the offering. It has already been noted that the animal was to be without blemish and carefully inspected. In addition, the inner parts of the offering also had to be washed. What is the spiritual significance of washing?

By looking up some of the occurrences of the Hebrew word for washing #7364 (Hint: see Isaiah

and Ezekiel), try to establish that washing can represent the removal of sin.

What is the New Testament parallel to washing away sins (Acts 22:16; 1Peter 3:20,2; 1John 1:7-9; etc.)?

8. **Lev. 1:9** What is the significance of the offering being made by fire? (see Jeremiah 23:29; Luke 3:16; 12:47-50; 1Peter 1:7)

9. **Lev. 1:3,6,9** The provisions for the Burnt offering prescribed three means of ensuring the cleanliness of the animal. Recap these three conditions.

- 1.
- 2.
- 3.

In Ephesians 5:25-27 Christ prepares the ecclesia to be without spot or blemish. Look up the following verses and try to determine some practical means of avoiding sin. (Please add in any other helpful verses you find!)

Scriptural Passage	How to avoid sin.....
2Peter 3:13,14	
1John 3:2,3	
Romans 12:1,2	
Hebrews 10:23-25	

10. Lev. 1:14 Allowing birds in sacrifice was exceptional, distinguishing Hebrew law from the surrounding nations. A pigeon or a turtledove could be brought as a Burnt offering. Using a Bible Dictionary look up these types of birds and try to determine why God allowed birds to be offered in place of larger animals.

Find other examples where special care is taken to include the poor in the divine law. (Be sure to look both in the Law of Moses and throughout the Bible.)

11. Lev. 1:9,13,17 Despite the variance in the value of the offerings, the phrase “a sweet savour unto the LORD” is repeated for each type of Burnt offering. This indicates that the offering of the poor is just as valuable as the offering of the rich in the eyes of God. Why is God not interested in the size or value of the offering? What aspect of the offering **is** God interested in?

Where else in scripture is the principle, that it is not the size of the gift that is important, expounded?

12. Lev. 1:17 The priest was to cleave (Strong’s #8156 “to split or tear”) the bird, but not to divide it assunder (Strong’s #914 “to divide (separate....)”). What aspect of the previous animal offerings does cleaving the bird parallel?

13. From the following passages, determine some of the occasions when the Burnt offering was to be sacrificed. Why is a sacrifice that signifies “complete dedication” appropriate on each of these occasions ? What situations in your life parallel each of these occasions? How can you ensure that you are completely dedicating yourself to God at these times?

Reference	Occasion	Modern Parallel	Practical Means of Dedication
Leviticus 12:1-8	Purification after Childbirth	Child rearing	e.g. teach your children the truth from a young age
Leviticus 14:2,22			
Leviticus 23:27			
Numbers 6:1-11			
Numbers 28:1-8			
Numbers 28:9,10			
2 Chronicles 7:1			

14. To what extent does the Burnt offering teach that we should devote our lives to God? Should Christadelphians adopt the practices of some groups who forbid marriage and limit contact with the world in order to regulate devotion to God?

15. The Hebrew word for “Burnt sacrifice” is *olah*. Look up the meaning of this word in a concordance (#5930).

The first occurrence of the Hebrew word *olah* is in Genesis 8:20. What characteristics of the Burnt offering made this an appropriate offering for Noah to give to the LORD at this time?

16. Abraham’s offering in Genesis 22 was also a Burnt offering. Read the account in Genesis, noting as many similarities, with the Burnt offering as described in Leviticus, as you can.

Christ is the fulfilment of all the altar offerings. What verse in Genesis 22 suggests that Christ would be the fulfilment of the Burnt offering?

Find verses where Jesus fulfils the following characteristics of the Burnt offering.

- ➔ without blemish and without spot
- ➔ voluntary
- ➔ killed on the north side of the altar
- ➔ complete dedication
- ➔ a sweet smelling savour

17. Will there be burnt offerings that please God in the future? Is so, when?

18. What did the following people say were better than Burnt offerings and sacrifices?

Person	Passage	What was better than Burnt offerings and sacrifices...
Samuel	1Samuel 15:22	“obeying the voice of the LORD”
David		

Solomon		
Hosea		
Amos		
Micah		
A scribe		
Jesus		

Section D: THE MEAL OFFERING

General Description: Leviticus 2
Role of the Priest: Leviticus 6:14-23; 7:9,10

Before starting this section, briefly remind yourself of the basic components and significance of the Meal offering by reviewing the Introductory Questions on the Meal Offering, and the chart you completed in Section C, Question 2.

1. Lev. 2:1 The introduction to the Meal offering begins with the phrase: “if any will offer a meat offering...” Does this phrase imply that the offering was voluntary or mandatory?

By referring to the following passages, when was it mandatory that the meal offering be sacrificed?

- ↳ Exodus 29:38-42
- ↳ Leviticus 5:11-13
- ↳ Numbers 4:16
- ↳ Numbers 15:3,4

2. Lev. 2:1-7 Four types of Meal offerings are described in Lev. 2:1-7. Complete the following chart identifying what was offered, how it was prepared and what was added to the offering.

OFFERING		PREPARATION	ADDITION TO OFFERING
v 1-3			
v 4			
v 5,6			
v 7	Fine flour	Baked in a frying pan	Oil

#3 (Lev. 2:1)The KJV styles the offering described in chapter two as a “*meat offering*”. Read this verse in other translations and explain why “*meat*” is a confusing description for this offering.

Most Israelites would have lived an agricultural existence and were thus giving of their own labour to God. You may not be a farmer, but you possess skills that can be used for God. List 4 or 5 ways you can use your personal strengths to please God.

4. **Lev. 2:1** Oil was added to the grain in all four of the meal offerings. Look up oil (#8081) in a concordance and determine what oil symbolizes.

From the following verses where the same word is used, what else does oil represent?

➔ Psalms 23:5

➔ Psalms 45:7

➔ Proverbs 21:17

For what purposes was oil used in O.T. and N. T. times? (e.g. Ex. 29:7; 35:8; you may wish to consult a Bible Dictionary or other reference book)

5. **Lev. 2:1** Frankincense was another substance added to the meal offering. The sweet smelling incense was made from the milky exudate of a shrub. List several other characteristics of frankincense after consulting a Bible Dictionary.

Frankincense, when burned, produced a sweet smell that rises upwards. This property makes incense a natural symbol for prayer. Find scriptural support for this type. (Several good verses are scattered throughout the Bible.)

Burning objects can be sweet smelling (e.g. incense) or offensive and burn the eyes (e.g. smoke). What characteristics of prayer make it pleasing to God?

7. Lev. 2:3 The meal offering was representative of giving your labour to God, yet the majority of the offering was eaten by the priests. Find some verses that support the notion that when you help others (e.g. your Brothers and Sisters) you are really serving God.

8. Lev. 2:2 The part of the offering given to God is described as a memorial (#234). What does this word mean?

9. Lev. 2:3 Where was the priest to eat the meal offering? (Leviticus 6:16, 10:12, Numbers 18:9,10)

10. Lev. 2:3 The apostle Paul alludes to the Meal offering in 1Corinthians 9:13,14. How can we be sure he was thinking of this offering? What lesson does he draw from the Meal offering?

11. **Lev. 2:4** In this verse the Hebrew word most often associated with the meal offering, *minchah* (#4503), is used for the first time in Leviticus. Research the meaning of this word. (Be sure to note how else this word is translated.)

Was the *minchah* always a grain offering? (Gen. 32:13-15; 43:11) Was it always offered to God? If not, what aspect of the *minchah* remained constant?

This word is first used in Gen 4:3,4 referring to the offerings of Cain and Abel. Why was Abel's offering accepted and Cain's rejected?

12. **Lev. 2: 4,5** The meal offerings were not to contain any leaven (see also Lev. 10:12). The Hebrew word *matsah* (#4682), translated "*unleavened*", means sweetness. Using a concordance determine the connection between sweetness and unleavened.

Determine the spiritual significance of leaven (Hint: look up the New Testament occurrence of leaven in your concordance.)

How is leaven an appropriate symbol for sin? (You may wish to look up yeast in a good Encyclopedia.)

13. Lev. 2:4,5 Unleavened bread is a significant part of the Passover (Exodus 12), a feast celebrating the Exodus from Egypt. How does this further establish the spiritual significance of leaven?

14. Lev. 2:11 Honey is a less definite biblical symbol than leaven. Why do you think it was not to be included in the meal offering?

15. Lev. 2: 12 The Israelite could bring the firstfruits of his harvest as a meal offering. The Hebrew definition of this word, "*firstfruits*", is enlightening. Look up the meaning of "*firstfruits*" in your Concordance and make a note of it here.

Giving the first of the harvest to God would have been difficult, especially after the 7th year of rest, when food would be scarce. What aspects of your life make it difficult to give your best to God?

Prov. 3:9,10 provides words of encouragement in this regard. What other assurances have we been given that everything will work out for the best if we do give our firstfruits to God?

The saints are termed “*the firstfruits*” in Rev. 14:4. What is the sense of this statement?

- 16. Lev 2: 13** What substance (besides oil and frankincense) was to be added to the meal offering? Why?
- 17. Lev. 2:1-3** The Hebrew word *qorban* (#7133), translated “*offering*” is used several times in these verses. In what sense is this word used in Mark 7:11? What had gone wrong? Find evidence that this had happened previously.
- 18.** God’s vision given to Cornelius in Acts 10 has at least three connections to the meal offering (especially Acts 10: 4). List the connections and determine in what way Cornelius’ actions paralleled the meal offering.

19. Jesus describes himself as the “bread of life” in John 6. Find verses to show how Jesus fulfilled the following characteristics of the Meal Offering?

- ➔ Unleavened Bread (did not see corruption)
- ➔ Unleavened Bread (sinless)
- ➔ Frankincense (prayer)
- ➔ Oil (cheerfulness)
- ➔ Grain (gave of his labour)

Section E: THE DRINK OFFERING

General Description: Numbers 15:1-12

Before starting this section, briefly remind yourself of the basic components and significance of the Drink offering by reviewing the Introductory Questions on the Drink Offering, and the chart you completed in Section C, Question 2.

- 1. Numbers 15:3** With which offerings was the Drink offering to be sacrificed?

From the following verses, determine other occasions when the Drink offering was involved.

➔ Numbers 28:6,7

➔ Leviticus 23:37

➔ Ezekiel 45:17

Was the drink offering ever offered on its own?

This close relation between the Drink and Meal offerings was not accidental. What common lesson did these offerings teach?

- 2. Num. 15:1-12** Skim through Numbers 15:1-12 noting that a different amount of flour, oil and wine was to be offered with each animal. Fill in the following chart.

Animal Offered	Quantity of Flour	Quantity of Oil Included	Quantity of Wine Included
lamb			
ram			
bullock			

The KJV uses the terms “*deal*” and “*hin*” as units of measurement. What are the modern day equivalents?

The amount of flour, oil and wine offered, increased with the size of the offering, which in turn was related to the status of the offerer (compare Lev. 4:3,22,23,27,28). What lesson does this teach us concerning our abilities?

3. **Num. 15:5** Wine was the only component of the Drink offering. Besides representing the fruits of one's labour, what do the following verses suggest wine represents?

↳ Matthew 26:27-29

↳ Genesis 49:11

↳ Isaiah 55:1

↳ Ephesians 5:18

↳ Psalms 75:8

↳ Jeremiah 25:15-18

↳ Revelation 17:2

Often terms in the Bible have more than one symbolic representation. Which of these representation(s) seems most appropriate in the context of the Meal Offering?

Wine was made from the fruit of the vine (grapes). Try to determine what the vine represents in Scripture.

4. **Num 15:5** Look up the Hebrew word for Drink Offering (#5262). What other application does this word have? (You may wish to look at how this word is translated in the Old Testament)

Examine all the occurrences of this word outside of the Pentateuch (the first five books of the Old Testament). Using a tally sheet determine the number of times the nation of Israel was offering a drink offering to God and the number of times they were offering it to idols.

How would your life compare to that of the nation of Israel, if you were to tally up how much of your labour is dedicated to God? (Perhaps you could make a similar chart, by noting the events from a day in your life! Use a separate sheet of paper.)

What safeguards could you implement in your life to ensure that your labours are used in the service of the LORD?

5. **Num. 15:7** How does this verse and its relation to the Drink offering help to explain the difficult passage in Judges 9:13?

6. **Num. 15:10** In what manner was the Drink offering sacrificed (see also Numbers 28:7)?

On what altar was the Drink offering not to be sacrificed? (see Exodus 30:1-9) Where was the Drink offering sacrificed?

8. An important principle is defined in Genesis 27:28. How would this principle inspire an Israelite to bring his Meal and Drink offerings to God? What New Testament parable teaches us a similar lesson?

7. In Genesis 14:17-20, the bread and wine are combined together in a ceremony for the first time. How does this passage serve to link the Meal and Drink offerings with the Sacrifice of Christ? (Hint: Hebrews 5:6,10)

8. Optional Essay Question: The relationship between the priesthood of Melchizedek and Jesus is discussed at length in Hebrews 7. Read this chapter and detail the significance of this comparison.

You may wish to include the following....

- contrast the priesthood of Melchizedek to the Levitical priesthood
- which priesthood came first, which was Jesus' work most closely associated with
- the significance of Abraham paying tithes
- the significance of the blessing
- the saving work of Jesus as a high-priest

9. Both the wine of the Drink offering and the bread of the Meal Offering were placed on the table of showbread (wine — see Exodus 25:29; bread — see Leviticus 24:5-7). How does this further establish a connection between these offerings and the memorials (see also 1Cor. 10:16,17)?

As a devote Israelite offered his bread and wine to God (through the priest) the principles of the Meal and Drink offerings should have been going through his mind. Summarize the lessons of these offerings and think of ways to remember the lessons of self-dedication while you are participating in the memorial meeting each Sunday.

Section F - THE PEACE OFFERING

General Description: Leviticus 3
Role of the Priest: Leviticus 7:11-21; 28-34
Further Details: Leviticus 22:17-31

Before starting this section, briefly remind yourself of the basic components and significance of the Peace offering by reviewing the Introductory Questions on the

Peace Offering, and the chart you completed in Section C, Question 2.

1. **Lev. 7:12-16** In Leviticus. 7:12, 16 three distinct categories of Peace offerings are seen to exist. List these three categories below in addition to the purpose or meaning of each. Strong’s definitions will help you with this. In addition, provide modern day examples of how you might be able to ‘offer’ each of these types of offerings to God.

Peace Offering	Strong’s #	Meaning/Purpose and Modern Day Examples
1.		
2.		
3.		

You may wish to highlight these three categories in your Bible and then copy part of this chart into your bottom margin at Leviticus 3.

2. Read the passages below in both the KJV and the NIV. What do these passages indicate about when the Peace offering was also offered?

➔ **Leviticus 17:1-7**

➔ **Numbers 29:39**

2. **Lev. 3** A number of animals could be used for the Peace offering. Skim through Leviticus 3 and list which animals could be used, and the verses which describe the use of each animal. You may wish to Bible-Mark these sections of Leviticus 3 which deal with the different animals.

Animal:

Verses:

3. **Lev 3:1** The animals sacrificed in the Peace offering could be either male or female. In the charts below decide whether it was possible to offer both a **male and a female** in the case of the Burnt and Sin offerings by circling **Yes** or **No**.

Burnt Offering	
Bullock (1:3)	Yes No

Sin Offering	
Priest (4:3)	Yes No

Goat or Lamb (1:10)	Yes No
Turtledove or Pigeon (1:14)	Yes No

Congregation (4:13-14)	Yes No
Ruler (4:22-23)	Yes No
Common Person (4:27-28)	Yes No
Poor (5:7)	Yes No
Really Poor (5:11)	Yes No

Keeping in mind the meaning of the Peace offering, what could the inclusion of the female in this offering teach?

Using the following verses determine the occasions in which gender distinction was made elsewhere in the appointments of the Law. Was a male or female to be used in each of these occasions? List any others that you can find.

Passage	M/F	Event in Which Gender Distinction is Made:
Genesis 17:10	M	- seal of a covenant (in this case, the Abrahamic covenant)
Exodus 13:12		
Exodus 23:17, Deuteronomy 16:16		
Numbers 1:2		

What is the allegorical significance of this distinction between male and female? It may help to look at 1Timothy. 2:11-14 and 1Corinthians. 11:7-9.

4. **Lev. 3:1** Disproportion was not permitted in the animals of the Sin or Burnt offerings. This verse indicates that the Peace offering was also to be without blemish, and that only the best was to be offered to God. However, in the case of what particular Peace offering (Thanksgiving, Vow or Voluntary) is an exception made? Hint: Leviticus 22:23 - examine using the NIV or another version. What exception is made?

Though disproportion was tolerated in this offering, for what reasons was the quality of the offering still extremely important (Hint: Leviticus 3:11; 7:15,16,19; 22:29-30)? What does this aspect of the Peace offering teach us?

5. **Lev. 3:2** Under the Law, the blood of a living creature was extremely important. Describe what is done with the blood in the case of the Peace offering.

6. **Lev. 3:3-4** Under the Peace Offering a number of parts of the animal’s body were to be offered up in fire to the LORD. You should have listed these parts in Question #2a of the Introductory Questions to the Peace Offering. Highlight each of these parts in your Bible, including the blood in v2.

7. **Lev. 3:3-4** The fat covering the inwards is the first component of the Peace offering offered by fire to the LORD. Using various study aids research the meaning and importance of the fat on an animal. Was there anything particularly special about the fat that was to be offered (ie. could just any fat be taken off the animal and offered?)?

The following verses help to show the sense of the word “*fat*” when used elsewhere in Scripture. In each passage, what does the word “*fat*” refer to or imply? Use your research from the previous question to help you.

Passage	What is the Word “ <i>Fat</i> ” Referring to?
Numbers 18:12 (margin)	
Deuteronomy 32:14	
Psalm 17:10	
Psalm 81:16 (margin)	
Psalm 147:14 (margin)	

In what sense can we offer ‘fat’ to God in our lives today?

Read 1Samuel 2:12-17. These verses describe the deplorable state of the priesthood during the days of Eli the High Priest. What were the priests doing with regards to the offerings? The actions of the priests are rather shocking, but could very easily represent those of our own. Explain, how!

8. **Lev. 3:4** The two kidneys and the fat on them was also offered by fire to the LORD. Research the importance of the kidneys in the body. What important role do they play?

Explain what spiritual significance the offering of the kidneys would have had to the worshipper, and what lesson they should convey to us today?

The Hebrew word for “*kidneys*” is also rendered “*reins*” in Scripture (see Strong’s #3629 and Englishman’s). Consider the following verses and explain what the word “*reins*” is referring to in each case:

Passage	What is the Word “ <i>Reins</i> ” Referring to?
Job 16:13	
Job 19:27	
Psalms 16:7	
Psalms 26:2	
Psalms 73:21	
Proverbs 23:16	
Jeremiah 11:20	
Lamentations 3:13	

When the worshipper placed the kidneys of the animal upon the altar, what did he figuratively surrender to God? In what sense should God be in ‘*possession of our reins*’ (Psalm 139:13). In what way is God able to ‘*search our reins*’ (Revelation 2:23)?

9. **Lev. 3:4** Using Strong's Concordance and a Bible Dictionary determine what the "*flanks*" of an animal were.

"*Flanks*" (#) -

The following verses contain the same Hebrew word for flanks. How does each reference help to define the 'spiritual' meaning of the flanks in the Peace offering?

→ **Job 8:14**

→ **Psalm 38:7**

→ **Proverbs 3:26**

10. **Lev. 3:4** The "*caul*" is referred to a number of times in Leviticus 1-7 as the animal sacrifices are described. Determine what the caul is (the Strong's #, as well as its root word will help).

"*Caul*" (#) -

Root (#) -

11. **Lev. 3:5** Upon what offering was the Peace offering to be placed?

Keeping in mind the meaning of this offering, and the Peace offering, what spiritual lessons should have been apparent to the offerer? Consider the words of 1John. 1:6-7. Explain how these lessons apply to us.

12. **Lev. 3:1-5 Optional Thought Question** - Put your pen down for a moment and close your eyes. Allow your mind to picture the scene described in Leviticus 3:1-5. Imagine yourself in the position of the offerer from the time in which you select the animal from your herd for the offering, until the time in which you leave the door of the Outer Court to go home. After a few minutes, jot down some ideas on a separate sheet of paper related to the following questions, in addition to any other

thoughts or questions you might have. Bring this sheet to Conference and share your ideas with others.

- ✍ What feelings and emotions will you experience?
- ✍ What sights will you see?
- ✍ What sounds and smells might you experience as the animal is slain and offered?
- ✍ Briefly summarize some of the lessons that will pass through your mind.

13. **Lev. 3:9** The phrase “*the fat thereof*” refers to the four fat components offered in vv3-4 from animals of the herd. Though it is not as obvious due to its rendering in the KJV, a fifth fat component was required when an offering was made of the flock. Research what the “*rump*” of a lamb refers to here in a Bible Dictionary. Be sure to explain how it relates to the fifth fat component.
14. **Lev. 3:11** The expression, “*It is the food of the offering made by fire unto the Lord*” is significant. What does this expression imply or suggest? Consider also Leviticus 7:15, 16, 18; 22:29-30.

When we consider that the altar is representative of the Table of the Lord (Malachi 1:7, 12) what connection can we make between the food of the Peace offering and the body of the Lord Jesus Christ? The words of our Lord, as quoted by Paul in 1Corinthians 11:23-24 may help you to clarify this connection.

What aspect of the Peace offering is an appropriate reminder of the life of Christ? Consider 1Corinthians 11:25.

15. **Lev. 3:17** The fat and blood were jealously guarded by God as his portion of the fellowship meal. What punishment was there for eating the fat or the blood (Hint: see Leviticus 7)? For a man to partake of the fat or blood, what was he doing to God (Malachi 3:8)? How can we hold back the fat and blood from God?
16. **Lev. 3:17** Answer **True (T)** or **False (F)** to the following statements related to this verse. If the

statement is incorrect, then correct the statement by rewriting it and attempt to provide scriptural support for your answer.

_____ the worshipper was only required to abstain from eating the blood and the fat of the animals involved in the Peace offering (ie. this statute did not apply to the other offerings or at any other times)

_____ this statute did not have to be observed when the Israelites were outside of the Promised Land

_____ a man or woman giving time, love, service and their richest substance unto the Lord figuratively offers the blood (life) and fat (strength) of their existence on the altar of service

_____ in dispersion, and having no access to the altar, true Israelites would likely have maintained this law (possible hint in Daniel 1:5,6,8,10).

17. **Lev. 7:12-13** List the special items that were to be offered with the Thanksgiving offering. What offering and lessons do these components remind you of?

i)

ii)

iii)

iv)

The unleavened cakes and wafers symbolize the **ideal** of the offerer's actions and attitude of mind, while the leavened bread, which was offered at the same time, sets forth the **reality**. Using scripture to support your answer, explain what the unleavened bread symbolized?

It is possible in the enthusiasm of our thanksgiving and devotion to God to be so emotionally uplifted that we forget our own failures. What then did the leavened bread in the hands of the worshipper guard against?

18. **Lev. 7:14** Examine the meaning of the word "heave" by looking it up in Strong's concordance. Pay particular attention to its root word. You may even wish to consult the NIV or RSV rendering

of this verse. What does the word “*heave*” signify? What might this ‘heaving’ of the cakes and wafers upwards remind the offerer of? Consider also its application to Christ (John 8:23).

“*Heave*” (#) -

Root (#) -

19. **Lev. 7:15-18** The majority of the animal was to be eaten by the offerer, and in the case of the Thanksgiving offering, was to be eaten the same day it was offered. It is obvious that one person, or even a few, could not eat a bullock, lamb or goat on their own in one day. What might this suggest about the participants of the fellowship meal? In what sense did God partake of this meal? Hint: look at Leviticus 3:5, 11 and examine the Hebrew word for “*burn*” in these verses (#6999).
20. **Lev. 7:19-21** No uncleanness was tolerated in either the Peace offering or the offerer. What was the penalty for partaking of the Peace offering while ceremonially unclean? How can we be regarded as unclean either morally or doctrinally in our fellowship with God?
21. **Lev. 7:30-34** Using these verses, list two other parts of the animal that were to be presented during the Peace offering. Note who these parts were presented to, and suggest what lessons we might gain from the offering of these particular parts. Can you find any passages to support your answer?

Part of the Animal	Given to Whom?	Possible Meaning / Lesson:
1.		
2.		

The breast of the animal was to be used as a Wave offering. Determine the meaning of the root word for “*waved*” (#5130). Use a Bible Dictionary to help you understand what happened during the Wave offering. Suggest what may have been the significance of this ‘*waving*’ of the animal’s breast?

22. An important aspect of the Peace offering, is that it points forward to the work of the Lord Jesus Christ. For example, in Ephesians 2:15 Paul writes that “*Christ is our peace*”. Carefully examine Ephesians 2:11-15 and explain how Christ was the fulfilment of the Peace offering.

Hints:

- ☞ Consider the context of the chapter. What is Paul’s message?
- ☞ What relationship existed between the Gentiles and God under the Law of Moses?
- ☞ What change has occurred in this relationship? How has this change occurred?
- ☞ Examine the meaning of the Greek word for ‘peace’, particularly its root meaning.
- ☞ What was the meaning of the Peace offering, whom did it attempt to bring together?
- ☞ Who is being ‘joined’ together in Ephesians 2?

23. Examine the following verses and explain how they relate to Christ’s work as a Peace offering. From some of these verses it is also possible to see the specific fulfilment of Christ as a Thanksgiving, Vow or Voluntary Peace offering. Note this where appropriate.

Psalm 22:25

John 14:27

John 16:33

Acts 10:36

Hebrews 10:5, 6

You may wish to mark these connections between Christ and the Peace offerings somewhere in Leviticus 3.

Section G - THE SIN OFFERING

General Description: Leviticus 4:1-5:13

Role of the Priest: Leviticus 6:24-30

Further Details: Leviticus 22:17-31

Before starting this section, briefly remind yourself of the basic components and significance of the Sin offering by reviewing the Introductory Questions on the Sin Offering, and the chart you completed in Section C, Question 2. The Sin and Trespass Offerings are closely associated, so be sure you understand what distinguished a sin from a trespass under the Law.

24. **Lev. 4:2** The Sin offering is the fourth offering to be described in Leviticus, yet, there are indications that this offering was not offered third in practice. Using the verses below, suggest what order the offerings were offered in. Why might this order be significant?

➔ Leviticus 8:14, 18, 22 (at consecration of the priests)

➔ Leviticus 16:11, 15, 24 (Day of Atonement)

➔ Numbers 6:14 with Numbers 6:16-17

➔ Leviticus 5:8, 10

➔ Leviticus 6:12

➔ Numbers 8:8 with Numbers 8:12

2. **Lev. 4:2** There are several different words rendered “*sin*” throughout Scripture. Use a Concordance to determine what Hebrew word is used in this verse. A useful illustration of this word is found in Judges 10:16. Similar New Testament phrases can be found in Romans 3:23 and 1Timothy 1:6. Explain what this word “*sin*” means.
3. **Lev. 4:2** Is ignorance considered a valid reason for disobeying the laws of our country? Give an example of this. What does this verse teach us about disobedience to divine laws, albeit in ignorance?

Through the Sin offering, is the individual being punished for his sin of ignorance? Explain what is being provided for the sinner instead (see v26)?

Can you think of examples in Scripture where individuals have obtained ‘mercy’ for sins done ‘ignorantly in unbelief’? Hint: a good one can be found in the New Testament.

4. **Lev. 4:2 Optional Discussion Question** - Answer this question on a separate sheet of lined paper. Sins of ignorance, in addition to hastiness and rashness, were forgiven under the Law through the Sin and Trespass offerings. Research and discuss occasions when the Law did not extend mercy to the sinner. The verses and examples below will aid you with this task and help you to answer the follow-up questions.

- | | | |
|--|--------------------|--------------------|
| ➔ Exodus 31:14 | ➔ Leviticus 7:20 | ➔ Leviticus 20:10 |
| ➔ Leviticus 24:13-16 | ➔ Numbers 15:30-31 | ➔ Numbers 35:31 |
| ➔ Matthew 12:31 | ➔ 2Corinthians 3:6 | ➔ Hebrews 10:26-29 |
| ➔ David’s sin with Bathsheba and Uriah (2Samuel 12:9-14) | | ➔ James. 2:13 |
| ➔ Peter’s denial of Christ (Luke 22:61-62) | | ➔ 1John 5:16 |

📎 Does Scripture provide examples of people who sinned ‘knowingly’, but were not punished in the manner set forth by the Law?

📎 If so, why were they not tried by the Law?

📎 Did the sinner’s attitude of mind during and after his sin alter the way in which he was to be dealt with in the eyes of God?

📎 Can we apply any lessons from this to ourselves?

📎 Can you think of any further passages or thoughts that may be helpful to your discussion?

5. In the Introductory Questions you divided the Sin offerings up into six different categories based on who the offerer was. Skim through these categories and describe any order or rank between these people. In addition, describe any ranking that you can find in the value of the offerings. Is there any relationship between the rank of the offerer and the value of the Sin offering? Why might this be? Hint: read Leviticus 4:3 carefully in the NIV as one possible case in point.

6. **Lev. 4:3** The Sin offering for the High Priest (vv3-12), as with the congregation (vv13-21), was a young bullock. Examine the meaning of the Hebrew word for a “*young bullock*” here (#6499). What

does this meaning imply with regards to what we should be giving to God? What characteristics of a young bullock might God find particularly pleasing if applied (offered) by ourselves to his service?

7. **Lev. 4:5** Under the Law, the blood of a living creature was extremely important. Determine what the blood of an offering represented (Hint: try Leviticus 17). How important was the blood to God (look through the other offerings, note especially Leviticus 3:17)? What important commandment is repeated throughout the offerings in relation to the blood of animals? Provide verses to support your answer.

In taking the life of the animal and reserving the blood as _____'s portion, the worshiper was forced to recognize that fellowship with God demands what?

Consider Hebrews 9:22 (you may wish to look up the meaning of the word "*remission*"). What important principle is laid out here by the apostle Paul in Hebrews? The shedding of blood in the Sin offering foreshadowed the work of another individual. Through whose shed blood are we able to receive forgiveness for our sins? Provide a New Testament verse to support your answer.

8. **Lev. 4:6** In the case of the Sin offering for the High Priest (and the Nation) the blood of the bullock was brought to the _____ and sprinkled _____ times before the veil of the _____ place. What is the significance of the blood being brought to the Tabernacle for the High Priest's sin? Consider where the Priest would have spent most of his life in comparison to the rest of the congregation.

As the priest looked towards this veil what might he have been reminded of? Consider the significance of the various components of the veil in Exodus. 36:35,36. Consider Hebrews 10:19-22 and Matthew 27:51. In what way did the veil of the Most Holy relate to the work and life of the Lord Jesus Christ?

9. **Lev. 4:7** In each of the offerings the blood is disposed of in a variety of ways. In the selection below, highlight four main ways in which it was disposed of. Suggest what significance there may have been in each instance. Can you think of any verses to help you? Hint: consider the meaning of the blood in relation to where, or on what, it was disposed of.

Poured out at the Base of the Altar of Incense

Outside the Camp

Ears, Hands and Feet of the Offerer

Sprinkled on the Laver

Placed on the Horns of the Altar of Burnt Offering

Burnt on the Altar as a Sweet Smelling Fragrance

Sprinkled on the Altar of Burnt Offering

Baked with Oil, Frankincense and an Ephah of Fine Flour

Placed on the Horns of the Altar of Incense

Painted on the Lintels of the Tabernacle's Doorposts

Poured out at the Base of the Altar of Burnt Offering Sprinkled on the Veil of the Holy Place

Poured into the Cups on the Table of Shewbread

i)

ii)

iii)

iv)

10. **Lev. 4:10-12** Compare the meaning of the Hebrew word for “burn” in v10 (for the fat etc.) to that of the word “burn” in v12 (the remaining flesh of the animal). What difference exists between the two words?

Consider the nature and meaning of what was being burnt at each location. What significance is there between what was being burnt at each location and the corresponding words for “burn” at each location? At which location would a sweet fragrance have risen to God?

11. What connection can be made between 1Samuel 16:7 and the distinction made between the inwards and the remaining flesh of the Sin offering?

12. **Lev. 4:8-12** In what way did the following acts foreshadow the life and work of the Lord Jesus Christ?

☞ **vv8-9** The offering of the fat and the inwards to God?

☞ **v11** The removal and discarding (through burning) of the remaining ‘outer’ flesh?

☞ **v12** The ‘*carrying forth of the bullock without the camp ...*’. Hint: John 19:16-20.

☞ **v12** The carrying forth of the bullock ‘*into a clean place ...*’. Hint: John 19:41

13. **Lev. 4:13-21** The offerings for a sin committed of the congregation was similar to that of the High Priest. The word for “congregation” in v13 is *edah* (#5712) in the Hebrew, from the root *ed* (#5707). Look up the meaning for this root word in a Concordance and explain what we learn about the role of the Israelites from it? In connection with this consider also Deuteronomy 28:9-10. Where else in Scripture is the role of Israel reiterated using this word? Use Englishman’s or Strong’s to help you out.

What lessons can we learn from the role of the 'congregation' of Israel for our own ecclesias? In what sense, as spiritual Israelites, does this apply to us as individuals today? Provide scriptural support.

14. **Lev. 4:13** Who does the phrase "*the eyes of the assembly*" likely refer to?

15. **Lev. 4:20** The word "*atonement*" is important in relation to both the Sin and Trespass offerings. What does this word mean in the Hebrew (#3722)? You may wish to examine Englishman's for its use in other contexts (Note the interesting example in Genesis!)

By whom can we obtain 'atonement' for our sins today. How has this been accomplished? Provide verses to support your answers. Hint: look at variations of the word 'reconcile' in the New Testament - they are equivalent to the word 'atonement'.

16. **Lev. 4:23** The ruler was to offer a goat for his Sin offering. Determine the root meaning of the Hebrew word for "*goat*" here. Using a Bible Dictionary, list some of the characteristics of a goat (physically or mentally). What lessons do we learn about the goat for our own spiritual lives?

17. **Lev. 5:1-4** Three examples or categories of sin demanding a Sin offering are now described. They relate to sins of 'ignorance' or of 'going astray', that are common in life, but which the Law was not prepared to overlook. Neither should we today. Briefly summarize these three sins. Be sure to clearly describe how the offender had sinned in each case. You will find it helpful to read these verses in a different translation such as the NIV.

Verses	Description of the Sin

18. **Lev. 5:2** What uncleanness is being referred to in this verse? What relationship or lesson is the offerer to recognize between death and sin? Suggest some passages to support your ideas?

What spiritual lesson can be understood from the natural tendencies of uncleanness? Look at Haggai 2:12-13 in connection with 1Corinthians 15:33 in the NIV or RSV. Consider also James 3:6.

19. **Lev. 5:4** Examine the Hebrew word for “*pronouncing*” in a Concordance. What do we learn about this verse? This same word, according to Englishman’s, is also used in Psalm 106:33. In what sense could the oath or vow which the offerer pronounced “*be hid from him*”?

20. **Lev. 5:4-5** What important steps in the process of obtaining forgiveness for sins do the following phrases indicate? Use the accompanying verses to help you out:

- Lev. 5:4 “*When he knoweth of it then he shall be guilty in one of these*”
- Romans 3:20

- Lev. 5:5 “*That he shall confess that he hath sinned in that thing*”
- 1John. 1:9

21. **Lev. 5:6** The translation “*trespass offering*” is out of place in this context, since it has become the accepted designation for a distinct kind of Sin offering mentioned in the next section 5:14-6:7. The context of the verse is the Sin offering as noted in the latter half of the verse.
- What is the third essential element to atonement that is noted here in verse 6?
22. **Lev. 5:7** Using a Bible Dictionary or other study aids, suggest what characteristics of a turtledove (dove) or pigeon could be developed in ourselves as spiritual qualities. Does Scripture ever refer to the spiritual characteristics of these birds? If so, provide examples.
23. **Lev. 5:11** In what distinct way did this offering differ from that of the Meal offering? Why is a distinction made between the two offerings?
24. **Lev. 5:11** The tenth part of an ephah constituted an omer (Exodus 16:36). For what other wilderness event was this measurement prescribed (Hint: Exodus 16:16-20)? In this event, what did the omer of _____ figuratively represent? Find a verse to support your answer - use a Concordance to help you.

What might the worshiper have been reminded of as he presented his ‘omer of fine flour’? What lessons can we learn from this?

25. **Lev. 5:12** In this offering no blood is shed. Was the offering in any way connected with the

shedding of blood (Hint: v12)? Did the stipulations in this offering invalidate the general rule that “*without shedding of blood is no remission*” of sins (Heb. 9:22)?

26. **Lev. 6:26** The Sin offering, with the exception of God’s portion, was able to be eaten by the priest who offered it. What animals would this ‘eating of flesh’ have been restricted to? Explain why.

Section H - THE TRESPASS OFFERING

General Description:	Leviticus 5:14-6:7
Role of the Priest:	Leviticus 7:1-7
Further Details:	Leviticus 22:17-31

Before starting this section, briefly remind yourself of the basic components and significance of the Trespass offering by reviewing the Introductory Questions on the Trespass offering, and the chart you completed in Section C, Question 2.

Like the Sin offering, the Trespass offering was the recognition of guilt for a specific act. However, a trespass differed in that it was the invasion of the rights of another, whether God or man. The offerer not only sought forgiveness, but had to repay (make amends) the one he had wronged in circumstances where that could be done.

27. **Lev. 5:15** What might the “*holy things of God*” be referring to (see Malachi 3:8 for some examples). In what way can we sin “*in the holy things of God*”?
2. **Lev. 5:15** Skim over the verses for the Trespass offering. Was any variation permitted in the type of animal to be offered? What animal was to be offered?
3. **Lev. 5:15** Examine the meaning of the Hebrew word for “*ram*” (#352). What was the offerer to be figuratively offering to God? In the same way, what can we learn to offer to God through the figure of the ram?

“Ram” (#352) -

Read these verses in a different version to help you understand what is being done. Could the offerer present any old ram to God? List two stipulations to be met by the ram offering in terms of its quality or value. Who was responsible for assessing the value of the ram to be offered?

In what respect was variation permitted in the case of the animal offering for the Trespass offering? What factors determined the value of the ram to be offered? With this in mind, can it truly be said that “all sin is the same” or that “a sin is a sin” in the eyes of God?

4. What was to be offered in addition to the ram or the Trespass offering? How much ‘extra’ was to be included? What form of payment would this likely have taken?

5. Repayment for materials or services ‘robbed’ from another, as in the case of the Trespass offering, is often referred to as ‘restitution’. Using a Concordance and a dictionary, examine more fully the meaning of this word restitution (Note: this word only occurs in Scripture in the Greek).

“Restitution” (#) -

Find a passage in the New Testament that shows Christ was a fulfilment of the restitution outlined under the Trespass offering. In what way did he provide restitution? What and whom did he provide restitution for?

6. **Lev. 5:16** What principles and attitude of mind is being taught through the offering of ‘extra’ payment? In what way should, or can, this principle exist in our lives today?

was to forgive the offender’s trespasses? What does Christ say in Matthew 6:9-12, and Matthew 18:21?

10. Examine the verses which relate to the Trespass offering in the following chart. You may wish to consult the NIV renderings. In each case note what the trespass was, who committed the trespass, who the trespass was against, and what was offered as a trespass offering. Pay particular attention to the final two examples!

Passage	Trespass	Who Trespased?	Against	Offering
1Samuel 6:1-5				
Ezra 10:2-3, 18-19				
Isaiah 53:5, 8, 10				